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THE HARVARD ORIENTAL SERIES

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HARVARD ORIENTAL SERIES

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1916

RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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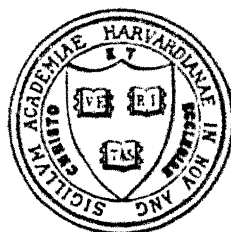
PART 1: THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES

CAMBRIDGE, MASSACHUSETTS

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1916

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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', *American Journal of Philology*, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', *Indogermanische Forschungen*, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton, of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled *Vedic Variants*, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, *Der Rig-Veda*, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E.g., the third book of the Viçvāmitras and the seventh book of the Vasisthas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e.g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ prajā āryā jyotiragrāḥ; 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi saṁ navante: 10.71.3^d, tāṁ sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

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JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

- AJPh. American Journal of Philology.
Arnold, VM. E. Vernon Arnold, Vedic Metre.
Bergaigne. Abel Bergaigne, La Religion védique d'après les Hymnes du Rigveda.
Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.
Concordance. M. Bloomfield, A Vedic Concordance.
Grassmann. Hermann Grassmann, Rig-Veda übersetzt.
GSAI. Giornale della Società Asiatica Italiana.
Hillebrandt, Ved. Myth. Alfred Hillebrandt, Vedische Mythologie.
IF. Indogermanische Forschungen.
Ind. Stud. Albrecht Weber's Indische Studien.
JA. Journal Asiatique.
JAOS. Journal of the American Oriental Society.
KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.
Ludwig. Alfred Ludwig, Der Rigveda oder die heiligen Hymnen der Brähmana.
Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.
Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.
Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.
Muir, OST. J. Muir, Original Sanskrit Texts on the origin and history of the people of India.
Oldenberg, Prol. Hermann Oldenberg, Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena.
Oldenberg, RV. Noten. Hermann Oldenberg, Rigveda. Textgeschichtliche und exegetische Noten.
Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).
SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.
SBE. Sacred Books of the East.
Ved. Stud. Richard Pischel und Karl F. Geldner, Vedische Studien.
WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated *pādas* of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Kātyāyana's *Sarvānukramaṇī*, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated *pādas*. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (*maṇḍalas*) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e. g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e. g. :

sāsayāma pṛtanyataḥ 8.40.7
indratvotāḥ sāsayāma pṛtanyataḥ 1.132.1.¹

Or, very frequently a single word² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açatrur indra januṣā sanād asi 1.102.8
anāpir indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agnī ratho na vedyaḥ 8.19.8
agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra ṇo and pra no.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pāda), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called Vāṅkhyā hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or pādas of a stanza; repetitions of distichs; and repetitions of single verses or pādas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anuṣṭubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (VāṣkalaÇākḥā) is 10,581,

or (ÇākalaÇākḥā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mā sañ sṛja varcasā 1.23.23^d
 sañ māgne varcasā sṛja 1.23.24^a
 ṛṇor akṣaṃ na cakryoḥ 1.30.14^d
 ṛṇor akṣaṃ na çacibhiḥ 1.30.15^d
 tvañ na indra rāyā parīṇasā 1.129.9^a
 tvañ na indra rāyā tarūṣasā 1.129.10^a
 tasminn ā tasthur bhuvanāni viçvā 1.164.13^b
 tasminn ārpitā bhuvanāni viçvā 1.164.14^d

¹ Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), § 40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yasna 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

tve devā havir adanty āhutam 2.1.13^d
 āsā devā havir adanty āhutam 2.1.14^b
 mandro viçvāni kāvyāni vidvān 3.1.17^b
 agnir viçvāni kāvyāni vidvān 3.1.18^d
 yā jāgrvir vidathe çasyamānā 3.39.1^c
 vi jāgrvir vidathe çasyamānā 3.39.2^b
 ekaṁ vicakra camasaṁ caturdhā 4.35.2^d
 vy akṛṇota camasaṁ caturdhā 4.35.3^a
 rayiṁ divo duhitaro vibhātiḥ 4.51.10^a
 tad vo divo duhitaro vibhātiḥ 4.51.11^a
 yad īm somāsaḥ suṣutā amandan 5.30.10^d
 yad īm somā babhrudhūtā amandan 5.30.11^a
 sā vy ucha sahiyasi 5.79.2^c
 yo vy āuchaḥ sahiyasi 5.79.3^c
 dhībhir viprah pramatim ichamānāḥ 7.93.3^b
 gīrbhir viprah pramatim ichamānāḥ 7.93.4^a
 addhā deva mahān asi 8.101.11^d
 satrā deva mahān asi 8.101.12
 abhi tyam madyam madam 9.6.2^a
 abhi tyam pūrvyam madam 9.6.3^a
 yat te pavitram arcisi 9.67.23^a
 yat te pavitram arcivat 9.67.24^a
 tvam vipro abhavo 'ṅgirastamaḥ 9.107.6^c
 tvam kavir abhavo devavītamah 9.107.7^c
 tebhiḥ somābhi rakṣa naḥ 9.114.3^d
 tena somābhi rakṣa naḥ 9.114.4^b
 vi cid vṛheva rathyeva cakrā 10.10.7^d
 tena vi vṛha rathyeva cakrā 10.10.8^d
 athem enaṁ pra hiṇutāt pitṛbhyah 10.16.1^d
 athem enaṁ pari dattāt pitṛbhyah 10.16.2^b
 yas te drapsa skandati yas te aṇṇuḥ 10.17.12^a
 yas te drapsa skanno yas te aṇṇuḥ 10.17.13^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 athā devā dadhire havyavāham 10.52.3^d
 mām devā dadhire havyavāham 10.52.4^a
 te agneḥ pari jajñire 10.62.5^d
 ye agneḥ pari jajñire 10.62.6^a
 sarasvati saha dhībhiḥ puraṁdhyā 10.65.13^d
 viçve devāḥ saha dhībhiḥ puraṁdhyā 10.65.14^a
 dadhāmi te dyumatīm vācam āsan 10.98.2^d
 asme dhehi dyumatīm vācam āsan 10.98.3^a
 utāprān marḍitāraṁ na vindate 10.117.1^d
 uto cit sa marḍitāraṁ na vindate 10.117.2^d
 apaçyam tvā manasā cekitānam 10.183.1^a
 apaçyam tvā manasā dīdhyānam 10.183.2^a

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation:

sam agnir idhyate vṛṣā 3.27.13^c
vṛṣo agniḥ sam idhyate 3.27.14^a
āhus te trīṇi divi bandhanāni 1.163.3^d
trīṇi ta āhur divi bandhanāni 1.163.4^a
viçved etā savanā tūtumā kṛṣe 10.50.5^d
etā viçvā savanā tūtumā kṛṣe 10.50.6^a
tena cākṣpra ṛṣayo manuṣyāḥ 10.130.5^d
cākṣpre tena ṛṣayo manuṣyāḥ 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasāyā ataraḥ payāṁsi 10.108.1^d
tathā rasāyā ataraḥ payāṁsi 10.108.2^a
kas te jāmir janānām 1.75.3^a
tvam jāmir janānām 1.75.4^a
indrah kim asya sakhye cakāra 6.27.1^b
indrah sad asya sakhye cakāra 6.27.2^b
ko no mahyā aditaye punar dāt 1.24.1^c
sa no mahyā aditaye punar dāt 1.24.2^c
kaṁ svid garbham prathamam dadhra āpaḥ 10.82.5^c
tam id garbham prathamam dadhra āpaḥ 10.82.6^a

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero :

kim asya made kim v asya pitāv indrah kim asya sakhye cakāra,
raṇā vā ye niṣadi kim te asya purā vividre kim u nūtanāsaḥ.
sad asya made sad v asya pitāv indrah sad asya sakhye cakāra,
raṇā vā ye niṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15 :

yo jägāra tam rcaḥ kāmāyante yo jägāra tam u sāmāni yanti,
yo jägāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.
agnir jägāra tam rcaḥ kāmāyante agnir jägāra tam u sāmāni yanti,
agnir jägāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit :

yaḥ pāvamānir adhyety ṛṣibhiḥ sambhṛtaḥ rasam 9.67.31^{ab}
pāvamānir yo adhyety ṛṣibhiḥ sambhṛtaḥ rasam 9.67.32^{ab}
amivā yas te garbham durṇamā yonim āçaye 10.162.1^{cd}
yas te garbham amivā durṇamā yonim āçaye 10.162.2^{ab}
hiraṇyapānim ūtaye savitāram upa hvaye 1.22.5^{ab}
apāṁ napātam avase savitāram upa stuhi 1.22.6^{ab}
ā bharataṁ çikṣataṁ vajrabāhū asmāḥ indrāgnī avataṁ çacibhiḥ 1.109.7^{ab}
puraṁdarā çikṣataṁ vajrahastāsmāḥ indrāgnī avataṁ bhareṣu 1.109.8^{ab}
adveṣo no maruto gātum etana çrotā havaṁ jaritur evayāmarut 5.87.8^{ab}
gantā no yajñam yajñiyāḥ suçami çrotā havam arakṣa evayāmarut 5.87.9^{ab}
ā no gavyebhir açvyāiḥ sahasrāir upa gachataṁ 8.73.14^{ab}
mā no gavyebhir açvyāiḥ sahasrebhir ati khyataṁ 8.73.15^{ab}
eṣa divaṁ vi dhāvati tiro rajānsi dhārāyā 9.3.7^{ab}
eṣa divaṁ vy āsarat tiro rajānsy asṛtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab}; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rīg-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—

In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Saṁhitā* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit:

bhadra çaktir yajamānāya sunvate 1.83.3
viçved aha yajamānāya sunvate 1.92.3
rjūyate yajamānāya sunvate 10.100.3
suprāvyē yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānasya sunvataḥ 6.54.6; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni:

agnih çukreṇa çociṣā 8.56(Vāl. 8).5
agnih çukreṇa çociṣā 1.45.4
agne çukreṇa çociṣā 1.12.12; 8.44.14; 10.21.8
agnis tigmena çociṣā 6.16.28
agne tigmena çociṣā 10.87.23
vṛṣā çukreṇa çociṣā 10.187.3.

Add to the above the Uṣas *pāda*:

uṣaḥ çukreṇa çociṣā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6
vādhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6°, ojo dāsasya dambhaya : 10.22.8°, vādhār dāsasya dambhaya]
[10.22.8°, vādhār dāsasya dambhaya : 8.40.6°, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhi 1.12.7
indram agnim upa stuhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitateness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitateness, not accident. But it does not amount to repetition. The same kind of imitateness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaḥ ca*; or, *indraḥ cāgniḥ ca*; or, *tanvā tanā ca*. The cadence *dācuṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viçvasya bhuvanasya rājā 3.46.2; 6.36.4
 tena viçvasya bhuvanasya rājā 5.85.3
 somo viçvasya bhuvanasya rājā 9.97.56
 asya viçvasya bhuvanasya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viçvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1.9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viçvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viçvā*, or, *suṇāsa indavaḥ*; or, *sakhyā çivāni*; verbs with their settled dependencies, such as forms of the verb *çru* 'hear' governing *havam* 'call': *çṛṇavad dhavam*; *çrutā havam*; *çṛṇudhi havam*; *çrudhi havam*; *çṛṇutaṁ havam*; *çrutaṁ havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sānavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra ā*; *indo pari srava*; *pavasva dhārāyā*; *goradhi tvaci*; *madhumān ṛtāvā*; *pavamāna ūrmiṇā*, &c., *ad infinitum*.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, yad dha pāuram āvitha, in 8.3.12^a, explains the similar cadence, yad dha codam āvitha, in 2.13.9^b, by making it more than probable that coda is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious Dasyus; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: asurasya māyayā 5.63.3, 7; 10.177.1 (AV. 6.72.1); rathyeva cakrā 2.39.3; 10.10.7, 8; 89.2; 117.5; maghavāno vayanī ca 1.73.8; 136.7; 143.13; 7.87.5;¹ pāpayāmuyā 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); çavasota rāyā 6.15.10; 18.7; namasā rātahavyā 6.11.4; 69.6; vapuṣyo vibhāvā 4.1.8, 12; 5.1.9; prathamajā itāvā 6.73.1; 10.168.3; duritāni viçvā 5.77.3; 10.165.3; rodasī viçvaçambhuvā 1.160.4; 6.70.6; dyāvāprthivī bhūritetasā 3.3.11; 10.92.11; kavayo manīṣā 10.114.6; 124.9; 129.4; jenyō vṛṣā 1.140.2; 2.18.2; mahimānam ojasā 5.81.3; 10.113.2; vahnir āsā 1.76.4; 6.11.2; tamaso nir amoci 5.1.2; 10.107.1; uṣasām aroci (aṇoci) 7.8.1; 10.2; rajasō vidharmanī 6.71.1; 9.86.30; dayate vāryāni 5.49.3; 9.90.2; uṣaso vi rājati 5.81.2; 9.71.7; 75.3; mahāḥ sāubhagasya 3.16.1; 4.55.8; madhunah somyasya 4.35.4; 44.4; 6.20.3; vānir anuṣata 1.7.1; 8.9.19; 12.22; 9.104.4; kṣām apaç ca 2.20.7; 6.22.8; jaritāram yaviṣṭha 1.189.4; 5.3.11; 10.80.7; para enāvareṇa 1.164.17, 18, 43; marçayati dvayena 1.147.4, 5; 5.3.7; manave bādhitāyā 6.49.13; 7.91.1; vājino rāsabhasya 1.34.9; 3.53.5; rāya ā bhara 1.81.7; 9.61.26; dyumnān ā bhara 6.46.7; 8.19.15; prāvitā bhava 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the sama pāda, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the Rig-Veda avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 pādas, do not repeat in precisely the same form a single pāda. Yet they read like two essays on the same theme, written by the same author (traditionally, Parvata, or Parvata and Nārada), in two slightly differing moods. Quite likely the essential sameness of these two Pavamāna hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the undiscrète monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. maghavadbhyaç ca mahyam ca 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vāḷakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vāḷakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāḷakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāḷakhilya hymns pādas 5^c and 9^{ab} point to the priority of Vāḷakhilya 1 as compared with Vāḷakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Vāl. 1 seems to me distinctly inferior to Vāl. 2; see under 8.49(Vāl. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur nā prathinā śāvaḥ, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Çakra hymns; çakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vāḷakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 1^c, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlvii ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*²,

p. 35, note 21; Oldenberg, *Prolegomena*, p. 494 ff. 508. Theological explanations of the term vāḷakhilya in KB. 30.8; QB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in uṣṇih metre. Each of the two hymns has six stanzas aggregating 18 pādas; each pāda in one hymn is a mere variation of the corresponding pāda in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the Valakhilya pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as Valakhilya. In the view of the Brāhmaṇa both the words khila and khilya have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two pragātha strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the Priyamedhas address the Aṣvins in lines that differ but little from one another. In the first pair they offer hot milk (gharma), in the second soma. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two tṛcas are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the Rig-Veda occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with pra somāsaḥ; 9.31.1 and 9.32.1 have pra somāsaḥ . . . akramuḥ; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, abhi gāvo anuṣata = abhi brahmīr anuṣata. Similarly 9.29.1 opens with the words prāsyā dhārā akṣaran, which are repeated in 9.30.1 as pra dhārā asya . . . akṣaran. Again, 4.39.1 begins:

ācūṁ dadhikrām tam u nu ṣṭavāma
divas pṛthivyā uta carikirāma,
uchantīr mām uṣasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvṇa id u nu carikirāma
viṣvā in mām uṣasaḥ sūdayantu.

In my Prolegomena to the Atharva-Veda I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain Atharvan hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the Čāunaka school of that Veda.²

Consecutive imitative stanzas.—The Valakhilya mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, ProL. p. 217.

² See, The Atharva-Veda, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10 : taṁ ṇigītā suvr̥ktibhis tveṣaṁ satvānam ṛgmīyam,
uto nu cid ya ojasā ṇuṣṇasyāṇḍāni bhedaṭi
jeṣat svarvatīr apo nabhantām anyake same.
8.40.11 : taṁ ṇigītā svadhvaram satyaṁ satvānam ṛtviyam,
uto nu cid ya ohata āṇḍā ṇuṣṇasya bhedaṭy
ajāiḥ svarvatīr apo nabhantām anyake same.

Oldenberg in the second part of his RV. Noten, p. 108, remarks aptly that the two stanzas, belonging to an *Indrāgnī* hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist *ajāiḥ* in 11, as compared with the milder modal *jeṣat* in 10.² Similarly 2.12.14 and 15 are little more than rhetorical uhas of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of *Vāḥkilya* variation of single stanzas in the AV., see e.g. AV. 3.1.1 and 3.2.1.

Imitative stanzas scattered through the RV.—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E. g.:

1.24.1 : kasya nūnaṁ katamasyāmr̥tānāṁ manāmahe cāru devānāṁ nāma,
ko no mahyā aditaye punar dāt pitaraṁ ca dṛṇeyāṁ mātaraṁ ca.

10.64.1 : kathā devānāṁ katamasya yāmani sumantu nāma ṇṛvatāṁ manāmahe,
ko mṛṣṭi katamo no mayas karat katama ūtī abhy ā vavartī.

Similarly the following pair:

1.114.9 : upa te stomān paṇupā ivākaraṁ rāsvā pitar marutāṁ sumnam asme,
bhadra hi te sumatir mṛṣayattamāthā vāyam ava ite vṛṇīmahe.

10.127.8 : upa te gā ivākaraṁ vṛṇīṣva duhitar divaḥ,
rātri stomāṁ na jigyuṣe.

¹ Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64.

² Cf. the author, JAOS. xxix. 295.

³ Cf. Weber, Proc. Berlin Academy, 1900, p. 606.

The following little list is more or less of the same sort:

1.64.4: 5.54.11	3.41.7: 7.31.4
1.114.2: 2.33.13	3.62.10: 5.82.1
1.143.8: 6.8.7	4.7.8: 4.8.4; 8.39.1
2.11.4, 5: 10.148.2	7.11.2: 10.70.3
2.18.7: 7.29.2	8.100.2: 10.83.7
3.19.2: 4.6.3	8.45.4, 5: 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas; the metrical structure; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by *Ṣyāvācva* Atreya, the seventh stanza is almost the same; they are, in fact, intentional *ūha*-stanzas (*sunvatas: rebhatas; brahmāṇi: kṣatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*sehānāḥ pītānā* in 36.1; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another; see Oldenberg, *Prol.* p. 114.

In AÇ. 8.8.4; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipada*-stanza; cf. Bergaigne, *JA.* xiii (1888), 129; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Aṣvins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of Vasiṣṭhid poets (see under 7.35.15), are both addressed to the Viçve Devāḥ (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas; *dyāvāpṛthivī* in final stanza). A number of pairs of hymns containing the same number of stanzas in *jagatī* metre conclude with two *triṣṭubhs* at the end: 10.35 and 36; 10.43 and 44; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prol.* pp. 129, note 2; 145; 205; 218, note 3; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic *apṛt*-hymns,

¹ According to AÇ. 7.12.9, 16; ÇÇ. 10.6.9, 16 at the *Niṣkevalya*.
the first at the *Marutvatīya*çāstra; the second

² Cf. Oldenberg, *Prol.* p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single pādas. Hymn 1.13 shares no less than six pādas with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the āpri-sūktas. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary sūktas. Doubtless the nearer an āpri-stanza is to the ordinary style, the later it is. In one āpram, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the āpri-list. Oldenberg, Prol. pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an āpram. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other āpri hymns, so that only two pādas of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^c: 5.5.7^c).

A second class of ritual stanzas correspond to the ṛtuprāiṣas of the ṛāuta-ritual. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called ṛtuyāja, or ṛtugraha, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (ṛtu).¹ The hymns containing these stanzas are 1.15, ii.36, and ii.37 (cf. also ii.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or pādas.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vāyu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (praūga-gastra). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, JA. xiii (1888), 123 ff.; Hillebrandt, Ved. Myth. i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies puroḍāṣa-offerings to Agni; the

¹ See Hillebrandt, Ritual-Litteratur, p. 131; Ved. Myth. i. 260 ff.; iii. 147 ff.; Oldenberg, Religion des Veda, p. 455, note; Prol. p. 193; Caland-Henry, Agniṣṭoma, pp. 224 ff.; Olden-

berg, RV. Noten, p. 1.

² Cf. also the ṛtuprāiṣa AV. 20.20; and the khilas, adhyāya 7, in Scheffelowitz, Die Apokryphen des Rig-Veda, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. puroḷā agne pacatas in 3.28.2; puroḷāṇam pacatyam in 3.52.2; cf. Bergaigne, J.A. xiii (1888), p. 20 ff.; Hillebrandt, Ved. Myth. i. 229; Oldenberg, Rig-Veda Noten, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (maṇḍalas).¹ The apri-hymns are the classical example. The Viṣve Devāḥ hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (śākhās) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in J.A. xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the Aṣvins are liable to be stated in the same formulaic language anywhere in the Aṣvin hymns. Yet a special tie connects the two Aṣvin hymns 1.116 and 1.117, both ascribed by tradition to Kakṣivat Dāirghatamasa. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, Ghosā Kakṣivati); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two Rbhu hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem ratna (ratnadheya, vājaratna, ratnadhā, ratnaṁ dhā). Again, 4.33 and 4.36 are connected by the pādas 4.33.8^a, ratham ye cakruḥ suvṛtaṁ nareṣṭhām, and 4.36.2^a, ratham ye cakruḥ suvṛtaṁ sucetasah; or, 4.33 and 4.35 are connected by the pādas 4.33.3^a, punar ye cakruḥ pitara yuvānā, and 4.35.5^a, śacyākarta pitara yuvānā; or, 4.35 and 4.36 are connected by the pādas, 4.35.2^d, ekaṁ vicakra camasaṁ caturdhā, and 4.36.4^a, ekaṁ vi

¹ See especially iii. 394, and i, Index, p. 540^a, under maṇḍala; iii, Index, p. 456^b, under Ritual.

cakra camasaṁ caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called sajanīya hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viṣvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, tvāṁ yajñeṣv ṛtvijam agne hotāram ṛtate). The pāda 3.10.2^c, gopā ṛtasya dīdīhi sve dame is reproduced in 1.1.8^b, gopām ṛtasya dīdivim; 3.10.4^b, agnir devebhir ā gamat is practically identical with 1.1.5^c, devo devebhir ā gamat; 3.10.4^a, sa ketur adhvarāṇām is not very far in sense from 1.1.8^a, rājantam adhvarāṇām; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and pādas in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kalidasa's *Çakuntala* shares two of its strophes with Bhartr̥hari's *Centuries*; see Hillebrandt, *Über das Kāuṭilyaśāstra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yaska's work of the same name;² see Bloomfield, *JAOS*.

¹ Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read dhruvarkṣam for dhruvadarkṣam (MSS. also dhruva iṣam), that is dhruva + ṛkṣam (dvandva) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣiṣṭas* of the Atharva-Veda, i, p. 315. The many *Bṛhats* and *Laghus* testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (*Böhtlingk's Indische Sprüche*) are evidence of the same habit. In didactic or gnostic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāṣa* 75; *Rajatarāṅgini*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *devo na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rīg-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rīg-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jama-dagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii. 224ff.; Ludwig, *Der Rīg-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* i. 123; Weber, *SBAW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis: *atrivat*, *vasiṣṭhavat*, or *kaṇvavat*, as well as less important or dubious names: *jama-dagnivat*, *vyaṣṭhavat*, or *nabhākavat*: see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the pragātha collection of Kaṇva and the numerous Kaṇvids are most certainly late clap-trap, but the important rôle which these hymns play in the Sāma-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sāma-Veda to a late date. So, e.g., Indra's epithet *reṣama*, 'he for whom the *sāman* is made upon the *rk*', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the Prajāpati-hymn, 10.121, is certainly later than its relative, the sajanīya-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287.

² See the more concrete results of the comparison of the eighth book with the other

family books, below, Part 3, chapter 5.

³ See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the ūhas or vikāras of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *bṛhantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *bṛhantam ṛṣvam ajaram suṣumnānam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the ūha nature of *suṣumnānam* in reference to Rudra's character (Rudra is *mṛdhvas* and *çiva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an ūha of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pītaye*,

¹ *Khaṇḍe-khaṇḍe pāṇḍityam*: *Laghucāṇakyaṃ*, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergötzen' (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.

PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMAṆĪ AS TO
THEIR AUTHORSHIP AND DIVINITY

AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2^a : 1.142.2^b
[1.13.2^c : 6.53.10^c]
1.13.3^b, 7^b
[1.13.4^c : 1.14.11^a; 6.16.9^a; 8.34.8^a]
1.13.5^a : 3.41.2^b; 8.45.1^b
1.13.6^a : 1.142.6^a
1.13.6^b : 1.142.6^d
1.13.7^a : 1.142.7^b
1.13.7^c : 8.65.6^c; 10.188.1^c
1.13.8^{bc} : 1.142.8^{bc}; 1.188.7^{bc}
1.13.9 : 5.5.8
1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated pādas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pāda, sa devāṇ eha vakṣati, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pāda alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^c, priyastotro vanaspatiḥ : 9.12.7^a, nityastotro vanaspatiḥ.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.3.10^b (Madhuchandas Vāiṣvāmītra ; to Sarasvatī)
pāvakaḥ naḥ sarasvatī vājebhir vājiniṇvatī,
yajñān vaṣṭu dhiyāvāsuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājiniṇvatī,
dhinām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (§). Thus, e.g. :

1.15.1^b (Medhātithi Kāṇva ; to Indra)
indra somaṁ piba ṛtunā tvā viçantv indavaḥ,
matsarāśas tadokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, &c. ; to Indra)
ā tvā viçantv indavaḥ [samudram iva sindhavaḥ] § 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (§), and with ‘cf.’ (compare) before the citation. Thus,

cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1^a, 1^c—8^c, apa naḥ çoçucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vāiçvāmitra

1.1.2^c (Madhuchandas Vāiçvāmitra ; to Agni)
agnīḥ pūrvēbhir īṣibhir īdyo nūtanāir utā,
sā devāñ éhá vakṣati.

4.8.2^c (Vāmadeva Gāutama ; to Agni)
sā hí védā vásudhitīm mahāñ āródhanam divāḥ,
sā devāñ éhá vakṣati.

The metrical sequence of vásudhitīm (never vásū^c) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vāiçvāmitra ; to Agni)
ágne yām yajñām adhvarām viçvātaḥ paribhūr āsi,
sā íd devēṣu gachati.

1.97.6^b (Kutsa Āṅgīrasa ; to Agni or Agni Çuci)
tvām hí viçvatomukha viçvātaḥ paribhūr āsi,
āpa naḥ çoçucad aghām.] cf. refrain, 1.97.1^a, 1^c-8^c

Variations upon paribhū-phrases at 2.2.5 (with adhvaram) and at 5.13.6 (with devāñ).

[1.1.5^c, devó devébhir á gamat : 3.10.4^b, agnīr devébhir á gamat.]

Hymn 3.10 is ascribed to Viçvāmitra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8^a (Madhuchandas Vāiçvāmitra ; to Agni)
rājantam adhvarāṇām gopām ṛtāsyā dídivim,] cf. 3.10.2^c
vārdhamānam své dāme.

1.27.1^c (Çunaḥçepa Ājigarti, called Devarāta ; to Agni)
āçvam ná tvā vāravantam vandādhyā agnīm námobhiḥ,
samrājantam adhvarāṇām.

- 1.45.4^c (Praskaṇva Kāṇva; to Agni)
 mähikerava ütaye priyamedhā ahūṣata, [§ 1.45.4^b
 rājantam adhvarāṇām agnīm çukrēṇa çociṣā.
 8.8.18^c (Sadhvaṇsa Kāṇva; to Aṇvins)
 ā vām viçvābhīr utibhiḥ priyamedhā ahūṣata, [§ a: 7.24.4^a; b: 1.45.4^b
 rājantāv adhvarāṇām aṇvinā yāmahūtiṣu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pūtīr hy adhvarāṇām āgne at 1.44.9, sā ketūr adhvarāṇām at 3.10.4, and netāram adhvarāṇām at 10.46.4 clearly show. As applied to the Aṇvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1^c is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of rāj with sam; but rather (considering the absence of the paripanna saṁdhi: RPr. 4.7) as a denominative of samrāj (Sāyana: samrāt-svarūpaṁ svāminam), 'playing the rôle of over-lord of'.

The variation gopā ṛtāsya dīdhi (at 3.10.2^c; 10.118.7^c) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^a, see under 1.12.12, and cf. p. 9.

- 1.2.7^{ab} (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)
 mitrām huve pūtādakṣam vāruṇam ca riçādasam,
 dhīyam ghr̥tācīm sūdhantā.

- 7.65.1^b (Vasiṣṭha; to Mitra and Varuṇa) [§ 7.63.5^c
 prāti vām sūra údite sūktāir, mitrām huve vāruṇam pūtādakṣam,
 yāyor asuryam ākṣitam jyēṣṭham viçvasya yāmann acitā jigatnū.
 5.64.1^a (Arcanānas Ātreya; to Mitra and Varuṇa)
 vāruṇam vo riçādasam ṛcā mitrām havāmahe,
 pāri vrajēva bāhvōr jaganvānsā svārṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless triṣṭubh 7.65.1^b: see Part 2, chapter 2, Class B 11.

- 1.2.8^a (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)
 ṛtēna mitrāvaruṇāv ṛtāvṛdhāv ṛtāsprçā,
 krātum br̥hāntam aṇthe.

- 1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)
 yuvām vāstrāṇi pivasā vasāthe yuvōr āchidrā mātavo ha sargāh,
 āvātiratam ānṛtāni viçva ṛtēna mitrāvaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the enclisis of ṛtāvṛdhāv (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks ṛtāvṛdhāv as what may very aptly be termed a 'metrical vox media', or word used ἀπὸ κοινῶν so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhitī marks yemāte of 4.48.3 as a metrical vox media : see under 3.31.17. That the text does not read mitrāvaruṇā ṛtāvṛdhāv (Lanman, Noun-Inflexion, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

1.3.6^b (Madhuchandas Vaiçvāmītra ; to Indra)
 indrá yāhi tūtujāna ūpa brāhmāṇi harivaḥ,
 suté dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vaiçvāmītra ; to Indra)
 ūpa brāhmāṇi harivo hāribhyām sómasya yāhi pītāye sutāsya,
 indra tvā yajñāḥ kṣāmamāṇam ānaḍ ḍāçvān asy adhvarāsya praketāḥ.]

cf. 7.11.1^a

It is most tempting to regard 1.3.6^b as a fragment taken over from pāda a of the faultless triṣṭubh 10.104.6 ; the more so, inasmuch as the three indrá yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vaiçvāmītra ; to Viçve Devāḥ)

ómāsaç carṣaṇīdhrto viçve devāsa á gata,
 dāçvāṇso dāçūṣaḥ sutām.

2.41.13^a (Gṛtsamada ; to Viçve Devāḥ) =
 6.52.7^a (Rjīçvan Bhāradvāja ; to Viçve Devāḥ)
 viçve devāsaḥ á gata ḍṛṇutá ma imām hávam,]
 ḍédām barhír ní ṣīdata.]

cf. 2.41.13^b

cf. 2.41.13^c

Oldenberg, Noten, p. 3, takes ómasas as á ūmāsas, with BR.

1.3.10^b (Madhuchandas Vaiçvāmītra ; to Sarasvatī)
 pāvaká naḥ sárasvatī vājebhir vājínīvatī,
 yajñām vaṣṭu dhiyávasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
 prá ṇo deví sárasvatī vājebhir vājínīvatī
 dhínām avitry ávatu.

One is obviously patterned after the other : but which ?

1.4.1^b (Madhuchandas Vaiçvāmītra ; to Indra)
 surūpakṛtnúm útāye sudúghām iva godúhe,
 juhūmási dyāvi-dyavi.

8.52(Vāl.4).4^c (Āyu Kāṇva ; to Indra)
 yāsya tvām indra stómeṣu cākāno vāje vājīṇ chatakṛato,
 tám tvā vayām sudúghām iva godúho juhūmási çravasyávaḥ.

The word godúh occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sāyaṇa and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as nomen actionis is supported by the obviously intentional correspondence between útāye and godúhe in the proportion surūpakṛtnúm : sudúghām = útāye : godúhe. Commonplace as the stanza is, it may yet have served as a suggestion to the versifex of 8.52, considering the admittedly late character of the Vāḷakhilya. As to 8.52.4^d, see under 6.45.10.

1.4.3^b (Madhuchandas Vaiṣvāmītra; to Indra)
 āthā te āntamānām vidyāma sumatīnām,
 mā no āti khyā ā gahi.

10.89.17^b (Reṇu Vaiṣvāmītra; to Indra)
 evā te vāyām indra bhuñjatinām vidyāma sumatīnām nāvānām,
 [vidyāma vāstor āvasā grānto] [viṣvāmītrā utā ta indra nūnām.]
 c: 1.177.5^c; d: 6.25.9^d

Pāda 1.4.3^b, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5^c or 10.160.5^c) very otiose nāvānām stretch it indeed to a triṣṭubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Viṣvāmītrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Reṇu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4^c, yās te sākhibhya ā vāram: 9.45.2^c, devān sākhibhya ā vāram]

1.4.6^c (Madhuchandas Vaiṣvāmītra; to Indra)
 utā naḥ subhāgān arir vocēyur dasma kṛṣṭāyaḥ,
 syāméd indrasya çármaṇi.

8.47.5^c (Trita Aptya; to Ādityas)
 pāri no vṛṇajann aghā durgāni rathyò yathā,
 syāméd indrasya çármany ādityānām utāvasy
 [anehāso va utāyaḥ suūtāyo va utāyaḥ.] c: refrain, 8.47.1^{ref}—18^{ef}

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5^c, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6^c, by an author who was not staggered by its partial impertinence.

1.4.8^c (Madhuchandas Vaiṣvāmītra; to Indra)
 asyā pṛtvā çatakrato ghanó vṛtrāṇām abhavaḥ,
 právo vājeṣu vājīnam.

1.176.5^d (Agastya; to Indra)
 āvo yāsya dvibārhaso 'rkéṣu sānuśág ásat,
 ājāv indrasyendo právo vājeṣu vājīnam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10^{ab+c} (Madhuchandas Vaiṣvāmītra; to Indra)
 yó rāyò 'vánir mahān supārāḥ sunvatāḥ sākḥā,
 tasmā indrāya gāyata.

8.32.13^{ab+c} (Medhātithi Kāṇva; to Indra)
 yó rāyò 'vánir mahān supārāḥ sunvatāḥ sákhā,
 tám índram abhí gāyata.
 1.5.4^c (Madhuchandas Vaiçvāmitra; to Indra)
 yásya samsthé ná vṛṇvāte hāri samātsu çātravaḥ,
 tásmā índrāya gāyata.

1.5.1^b (Madhuchandas Vaiçvāmitra; to Indra)
 á tv éta ní śīdaténdram abhí prá gāyata,
 sákhāya stómavāhasaḥ.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
 pāntam á vo ándhasa índram abhí prá gāyata,
 viçvāsāhaṁ çatákratuṁ mánhiṣṭhaṁ carṣaṇínām.

1.5.2^{a+b+c} (Madhuchandas Vaiçvāmitra; to Indra)
 purūtāmaṁ purūṇām içānaṁ vāryāṇām,
 índram sóme sácā suté.

6.45.29^a (Çaṁyu Bārhaspatya; to Indra)
 purūtāmaṁ purūṇām stotṛṇām vívāci,
 vājebhir vājayatām.
 1.24.3^b (Çunaḥçepa Ājigarti, called Devarāta; to Savitar)
 abhí tvā deva savitar içānaṁ vāryāṇām,
 sādāvan bhāgām imahe.
 8.71.13^b (Sudṛiti Āṅgīrasa, or Purumīḍha Āṅgīrasa; to Agni)
 agnir iṣām sakhyé dadātu na içe yó vāryāṇām,
 agnīm toké tánaye çāçvad imahe vásuṁ sántaṁ tanūpām.
 10.9.5^a (Triçiras Tvāṣṭra, or Sindhudvīpa Ambariṣa; to Waters)
 içānā vāryāṇām kṣāyantīç carṣaṇínām,
 apó yācāmi bheṣajām.
 8.45.29^c (Triçoka Kāṇva; to Indra)
 ṛbhuksānaṁ ná vārtava ukthēsu tugryāvīdham,
 índram sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purūtāmaṁ purūṇām gives occasion: *Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen* (Grassmann); *dem vollsten der vollen, or dem reichsten der reichen* (Ludwig). Pischel, *Ved. Stud.* i. 36, renders 6.45.29^{ab} thus: 'der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger'; but the parallel at 1.5.2 makes against taking purūṇām out of its own pāda; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In *içe yó vāryāṇām* we have again a case of 'phrase-inflection', the nominative to *içānaṁ vāryāṇām*.

1.5.4^c: 1.4.10^c, tásmā índrāya gāyata: 8.32.13^c, tám índram abhí gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
sutapāvne sutā imé çúçayo yanti vitāye,
sómāso dādhyāçiraḥ.

8.93.22^b (Sukakṣa Āṅgīrasa ; to Indra)

pātnivantaḥ sutā imā uçānto yanti vitāye,
apām jāgmīr nicumpuṇāḥ.

1.137.2^b (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)

imā ā yātam indavaḥ sómāso dādhyāçiraḥ sutāso dādhyāçiraḥ,

utā vām uşāso budhī sakām sūryasya raçmībhiḥ, 65 1.47.7^d

sutó mitráya varuṇāya pitāye çárur ṛtāya pitāye. 65 1.137.2^e

5.51.7^b (Svastyatreya Atreya ; to Viçve Devāḥ)

sutā indrāya vāyāve sómāso dādhyāçiraḥ, 65 5.51.7^a

nimnām ná yanti sindhavo bhī prāyaḥ.

7.32.4^b (Vasiṣṭha ; to Indra)

imā indrāya sunvire sómāso dādhyāçiraḥ,

tān ā mādāya vajrahasta pitāye hāribhyaṁ yāhy ōka ā.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

etē putā vipaçcitāḥ sómāso dādhyāçiraḥ, 65 9.22.3^a

vipā vy ānaçur dhīyaḥ.

9.63.15^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

sutā indrāya vajrīṇe sómāso dādhyāçiraḥ,

pavitram āty akṣaran.

9.101.12^b (Manu Sāmivarana ; to Soma Pavamāna)

etē putā vipaçcitāḥ sómāso dādhyāçiraḥ, 65 9.22.3^a

sūryāso ná darçatāso jigatnāvo dhruvā ghṛté.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8^c (Madhuchandas Vaiçvāmītra ; to Indra)

tvām stómā avivṛdhan tvām ukthā çatakrate,

tvām vardhantu no girāḥ.

8.44.19^c (Virūpa Āṅgīrasa ; to Agni)

tvām agne manīṣīṇas tvām hinvanti cīttibhiḥ,

65 3.10.1^a

tvām vardhantu no girāḥ.

To begin successive pādas, or even stanzas (5.8.1-7; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām of 8.44.19^b censurable: see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, içāno yavayā vadhām : 10.152.5^d, vāriyo yavayā vadhām]

[1.6.9^b, divó vā rocanād ādhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, divāç cid rocanād ādhi]

1.7.3^b (Madhuchandas Vāiṣvāmītra ; to Indra)
 indro dīrghāya cākṣasa ā sūryam rohayaḥ divī,
 vī góbbhir ādrim āirayat.

8.89.7^b (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
 āmāsu pakvām āiraya ā sūryam rohayaḥ divī,
 gharmām ná sáman tapatā suvṛktibhir jūṣtam girvanase brhāt.
 9.107.7^d (Sapta Ṛṣayah ; to Pavamāna Soma)
 sómo mīdhvān pavate gātuvittama ṛṣir vípro vicakṣaṇāḥ,
 tvām kavír abhavo devavítama ā sūryam rohayaḥ divī.
 10.156.4^c (Ketu Agneya ; to Agni)
 āgne náksatram ajāram ā sūryam rohayaḥ divī,
 dādhaḥ jyótir jānebhyah.

1.7.4^c (Madhuchandas Vāiṣvāmītra ; to Indra)
 indra vājeṣu no 'va sahásrapradhaneṣu ca,
 ugrá ugrābhir ūtibhiḥ.

1.129.5^c (Parucchepa Daivodāsi ; to Indra)
 ní śū namātimatiḥ kāyasya cit téjīṣṭhābhir arāṇibhir nótibhir,
 ugrābhir ugrotibhiḥ, [ityadi].

1.7.8^c (Madhuchandas Vāiṣvāmītra ; to Indra)
 vṛṣā yūthéva vánsagaḥ kṛṣṭír iyarty ójasā,
 ícāno ápratiṣkutaḥ.

1.84.7^c (Gotama Rāhūgaṇa ; to Indra)
 yá éka id vidāyate [vāsu mártāya dācūṣe,]
 ícāno ápratiṣkuta indro aṅgá. 1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro aṅgá, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit.

1.7.9^a (Madhuchandas Vāiṣvāmītra ; to Indra)
 yá ékaḥ carṣaṇīnām vāsūnām irajyāti,
 indrah páñca kṣitínām.

1.176.2^b (Agastya ; to Indra)
 tāsminn ā veçayā giro yá ékaḥ carṣaṇīnām,
 ānu svadhā yām upyāte yāvaḥ ná cārkrṣad vṛṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yá ékaḥ carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10^c (Madhuchandas Vaiçvāmītra; to Indra)
 indram vo viçvātas pari hāvāmahe jānebhyah,
 asmākam astu kēvalah.

1.13.10^c (Medhātithi Kāṇva; to Tvaṣṭar)
 ihā tvāṣṭāram agriyām viçvārūpam ūpa hvaye,
 asmākam astu kēvalah.

The form hāvāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āprī-hymn as late.

1.8.4^c (Madhuchandas Vaiçvāmītra; to Indra)
 vayām çūrebhir āstribhir indra tvāyā yujā vayām,
 sāsahyāma prṭanyatāḥ.

8.40.7^d (Nābhāka Kāṇva; to Indra and Agni)
 yād indrāgnī jānā imé vihvāyante tānā girā,
 asmākebhir nṛbhir vayām sāsahyāma prṭanyatō
 [vanuyāma vanuṣyatō] [nābhantām anyaké same]
 e: 1.132.1^c; f: refrain, 8.39.1^f ff.
 9.61.29^c (Amahīyu Āṅgīrasa; to Soma Pavamāna)
 [asya te sakhyé vayām] tāvendo dyumnā uttamé,
 sāsahyāma prṭanyatāḥ. e: 9.61.29^a

Prefixion of the four syllables indratvotāḥ expands 1.8.4^c to a full jagatī at 1.132.1^b, q. v. Under 2.8.6 it appears that -yāma prṭanyatāḥ is a Vedic cadence. Reminiscence of 1.8.4 in tvayā ha svid yujā vayām, 8.21.11^a; 102.3^a.

1.8.5^c (Madhuchandas Vaiçvāmītra; to Indra)
 mahān indrah parāç ca nū mahitvām astu vajrīṇe,
 dyāur nā prathinā çāvaḥ.

8.56 (Val. 8).1^c (Prṣadhra Kāṇva; Dānastuti of Praskāṇva)
 [prāti te dasyave vrka rādho] adarçy āhrayam,
 dyāur nā prathinā çāvaḥ. ab: 8.55.1^c

'Great is Indra, aye, more than great: greatness be his that wields the bolt; might, wide as the heaven.' Here the ascription of might or çāvas to Indra is an entirely natural sequel to the ascription of greatness. 'Might wide as the heaven' is not much different from the might of Indra which at 8.24.9 is called āparītam (Sāyaṇa: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho āhrayam, 'a gift that brings no shame to the giver' (Sāyaṇa on 5.79.5: alajjāvaham), 'no shabby gift', pāda c is plainly not fit. It is not fit, even if we assign to çāvas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneeded) item to the cumulative evidence touching the lateness of the Vāḷakhilya.

1.8.7^b (Madhuchandas Vaiçvāmītra; to Indra), followed by 1.8.8
 yāḥ kuksīḥ somapātamaḥ samudrā iva pīnvate,
 urvīr āpo nā kākūdāḥ,—

evā hy āsya sūnītā virapçī gómātī mahī,
pakvā çākhā ná dāçūṣe.

8.12.5^b (Parvata Kāṇva ; to Indra)
imāñ juṣasva girvaṇaḥ samudrá iva pínvate,
[índra viçvābhīr ūtībhir vavākṣītha.]

8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāḥ for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pínvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pínvate is stómaḥ (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought' !) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetical or not. Pāda c in each stanza of the ṛca 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣītha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : índra viçvābhīr ūtībhiḥ is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣītha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stómebhīr viçvacarṣaṇe : 5.14.6^b, stómebhīr viçvacarṣaṇim]

1.9.6^a (Madhuchandas Vaiçvāmitra ; to Indra)
asmāñ sú táttra codayéndra rāyē rábhasvataḥ,
túvidyumna yāçasvataḥ.

3.16.6^d (Utkīla Kātya ; to Agni)
çagdhī vājasya subhaga prajāvató 'gne bṛható adhvaré,
sām rāyā bhūyasā sṛja mayobhūnā túvidyumna yāçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8+4). Sāyana, with cheerful confidence, says evamvidhena dhane-nāsmāñ sañsṛja sañyojaya. The needed asmāñ is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kātya or Viçvāmitrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvataḥ. The sequence rāyāḥ . . . yāçasvataḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vaiçvāmitra ; to Indra)
asmé dhehi çrávo bṛhád dyumnām sahasrasātāmam,
índra tá rathínīr īṣaḥ.

1.44.2^d (Praskaṇva Kāṇva ; to Agni, Açvins, and Uṣas)
jūṣto hí dutó āsi havyavāhanó 'gne rathír adhvarāṇām, [1.44.2^b
sajūr açvībhyām uṣāsā suvīryam asmé dhehi çrávo bṛhát.
8.65.9^c (Pragātha Kāṇva ; to Indra)
viçvāñ aryó vipaçcító 'ti khyas túyam á gahi,
asmé dhehi çrávo bṛhát.

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé prthū çrávo bṛhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo máhi çrávaḥ ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmītra ; to Indra)

sutē-sute nyōkase bṛhād bṛhatā ēd ariḥ,

īndrāya çūṣām arcati.

10.96.2^d (Baru Āṅgīrasa or Sarvahari Āindra ; Haristutiḥ)

hāriṁ hi yōnim abhī yē samāsvaran hinvānto hāri divyāni yāthā sādah,

ā yāni pṛnānti hāribhir nā dhenāva īndrāya çūṣām hārivantam arcata.

10.133.1^b (Sudās Pāijavana ; to Indra)

prō ṣv āsmāi purorathām īndrāya çūṣām arcata,

abhīke cid u lokakīrti saṁgē samātsu vṛtrahā-

-smākam bodhi coditā

ḥnābhantām anyakēṣām jyākā ādhi dhānvasu.] ~~cf~~ refrain, 10.133.1^{fg} ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmītra ; to Indra)

ēhi stōmān abhī svarābhī gṛṇīhy ā ruva,

brāhma ca no vaso sácēndra yajñām ca vardhaya.

10.141.6^b (Agni Tāpasa ; to Viçve Devāḥ, here Agni)

tvām no agne agnībhir brāhma yajñām ca vardhaya,

tvām no devātātaye rāyō dānāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmītra ; to Indra)

ukthām īndrāya çāṁsyam vārdhanam puruniṣṣidhe,

çakró yāthā sutēsu nō rārānat sakhyēsu ca.

5.39.5^b (Atri Bhāuma ; to Indra)

āsmā it kāvyaṁ vāca ukthām īndrāya çāṁsyam,

tāsmā u brāhmavāhase ḥgīro vardhanty ātrayo

gīrah çumbhanty ātrayaḥ.]

~~cf~~ cf. 5.22.4^{de}

1.10.7^{b+d} (Madhuchandas Vaiçvāmītra ; to Indra)

suvivṛtam sunirājam īndra tvādātām id yāçah,

gāvām āpa vrajām vṛdhi kṛṇuṣvā rādho adrivaḥ.

3.40.6^c (Viçvāmītra ; to Indra)

gīrvanaḥ pāhi naḥ sutām mādhor dhārābhir ajoyase,

īndra tvādātām id yāçah.

8.64.1^b (Pragātha Kaṇva ; to Indra)

ūt tvā mandantu stōmāḥ kṛṇuṣvā rādho adrivaḥ,

āva brahmadviṣo jahi.

Sāyana and Ludwig and Grassmann join the adjectives of 1.10.7^a with yāçah of b. To do this, Sāyana is obliged to force the meaning of sunirājam to a colourless sukkena niḥçesaṁ prāptum çakyam ; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm) ; while Grassmann

has to render yāṣaḥ by Schatz, which it does not mean. The adjectives fit gāvām vrajām to a nicety.¹ This observation led Aufrecht (in 1888: Festgruss an Böhlingk, p. 2) to treat pāda b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same pāda at 3.40.6^c stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6^c, instead of indra tvādātām id yāṣaḥ, we had áva brahmadviṣo jahi, or any other one of scores of verses that might be cited, no one that knows his Rig-Veda would need to move a muscle.

The inconsistent versions of indra tvādātām id yāṣaḥ may be noted. Ludwig: Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerntet. Grassmann: ist Schatz, den, Indra, du verleihst; von dir ist, Indra, Glück geschenkt. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (Madhuchandas Vāiṣvāmītra; to Indra)

nahí tvā ródasi ubhé rghāyāmānam invataḥ,
jé aḥ svārvatīr apāḥ sám gā asmābhyam dhūnuhi.

1.176.1^c (Agastya; to Indra)

mātsi no vāsyaiṣṭaya ṇindram indo vīṣā viṣa,]

§ 1.176.1^b

rghāyāmāna invasi çatrum ānti ná vindasi.

8.40.10^c (Nābhāka Kāṇva; to Indra and Agni)

tām qiçitā suvr̥ktibhis tveṣām sātvanam r̥gmīyam,

utó nú cid yá ójasā çuṣṇasyāṇḍāni bhédati] jéṣat svārvatīr apó ṇābha-
ntām anyaké same.] refrain, 8.39.1^b ff.

8.40.11^c (The same)

tām qiçitā svadhvarām satyām sātvanam r̥tvīyam,

utó nu cid ya ohata ṇāṇḍā çuṣṇasya bhédaty] ájāiḥ svārvatīr apó, &c.

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of rghāyāmānam in 1.176.1^c is to be rejected (*Études sur le Lexique*, s.v. *āviçvaminva*). But we may advance somewhat in the appreciation of this stanza by noting that its second pāda is a parenthetical interpolation, recurring in a Pavamāna stanza, 9.2.1 (q.v.). The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both invataḥ and invasi are transitive; in the latter case çatrum belongs to both invasi and vindasi. Of course, the interpolation of pāda b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the Vālakhilya versifexes. Cf. Grassmann, i. 457; Hillebrandt, *Ved. Myth.* iii. 64, 300, note 3; Geldner, *Ved. Stud.* iii. 64, and see p. 15.

¹ Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits vrajām badly, and in strictness he is quite right; but it is easy to assume that the poet in using sunirājām had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of sunirājām to vrajām has its analogy with that of sudūghāḥ to apāḥ. Oldenberg carries over imāhe from stanza 6 and makes each pāda of 7 a sentence by itself.

1.10.10^c (Madhuchandas Vaiṣvāmītra ; to Indra)
vidmā́ hí tvā́ vṛṣantamañ vā́jeṣu havanaçrútam,
vṛṣantamasya hūmaha ūtīm sahasrasā́tamam.

5.35.3^b (Prabhūvasu Āṅgīrasa ; to Indra)
ā́ té 'vo várepyam̐ vṛṣantamasya hūmahe,
vṛṣajūtir hí jajñīṣā abhū́bhīr indra turváṇīḥ.

1.11.1^c (Jetṛ Mādhuchandasa ; to Indra)
índram víçvā avītvṛdhan samudrávyacasam̐ gírah,
rathítamam̐ rathínām̐ vājānām̐ sátpatim̐ pátim̐.

8.45.7^c (Triçoka Kāṇva ; to Indra)
yád ajīm̐ yáty ajikíḍ indrah̐ svaçvayúr úpa,
rathítamo rathínām̐.

For samudrávyacasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathítamo in 8.45.7^c the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive pāda, rathítamo rathínām̐, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jetṛ Mādhuchandasa ; to Indra)
sakhyé ta indra vājīno má bhema çavasas pate,
tvām̐ abhí prá ñonumo jétāram̐ áparājitam̐.

5.25.6^d (Vasūyava Ātreyaḥ ; to Agni)
agnír dadāti sátpatim̐ sāsúha yó yudhá nṛbhīḥ,
agnír átyam̐ raghuṣyádam̐ jétāram̐ áparājitam̐.

It seems almost impossible to escape the conclusion that the pāda jétāram̐ áparājitam̐ originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, má bhema má çramiṣmográsyā sakhyé táva.

1.11.8^{a+b} (Jetṛ Mādhuchandasa ; to Indra)
índram̐ íçānam̐ ójasābhí stómā́ anūṣata,
sahāsram̐ yásya rātāya utá vā sánti bhūyasīḥ.

8.76.1^b (Kurusuti Kāṇva ; to Indra)
imām̐ nú māyīnam̐ huvá índram̐ íçānam̐ ójasā,
marútvantam̐ ná vṛñjāse.
6.60.7^b (Bharadvāja ; to Indra and Agni)
índragñi yuvām̐ imē 'bhí stómā́ anūṣata,
pībatam̐ çambbhuvā́ sutām̐.

Cf. abhí stómāir anūṣata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.60.2^b, namely, abhí stomāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the pāda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, índra íçāna ójasā 8.40.5^a; éka íçāna ójasā 8.6.41^b; also 1.175.4^b; 8.32.14^a; and, agnir íçāna ójasā TB. 1.5.5.2^a.

Group 2. Hymns 12-23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe: 1.36.3^a, prā tvā dūtām vṛṇīmahe: 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.12.1^{b+c} (Medhātithi Kāṇva; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
mahás te sató ví caranty arcáyo divi spr̥canti bhānávaḥ.

cf. 1.12.1^a

1.44.7^c (Praskaṇva Kāṇva; to Agni)

hótāraṁ viçvāvedasam sám hí tvā víça indháte,
sá á vaha puruhūta prácetasó 'gne devān ihá dravát.

8.19.3^c (Sobhari Kāṇva; to Agni)

yájiṣṭham tvā vavṛmahe devām devatrā hótāram ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indháte which governs hótāram ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kākubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha jajñānó vṛktábarhiṣe,
ási hótā na ídyah.

1.12.10^b (Medhātithi Kāṇva; to Agni)

sá nah pāvaka dīdivó, 'gne devān ihá vaha,
úpa yajñám havíç ca nah.

1.12.10^a

1.15.4^a (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha sādáyā yóniṣu triṣú,
pári bhūṣa píba ṛtúnā.

Cf. the similar pāda tábhīr devān ihá vaha, 1.14.12^c.

1.12.4^{b+c} (Medhātithi Kāṇva; to Agni)

tán uçató ví bodhaya yád agne yási dūtyām,
deváir á satsi barhíṣi.

1.7.4.7^c (Gotama Rāhugaṇa; to Agni)

ná yór upabdir áçvyah çṛṇvé ráthasya kác caná,
yád agne yási dūtyām.

5.26.5^c (Vasūyava Atreyāḥ ; to Agni)
 yājāmanāya sunvatā, āgne suvīryam vaha,
 devāir ā satsi barhīṣi. 5.26.5^a

8.44.14^c (Virūpa Āṅgīrasa ; to Agni)
 sā no mitramahas tvām āgne çukrēṇa çociṣā,
 devāir ā satsi barhīṣi. 1.12.12^a

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhātithi Kāṇva ; to Agni)
 agnināgniḥ sām idhyate kavīr grhāpatir yūvā,
 havyaṁ juhvāsyah.

7.15.2^c (Vasiṣṭha Maitravaruni ; to Agni)
 yāḥ pāṇca carṣaṇīr abhī, niṣasāda dāme-dame,
 kavīr grhāpatir yūvā. 5.86.2^a

8.102.1^c (Prayoga Bhārgava, or other fictitious authors ; to Agni)
 tvām agne brhād vāyo dādhasi deva dāçuṣe,
 kavīr grhāpatir yūvā.

The pāda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from olden times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvānam viçpātīm kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agnīm ūpa stuhī: 1.136.6^d, indram agnīm, &c.]

[1.12.7^b, satyādharmāṇam adhvaré: 5.51.2^b, sátyadharmāṇo adhvarām.]

1.12.9^c (Medhātithi Kāṇva ; to Agni)
 yó agnīm devāvitaye háviṣmāḥ āvívāsati,
 tásmāi pāvaka mṛṇaya.

8.44.28^c (Virūpa Āṅgīrasa ; to Agni)
 ayām agne tvé āpi, jaritā bhūtu santya,
 tásmāi pāvaka mṛṇaya. 2.5.8^a

1.12.10^a (Medhātithi Kāṇva ; to Agni)
 sā naḥ pāvaka dīdivó āgne devān ihā vaha,
 ūpa yajñām havīç ca naḥ. 1.12.3^a

3.10.8^a (Viçvāmītra Gāthina ; to Agni)
 sā naḥ pāvaka dīdihi dyumád asmé suvīryam,
 bhāvā stotṛbhyo āntamaḥ svastāye.

For 3.10.8^b cf. 3.13.7^c, dyumád agne suvīryam.

1.12.10^b: 1.12.3^a; 1.15.4^a, āgne devān ihā vaha.

1.12.11^{a+c} (Medhātithi Kāṇva ; to Agni)

sá na stávāna ā bhara gāyatrēna náviyasā,
rayīm virávatīm ísam.

8.24.3^a (Viçvamanas Vaiyaçva ; to Indra)

sá na stávāna ā bhara rayīm citráçravastamam,
niréké cid yó harivo vásur dadíh.

9.40.5^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)

sá naḥ punāná ā bhara rayīm stotrē suvīryam,
jaritúr vardhayā girah.

9.61.6^{a+b} (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

sá naḥ punāná ā bhara rayīm virávatīm ísam,
íçānaḥ soma viçvátah.

These stanzas are markedly imitative : two of them share two pādas ; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēna náviyasā is parenthetical. The question, point blank, is this : Is not the sequence ā bhara rayīm in three of the four stanzas original ? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods : this statement implies the belief that the Pavamāna stanzas preceded the others.—For nireké in 8.24.3 see Geldner, *Ved. Stud.* i. 155 ff. ; the same author's *Glossary* to the *Rig-Veda*, s.v. ; Ludwig, *Über Methode*, p. 29 ; Oldenberg, *RV. Noten*, I, p. 49.—Of the pādas, tán naḥ punāná ā bhara, 9.19.1^c ; stutá stávāna ā bhara, 5.10.7^b ; and ágne virávatīm ísam, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva ; to Agni)

ágne çukrēna çocísā viçvābhir deváhūtibhiḥ,
imám stómaṁ juṣasva naḥ.

8.44.14^b (Virūpa Āṅgīrasa ; to Agni)

sá no mitramahas tvám ágne çukrēna çocísā,
deváir ā satsi barhiṣi.

§ 1.12.4^c

10.21.8^a (Vimada Āindra ; to Agni)

ágne çukrēna çocíṣorú prathayase brhát,
abhikrándan vṛṣāyase ví vo máde gárbham dadhāsi jāmīṣu vívakṣase.

8.43.16^c (Virūpa Āṅgīrasa ; to Agni)

ágne bhrátah sáhaskrta rōhidaçva çúcivrata,
imám stómaṁ juṣasva me.

The stanza 1.12.12 is obvious patchwork ; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty : 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, geniesse dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viçvābhir deváhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness : 'Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an disem unsern liede.' Oldenberg, *SBE.* xlv. 7 : 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viçvābhir deváhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agnīm çukrēṇa çociṣā, 1.45.4; agnīḥ çukrēṇa çociṣā, 8.56(Vāl. 8).5; ágne tigména çociṣā, 10.87.23; agnīs tigména çociṣā, 6.16.28; vīṣā çukrēṇa çociṣā, 10.187.3; úṣaḥ çukrēṇa çociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis çukráçociḥ and tigmáçociḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhatithi Kāṇva; to Tanūnapāt [Āpra])
mádhumantaṁ tanūnapād yajñāṁ devēṣu naḥ kave,
adyā kṛṇuhi vitāye.]

cf. 1.13.2^c

1.142.2^b (Dirghatamas Āucathya; to Tanūnapāt)
ghṛtāvantaṁ úpa māsi mádhumantaṁ tanūnapāt,
yajñāṁ víprasya mávataḥ] çaçamānāsya dāçúṣaḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.13.2^c, adyā kṛṇuhi vitāye: 6.53.10^c, nṛvāt kṛṇuhi vitāye.]

1.13.3^b, 7^b, asmín yajñā úpa hvaye.

[1.13.4^c, ási hótā mánurhitaḥ: 1.14.11^a; 6.16.9^a, tvāṁ hótā mánurhitaḥ;
8.34.8^a, á tvā hótā mánurhitaḥ.]

1.13.5^a (Medhatithi Kāṇva; to Barhis [Āpra])
strñitá barhír ānuṣág ghṛtápr̥ṣṭham manīṣiṇaḥ,
yātrām̐tasya cákṣaṇam.

3.41.2^b (Viçvāmitra; to Indra)
sattó hótā na ṛtvíyas tistiré barhír ānuṣák,
áyuḥpran prātár ádrayaḥ.
8.45.1^b (Praskaṇva Kāṇva; to Agni)
á ghā yé agnīm indhaté strñānti barhír ānuṣák,
yēṣām índro yúvā sákhā.]

refrain, 8.45.1^c–3^c

1.13.6^{a+b} (Medhatithi Kāṇva; to Devīr Dvārah [Āpra])
ví çrayantām ṛtāvīdho dvāro devír asaçcátāḥ,
adyā nūnām ca yāṣṭave.

1.142.6^{a+d} (Dirghatamas Āucathya; to the same)
ví çrayantām ṛtāvīdhaḥ prayāi devébhyo mahīḥ,
pāvakāsaḥ puruṣp̐ho dvāro devír asaçcátāḥ.

As noted under the preceding item, the two āprī-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^{ab} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfrī) as to preclude final judgement. The word asaçcátāḥ would seem here to mean 'not sticking', i. e. 'freely moving'. But see Oldenberg, ZDMG. lxii, 473.

1.13.7^{a+c} (Medhātithi Kāṇva; to Uṣāsānakṭā [Āpra])
 náktosāsā supéçasāsmin yajñā úpa hvaye,
 idám no barhír āsāde.

1.142.7^b (Dirghatamas Āucathya; to the same)
 ā bhādamāne úpake náktosāsā supéçasā,
 ūyahví ṛtāsyā mātārā sīdatām barhír ā sumāt.
 8.65.6^c (Pragātha Kāṇva; to Indra)
 sutāvantas tvā vayām prāyasvanto havāmahe,
 idám no barhír āsāde.
 10.188.1^c (Cyena Āgneya; to Agni Jātavedas)
 prā nūnām jātāvedasam āgvaṁ hinota vājīnam,
 idám no barhír āsāde.

1.142.7^{cd}

5.20.3^d

1.13.8^{bc} (Medhātithi Kāṇva; to Dāivyāu Hotārāu Pracetasau [Āpra])
 tā sujihvā úpa hvaye hótārā dāivyā kavī,
 yajñām no yakṣatām imām.

1.142.8^{bc} (Dirghatamas Āucathya; to the same)
 mandrájihvā jugurvāṇi hótārā dāivyā kavī,
 yajñām no yakṣatām imām sidhrām adyā divispṛcam.
 1.188.7^{bc} (Agastya; to the same)
 prathamā hí suvācasā hótārā dāivyā kavī,
 yajñām no yakṣatām imām.

1.142.8^d

Cf. the vaguely related pāda 2.41.20^c, yajñām devēṣu yachatām, preceded (cf. 1.142.8^d) by
 sidhrām adyā divispṛcam.

1.13.9 (Medhātithi Kāṇva; to Tisro Devyaḥ [Āpra])=

5.5.8 (Vasucruta Ātreya; to the same)
 ilā sárasvatī mahī tistró devír mayobhúvaḥ,
 barhīḥ sīdantv asrídhaḥ.

1.13.10^c: 1.7.10^c, asmākam astu kévalaḥ.

1.14.1^b (Medhātithi Kāṇva; to Viçve Devāḥ, here Agni)
 āibhir agne dúvo gíro víçvebhiḥ sómapītaye,
 devébhir yāhi yáksi ca.

8.21.4^d (Sobhari Kāṇva; to Indra)
 vayām hí tvā bāndhumantam abandhávo víprāsa indra yemimá,
 yā te dhāmāni vṛṣabha tébhir ā gahi víçvebhiḥ sómapītaye.

It is tempting to see in ā . . . víçvebhiḥ sómapītaye devébhir yāhi, 1.14.1, the original
 of the repeated pāda; in 8.21.4 on the other hand víçvebhiḥ seems to mark the use of
 the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not
 clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a varia lectio, as, e.g., in the yajus-formula, yat te 'nādhṛṣṭaṁ nāma yajūyam (KS. nāmānādhṛṣyaṁ; MS. dhāmānādhṛṣyaṁ) tena tvādadhe (see my Vedic Concordance); or puruṣtutasya nāmabhiḥ in MS. 4.12.3; 18.4.5. to puruṣtutasya dhāmabhiḥ, RV. 3.37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the Concordance. In 8.21.4, yā te dhāmāni . . . tébhir ā yahi viṣvebhiḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4° is hypermetric (see Oldenberg, Prol. p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhātithi Kāṇva; to Viṣve Devāḥ)
 indravāyū bṛhaspátim mitrágnim púsānam bhágam,
 ādityān mārutaṁ gaṇám.

10.141.4^a (Agni Tāpasa; to Viṣve Devāḥ)
 indravāyū bṛhaspátim suhávehá havāmahe,
 yāthā naḥ sārva íj jānaḥ sāmgatyāṁ sumānā āsat.
 6.16.24^b (Bharadvāja; to Agni)
 tā rājānā ōcivratā dityān mārutaṁ gaṇám,
 vāso yákṣiḥá ródasi.

On the frequent omission of the verb (1.14.3) see Pischel, Ved. Stud. i. 12; Oldenberg, RV. Noten, p. 427* (Ergänzung von Weggelassenem). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viṣve Devāḥ hymn mentions Bṛhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6° with 6.16.44°, and 1.14.11^a with 6.16.9^a; see the sequel.

1.14.5° (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
 īlate tvām avasyāvaḥ kāṇvāso vṛktābarhiṣaḥ,
 havíṣmanto aramkṛtaḥ.

8.5.17^b (Brahmātithi Kāṇva; to Aṣvins)
 jánāso vṛktābarhiṣo havíṣmanto aramkṛtaḥ, 3.59.9^b
 yuvām havante aṣvinā. 1.47.4^d

Inasmuch as the expression jánāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāṇvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6° (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
 ghṛtāprsthā manoyūjo yé tvā váhanti váhnayah,
 ā devān sómapītaye.

6.16.44° (Bharadvāja; to Agni)
 āchā no yāhy ā vahā bhí práyāṁsi vitāye, 1.135.4^b
 ā devān sómapītaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For váhnayah see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, Ved. Stud. i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)

tvām hótā mánurhitó 'gne yajñēṣu sídasi,

sémām no adhvarām yaja.

6.16.9^a (Bharadvāja ; to Agni)

tvām hótā mánurhito váhnir āsá vidúṣṭarah,

ágne yákṣi divó víḥaḥ.

1.26.1^c (Çunaḥṣepa Ājigarti, alias Devarāta ; to Agni)

vásiṣvā hi miyedhya vástrāny ūrjām pate,

sémām no adhvarām yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3. For pādas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)

yukṣvā hy áruṣī ráthe harito deva rohitaḥ,

ṭábhīr deván ihā vaha.

cf. 1.12.3^a

5.56.6^a (Çyāvācva Ātreya ; to Maruts)

yuṅgdhvām hy áruṣī ráthe yuṅgdhvām rátheṣu rohitaḥ,

ṭyuṅgdhvām hárī ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.

1.134.3^{bc}

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hárī are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hárī. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle ; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is bṛhatī ;¹ no other such rhyme occurs in the hymn ; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.134.3 :

vāyúr yuṅkte róhitā vāyúr aruṇā vāyú ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear ; three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pādas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhātithi Kāṇva ; to Indra)

indra sómam píba ṛtúnā tvā viṇantv índavaḥ,

matsarāśas tádokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

ā tvā viṇantv índavaḥ ṭsamudrām iva síndhavaḥ,

8.6.35^b

nā tvām indráti ricyate.

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Maruts)

márutaḥ píbata ṛtúnā potrád yajñám punitana,
yüyám hí ṣṭhá sudānavaḥ.

6.51.15^a (R̥jiçvan Bhāradvāja ; to Viṣve Devāḥ, here Maruts)

yüyám hí ṣṭhá sudānava ṛndrajyeṣṭhā abhidyavaḥ, 6.51.15^b
kártā no ádhvann á sugám gopá amá.

8.7.12^a (Punarvatsa Kāṇva ; to Maruts)

yüyám hí ṣṭhá sudānavo rūdrā ṛbhukṣaṇo dáme,
utá prācetaso máde.

8.83.9^a (Kusīdin Kāṇva ; to Viṣve Devāḥ, here Maruts)

yüyám hí ṣṭhá sudānava ṛndrajyeṣṭhā abhidyavaḥ, 6.51.15^b
ádhā cid va utá bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja ; see Hillebrandt, *Vedische Mythologie*, i. 260 ff. ; Oldenberg, *Religion des Veda*, pp. 383, 455 ; Caland and Henry, *L'Agniṣṭoma*, pp. 224 ff. ; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns ; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavaḥ, if original here, would have to be taken as predicate to yüyám. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also A.V. 11.9.2^d, 26^c. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions: they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yüyám hí ṣṭhá sudānavaḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3^c (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Tvaṣṭar)

abhí yajñám gr̥ṇīhi no gnāvo néṣṭaḥ píba ṛtúnā,
tvám hí ratnadhá ási.

7.16.6^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)

kṛdhí rátnaṁ yájamānāya sukrato tvám hí ratnadhá ási,
á na ṛté çīçhi viçvam ṛtvijaṁ suçánso yác ca dáksate.

1.15.4^a : 1.12.3^a, 10^b, ágne deván ihá vaha.

1.15.7^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Draviṇodāḥ)

draviṇodā dráviṇaso grāvahastāso adhvaré,
yajñēṣu devám īlate.

1.96.8^a (Kutsa Āngirasa ; to Agni, or Agni Draviṇodāḥ)

draviṇodā dráviṇasas turásya draviṇodāḥ sánarasya prá yaṇsat,
draviṇodā virávatim īṣaṁ no draviṇodā rāsate dirghám áyuh.

5.21.3^d (Sasa Ātreya ; to Agni)

tvām víḡve sajóṣaso ṽdevāso dūtām akrata,]

cf. 5.21.3^b

saparyántas tvā kave yajñéṣu devām īlate.

6.16.7^c (Bharadvāja to Agni)

ṽtvām agne svādhyaḡ mártāso devāvītaye,

cf. 6.16.7^a

yajñéṣu devām īlate.

The pāda, yajñéṣu devām īlate, in 1.15.7, requires a second accusative, as in 5.21.3 ; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a draviṇodā to draviṇodām. So also Weber, Ind. Stud. xiii. 58 ; cf. Oldenberg, RV. Noten, p. 14. Sāyaṇa takes draviṇodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yāska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to draviṇodām, but his rendering does not land him very far from such emendation : ‘ als [den ?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anflehen.’ Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates : ‘ Der habeverleiher reiche uns gabe’, supplying dadātu from the next stanza. Similarly Caland and Henry, L’Agniṣṭoma, p. 227 : ‘ Draviṇodās [est donneur] de richesse.’ We must note, however, that the cadence of the pāda is irregular (— — — —), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that draviṇodām once stood in 1.15.7^a, where now stands draviṇodā, and that it was simply infected by the nominative draviṇodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to draviṇodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātithi Kāṇva ; to Draviṇodāḥ)

draviṇodāḥ pipīṣati juhóta prá ca tiṣṭhata,

neṣṭrād r̥tūbhīr iṣyata.

10.14.14^b (Yama Vāivasvata ; to Yama)

yamáya ghr̥tāvad dhavir juhóta prá ca tiṣṭhata,

sá no devéṣv ā yamad dīrghám āyuh prá jivāse.]

cf. 10.14.14^d

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789 : ‘ der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit den R̥tu’s ; beeilet euch.’ On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātithi Kāṇva ; to Indra)

índram prātár havāmaha índram prayaty ādhvaré,

índram sómasya pītáye.

8.3.5^b (Medhyatithi Kāṇva ; to Indra)

índram id devátātaya índram prayaty ādhvaré,

índram samiké vanīno havāmaha índram dhánasya sātáye.

3.42.4^a (Viṣvāmitra ; to Indra)

índram sómasya pītáye stómair ihá havāmahe,

ukthébbih kuvíd āgāmat.

- 8.17.15^d (Irimbiṭhi Kaṇva ; to Indra)
 pṛḍakusānur yajató gavésaṇa ékaḥ sánn abhí bhūyasah,
 bhūrṇim áçvaṁ nayat tujá puró gṛbhéndraṁ sómasya pítáye.
 8.92.5^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
 1tām v abhí prārcat,éndraṁ sómasya pítáye, cf 8.15.1^a
 tát id dhy ásyā vārdhanam.
 8.97.11^b (Rebha Kāçyapa ; to Indra)
 sám im rebhāso asvarann indraṁ sómasya pítáye,
 svārpatiṁ yád im vṛdhé dhṛtāvrató hy ójasā sám ūtibhiḥ.
 9.12.2^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 abhí víprā anūṣata gāvo vatsām ná mātārah,
 indraṁ sómasya pítáye.

Cf. agnīm prayaty ādhvare and the like under 5.28.6^b, indraḥ sómasya pítáye under 1.55.2^c;
 indra sómasya pítáye, 8.65.3^c; and asyá sómasya pítáye under 1.22.1^c.—Hymn 1.16 shares two
 pādas with 3.42; see next item.

- 1.16.4^a (Medhatithi Kaṇva ; to Indra)
 úpa naḥ sutám á gahi hárībhir indra keçibhiḥ,
 suté hí tvā hávāmahe.

- 3.42.1^a (Viçvāmitra ; to Indra)
 úpa naḥ sutám á gahi sómam indra gávāçiram,
 harībhyāṁ yás te asmayúḥ.
 5.71.3^a (Bāhuvṛkta Atreya ; to Mitra and Varuṇa)
 úpa naḥ sutám á gataṁ 1vāruṇa mītra dāçúṣaḥ,1 cf 5.71.3^b
 1asyá sómasya pítáye.1 cf 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pādas with 3.42; see preced-
 ing item.

[1.16.5^a, sémám na stómam á gahi : 8.66.8^c, sémám na stómam jujuṣāná á gahi.]

- 1.16.5^b (Medhatithi Kaṇva ; to Indra)
 1sémám na stómam á gahy,1 úpedám sávanam sutám, cf 1.16.5^a
 gāuró ná tṛṣitáh piba.

- 1.21.4^b (Medhatithi Kaṇva ; to Indra and Agni)
 ugrá sántā havāmaha úpedám sávanam sutám,
 indrāgní éhá gachatām.
 6.60.9^b (Bharadvāja ; to Indra and Agni)
 tábhīr á gachataṁ narópedám sávanam sutám,
 1indrāgní sómapiṭāye.1 cf 6.60.9^c

In 1.21 pāda 3^b also = 6.60.14^d, in addition to the present correspondence with 6.60.9.—For
 the repeated pāda cf. 1.16.8^a.

[1.16.8^a, imé sómāsa indavaḥ : 9.46.3^a, eté sómāsa indavaḥ.]

1.16.8^c (Medhātithi Kāṇva ; to Indra)

vīçvam ít sávanam sutám índro mādāya gachati,
vṛtrahá sómapītaye.

8.93.20^c (Sukakṣa Āṅgīrasa ; to Indra)

kāsyā vṛṣā suté sácā niyútvan vṛṣabhó raṇat,
vṛtrahá sómapītaye.

[1.16.9^a, sémām naḥ kāmam á pṛṇa : 8.64.6^c, asmákam kāmam á pṛṇa.]

1.17.1^c (Medhātithi Kāṇva ; to Indra and Varuṇa)

índrāvaruṇayor ahám samrájor áva á vṛṇe,
tá no mṛlāta idṛçe.

4.57.1^d (Vāmadeva ; to Kṣetrapati)

kṣétrasya pátinā vayám hiténeva jayāmasi,
gām áçvam pošayitnv á sá no mṛlātidṛçe.

6.60.5^c (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdha ḥindrāgní havāmahe,
tá no mṛlāta idṛçe.

cf. 5.86.4^b

Read, perhaps, in 4.57.1^c, pošayitnūā (pošayitnvā), agreeing with kṣétrasya pátinā, and governing gām áçvam.

[1.17.2^b, hávam víprasya māvataḥ : 1.142.2^c, yajñám víprasya, &c.]

1.17.2^c (Medhātithi Kāṇva ; to Indra and Agni)

gántārā hí sthó 'vase ḥávam víprasya māvataḥ,
dhartārā carṣaṇínām.

cf. 1.17.2^b

5.67.2^c (Yajata Ātreya ; to Mitra and Varuṇa)

á yád yónim hiraṇyáyam, váruṇa mitra sádathaḥ,
dhartārā carṣaṇínām yantám sumnám riçādasā.

cf. 5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)

yó reván yó amīvahá vasuvít puṣṭivárdhanaḥ,
sá naḥ siçaktu yás turāḥ.

1.91.12^b (Gotama Rāhūgana ; to Soma)

gayasphāno amīvahá vasuvít puṣṭivárdhanaḥ,
sumitrāḥ soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmanaspati)

má naḥ çánsa áraruṣo dhūrtiḥ práṇaṇ mārtyasya,
rákṣā no brahmanas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)
mā kāsya no śraruṣo dhūrtiḥ prāṇaṁ mārtyasya,
[indrāgnī čārma yachatam.]

☞ 1.21.6^c

[1.18.5^b, sōma indraç ca mārtyam : 4.37.6^b, yūyām indraç, &c.]

1.18.6^b (Medhatithi Kāṇva ; to Sadasaspati)
sādasas pātim ādbhutaṁ priyām indrasya kām̐yam,
sanīm medhām ayasiṣam.

9.98.6 (Ambarīsa Varsāgira, and R̥jiçvan Bhāradvāja ; to Pavamāna Soma)
dvīr yām pāṇca svāyaçasaṁ svāsāro ādrisamhatam,
priyām indrasya kām̐yaṁ prasnāpāyanty ūrmīṇam.
9.100.1^b (Rebhasunu Kāçyapāu ; to Pavamāna Soma)
abhī navante adrūhaḥ priyām indrasya kām̐yam,
vatsām nā pūrva āyuni jātaṁ rihanti mātāraḥ.

In RV. 1.21.5 Indrāgnī are called sādaspātī; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, tūyā mām adyā medhūyāgne medhāvinaṁ kuru. Sāyaṇa suggests Soma (cf. also Bergaigne, i. 305, note ; ii. 296), perhaps on the basis of the repeated pādas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^c–9^c, marūdbhir agna ā gahi.

1.19.3^b (Medhatithi Kāṇva ; to Agni and Maruts)
yē mahó rājaso vidūr víçve devāso adrūhaḥ,
[marūdbhir agna ā gahi.]

☞ refrain, 1.19.1^c–9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)
asyā vratē sajōṣaso víçve devāso adrūhaḥ,
spārḥā bhavanti rāntayo juṣānta yāt.

For pāda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhatithi Kāṇva ; to Agni and Maruts)
abhī tvā pūrvāpītaye sr̥jāmi somyām mādhu,
[marūdbhir agna ā gahi.]

☞ refrain, 1.19.1^c–9^c

8.3.7^a (Medhatithi Kāṇva ; to Indra)
abhī tvā pūrvāpītaya indra stómebhir āyávaḥ,
[sam̐cināsa ṛbhávaḥ sām asvaran] rudrā gr̥ṇanta pūrvyam. ☞ 8.3.7^c

1.20.5^a (Medhatithi Kāṇva ; to R̥bhus)
sām vo mādāso agmaténdreṇa ca marūtvatā,
adityébhiç ca rājabhiḥ.

4.34.2^c (Vāmadeva; to Ṛbhus)
 vidānāso jānmano vājaratnā utā ṛtūbhir ṛbhavo mādayadhvam,
 sām vo mādā āgmata sām pūramdhiḥ suvīram asmé rayīm érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhātithi Kāṇva; to Indra and Agni)
 tā mitrāsya prācāstaya indrāgnī tā havāmahe,
 somapā sómapītaye.

5.86.2^d (Atri Bhāuma; to Indra and Agni)
 yā pītanāsu duṣṭārā yā vājeṣu ṣravāyyā,
 ॥ yā pāñca carṣaṇīr abh ॥ indrāgnī tā havāmahe. cf. 7.15.2^a
 6.60.14^d (Bharadvāja; to Indra and Agni)
 ॥ ā no gāvyebhir āṣvyāir vasavyāir ūpa gachatam, ॥ cf. 6.60.14^{ab}
 sākhyāu devāu sakhyāya ṣambhūvendrāgnī tā havāmahe.
 4.49.3^c (Vāmadeva; to Indra and Bṛhaspati)
 ā na indrābṛhaspati ॥ grhām indraṣ ca gachatam, ॥ cf. 1.135.7^c
 somapā sómapītaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgnī havāmahe, under 5.86.4^b, and āṣvīnā tā havāmahe, 1.22.2^c.

1.21.4^b: 1.16.5^b; 6.60.9^b, ūpedām sāvanam sutām.

[1.21.5^b, indrāgnī rākṣa ubjātam: 7.104.1^a, indrāsoma tāpātam rākṣa ubjātam.]

1.21.6^c (Medhātithi Kāṇva; to Indra and Agni)
 téna satyéna jāgrtam ādhi pracetūne padé,
 indrāgnī çárma yachatam.

7.94.8^c (Vasiṣṭha; to Indra and Agni)
 mā kāsya no áraruṣo ॥ dhūrtīḥ prāṇaḥ mártasya, ॥ cf. 1.18.3^b
 indrāgnī çárma yachatam.

1.22.1^{b+c} (Medhātithi Kāṇva; to Aṣvins)
 prātaryūjā ví bodhayāṣvīnāv éhá gachatām,
 asyá sómasya pītāye.

5.75.7^a (Avasyu Ātreya; to Aṣvins)
 āṣvīnāv éhá gachatām ॥ nāsatyā mā ví venatam, ॥ cf. 5.75.7^b
 tirāṣ cid aryayā pári vartír yātam adābhya ॥ mādhvī māmā çrutām hávam. ॥
cf. refrain, 5.75.1^{e-9^e}

5.78.1^a (Saptavadhri Ātreya; to Aṣvins)
 āṣvīnāv éhá gachatām ॥ nāsatyā mā ví venatam, ॥ cf. 5.75.7^b
 ॥ haṁsāv iva patatam ā sutān ūpa. ॥ cf. refrain, 5.78.1^{c-3^c}

- 1.23.2^c (Medhātithi Kāṇva ; to Indra and Vāyu)
 1ubhā devā divispṛṇēndravāyū havāmahe, ☞ 1.22.2^b
 asyā sōmasya pītāye.
 4.49.5^a (Vāmadeva ; to Indra and Brhaspati) ;
 indrabṛhaspātī vayām sūtē gṛbhīr havāmahe,
 asyā sōmasya pītāye.
 5.71.3^a (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)
 1ūpa naḥ sūtām ā gatām 1vāruṇa mitra dācūṣaḥ, ☞ a: 1.16.4^a ; b: 5.71.3^b
 asyā sōmasya pītāye.
 6.59.10^d (Bharadvāja ; to Indra and Agni)
 indrāgni ukthavāhasā 1stōmebhir havanaçrutā, ☞ 6.59.10^b
 viçvābhir gṛbhīr ā gatam asyā sōmasya pītāye.
 8.76.6^c (Kurusuti Kāṇva ; to Indra)
 indram pratnēna māmmanā 1marūtvantām havāmahe, ☞ 1.23.7^a
 asyā sōmasya pītāye.

The pāda, asyā sōmasya pītāye, as refrain in 8.94.10^c–12^c. Cf. mādhvah sōmasya pītāye, 8.85.5^c; and indram sōmasya pītāye under 1.16.3^c.—Note that 1.22 shares another pāda with 1.23 ; see the next item.

1.22.2^b (Medhātithi Kāṇva ; to Açvins)
 yā surāthā rathītāmobhā devā divispṛṇā,
 açvīnā tā havāmahe.

- 1.23.2^a (Medhātithi Kāṇva ; to Indra and Vāyu)
 ubhā devā divispṛṇēndravāyū havāmahe,
 1asyā sōmasya pītāye, ☞ 1.22.1^c

Note that 1.22 shares another pāda with 1.23 ; see preceding item. Cf. with 1.22.2^b the pāda indrāgni tā havāmahe under 1.21.3^b.

[1.22.3^c, tāya yajñām mimikṣatam : 1.47.4^b, mādhvā yajñām, &c.]

1.22.8^a (Medhātithi Kāṇva ; to Savitar)
 sākḥāya ā nī śīdata savitā stōmyo nū naḥ,
 dātā rūdhānsi çumbhati.

- 9.104.1^a (Parvata Kāṇva, or others ; to Pavamāna Soma)
 sākḥāya ā nī śīdata punānāya prā gāyata,
 çīçum nā yajñāiḥ pāri bhūṣata çriyé.

1.22.18^a (Medhātithi Kāṇva ; to Viṣṇu)
 trīṇi padā ví cakrame viṣṇur gopā ādābhyah,
 āto dhārmāni dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)
 yadā te viṣṇur ójasā trīṇi padā vicakramé,
 ॥ād ít te haryatā hári vavakṣatuḥ.॥

☞ refrain, 8.12.25^c–27^c

Cf. 8.52 (Vāl. 4).3^c, yásmāi viṣṇus trīṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)
 tād viprāso vipanyávo jāgrvāṇsaḥ sám indhate,
 viṣṇor yát paramām padám.

3.10.9^{ab} (Viṣvāmitra Gāthina ; to Agni)
 tām tvā viprā vipanyávo jāgrvāṇsaḥ sám indhate,
 ॥havyavāham āmartyam sahovīdham.॥

☞ 3.9.10^c

The repeated distich is primary in 3.10.9 : 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, Ved. Myth. i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, RV. Noten, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)
 tivrāḥ sómāsa á gahy açírvantaḥ sutá ime,
 váyo tán prásthitān piba.

8.82.2^a (Kusīdin Kāṇva ; to Indra)
 tivrāḥ sómāsa á gahi sutáso mādayiṣṇávaḥ,
 píbā dadhrīg yáthociṣé.

1.23.2^a : 1.22.2^b, ubhā devā divispṛcā.

1.23.2^c : 1.22.1^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d : 8.76.6^c ; 8.94.10^c, 11^c, 12^c ; asyá sómasya pītāye.

[1.23.6^c, káratām naḥ surádhasaḥ : 3.53.13^c, kárad ín naḥ surádhasaḥ.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)
 marútvantam havāmaha indram á sómapītāye,
 sajūr gaṇéna tṛmpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)
 indram pratnéna mánmanā marútvantam havāmahe,
 ॥asyá sómasya pītāye.॥

☞ 1.22.1^c

1.23.8 (Medhātithi Kāṇva ; to Indra Marutvant, better Viṣve Devāḥ)=

2.41.15 (Gṛtsamada ; to Viṣve Devāḥ)
 indrajyeṣṭhā mārudgaṇā dévāsaḥ pūṣarātayaḥ,
 viṣve māma ṣrutā hāvam.

See Bergaigne, ii. 371, 383, 390, 428 ; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1 ; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to ṣūṣarātayaḥ is intrinsically unnecessary.

1.23.9^c (Medhātithi Kāṇva ; to Indra Marutvant)

hatā vṛtrām sudānava indreṇa sāhasā yujā,
 mā no duḥṣāṇsa iṣata.

2.23.10^c (Gṛtsamada ; to Bṛhaspati)
 tvāyā vayām uttamām dhimahe vāyo bṛhaspate pāpriṇa sāsniṇā yujā,
 mā no duḥṣāṇso abhidipsūr iṣata prā suṣāṇsā matibhis tāriṣimahi.
 7.94.7^c (Vasiṣṭha ; to Indra and Agni)
 indrāgnī āvasā gatam ṽasmābhyam carṣaṇīsaḥ, 5.35.1^c
 mā no duḥṣāṇsa iṣata.
 10.25.7^d (Vimada Aindra, or others ; to Soma)
 ṽtvām naḥ soma viṣvāto, gopā ādābhyo bhava, 1.91.8^a
 sēdha rājann āpa srīdho vī vo māde mā no duḥṣāṇsa iṣatā vīvakṣase.

Cf. rākṣā mākīr no aghāṇsa iṣata, under 6.71.3, and mā na (and, va) stenā iṣata māghā-
 ṇsaḥ, under 2.42.3.—The pāda 10.25.7^d with its tetrasyllabic refrain (vīvakṣase) is certainly
 secondary ; and abhidipsūḥ in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhātithi Kāṇva ; to Viṣve Devāḥ)

viṣvān devān havāmahe marútaḥ sómapītaye,
 ugrā hí pṛcñimātarah.

8.94.3^c (Bindu Āṅgīrasa, or Pūtadakṣa Āṅgīrasa ; to Maruts)
 ṽtāt sū no viṣve aryā ā sādā gṛṇanti kārāvaḥ, 6.45.33^{ab}
 marútaḥ sómapītaye.
 8.94.9^c (The same)
 ā yé viṣvā pāṛthivāni paprāthan rocanā divāḥ,
 marútaḥ sómapītaye.

[1.23.15^c, góbhīr yávaṁ ná carkṛṣat : 1.176.2^d, yávaṁ na carkṛṣad vṛṣā.]

1.23.20^{abc} (Medhātithi Kāṇva ; to Waters)

apsú me sómo abravīd antár viṣvāni bheṣajā,
 agnīm ca viṣvācāmbhuvam āpaḥ ca viṣvābheṣajīḥ.

10.9.6^{abc} (Triṣiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa ; to Waters)
 apsú me sómo abravīd antár viṣvāni bheṣajā,
 agnīm ca viṣvācāmbhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six trāas, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (Anukramāṇi, puratūṣṇiḥ) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, Prol. pp. 225, 234, and for further reference, his RV. Noten, p. 17.

1.23.21^c (The same) =

10.9.7^c (The same)

āpaḥ pṛṇitā bheṣajām vārūtham tanvè māmā,
jyók ca sūryam dṛçé.

10.57.4^c (Bandhu Gopāyana, &c. ; to Viçve Devāḥ)

ā ta etu mānaḥ pūnaḥ krátve dáksāya jivāse,
jyók ca sūryam dṛçé.

For pāda c cf. 4.25.4 ; 9.4.6 ; 91.6 ; 10.37.7 ; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idām āpaḥ prá vahata yāt kíṁ ca duritām máyi,
yád vāhām abhidudróha yád vā çepá utānṛtam.
āpo adyānv acāriṣam rāsena sám agasmahi,
pāyasvān agna ā gahi tām mā sám sṛja vārcasā.

Group 3. Hymns 24-30, ascribed to Çunaḥçepa Ājigarti

1.24.3^b: 1.5.2^b, íçānam vāryāṇam ; 10.9.5^a, íçānā vāryāṇam ; 8.71.13^b, íçe yó vāryāṇam.

[1.24.8^b, sūryāya pānthām ānvetaṇā u : 7.44.5^b, ṛtāsya pānthām, &c.]

1.24.9^c (Çunaḥçepa Ājigarti, alias Devarāta ; to Varuṇa)

çatām te rājan bhisajāḥ sahasram urvī gabhīrā sumatiḥ te astu,
bādhasva dūrē nīrṛtiṁ parācāiḥ kṛtām cid énaḥ prá mumugdhy asmāt.

6.74.2^c (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vṛhataṁ viṣūcīm āmivā yā no gāyam āvivéça,
āre bādhetām nīrṛtiṁ parācāir asmé bhadrá sāuçravasāni santu.

Cf. bādhetām dūrām nīrṛtiṁ parācāiḥ, AV. 6.97.2^c ; 7.42.1^c ; āre bādhasva nīrṛtiṁ parācāiḥ, MS. 1.3.39^c ; 45.6 ; KS. 4.13^c ; and also, ārac chātṛum āpa bādhasva dūrām, RV. 10.42.7^a.

1.24.10^c (Çunaḥṣepa Ājigarti, &c.; to Varuṇa. Cf. AB. 7.16)

amī yā ūksā nihitāsa uccā nāktam dādr̥ṣe kuha cid dīveyuh,
ādadbhāni vāruṇasya vratāni vicākaṣac candrāmā nāktam eti.

3.54.18^b (Prajāpati Vaiçvāmitra, or Prājāpatya Vācyā; to Viçve Devāḥ,
here Adityas)

aryamā no āditir yajñīyāsó 'dabdhāni vāruṇasya vratāni,
yuyōta no anapatyāni gāntoḥ prajāvān naḥ paçumān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable: 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day!' Aye, continues the poet, 'Varuṇa's laws are inviolable: the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetical and secondary: 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course; rich in offspring, rich in cattle be our career!' ¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunaḥṣepa Ājigarti, &c.; to Varuṇa)

vedā yó vinām padām antārikṣeṇa pātātām,
véda nāvāḥ samudriyāḥ.

8.7.35^b (Punarvatsa Kāṇva; to Maruts)
ākṣṇayāvāno vahanty antarikṣeṇa pātataḥ,
dhātāra stuvaté vāyāḥ.

10.136.4^a (Vṛṣāṇaka; to the Keçinaḥ = Agni, Sūrya, Vāyu)
antārikṣeṇa patati viçvā rūpāvacaḥkaṣat,
mūnir devāsya-devasya sāukṛtyāya sākḥā hitāḥ.

For samudriyāḥ, 1.25.7^c, see Oldenberg, RV. Noten, p. 27; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is
○○○.

1.25.10^c (Çunaḥṣepa Ājigarti, &c.; to Varuṇa)

nī śasāda dhṛtāvratō vāruṇaḥ pastyāsv ā,
sāmrajyāya sukrātuḥ.

8.25.8^b (Viçvamanas Vāiṣṭva; to Mitra and Varuṇa)
ṛtāvānā nī śedatuḥ sāmrajyāya sukrātū,
dhṛtāvratā kṣatriyā kṣatram āçatuḥ.

Pischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the nivid stanza in the form of an unanswered riddle, 8.29.9, sádo dvā cakrāte upamā divī samrājā sarpirāsuti, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water; cf. Mahidhara to VS. 10.7 (TS. 1.8.12.1; MS. 2.6.8; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile'; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness: 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) Varuṇa is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely Varuṇa in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the Rig-Veda, vol. ii, p. xxvi.

1.25.11^b (Çunahçepa Ājigarti, &c. ; to Varuṇa)

āto viçvāny ādbhuta cikitvān abhi paçyati,

ḥkṛtāni yā ca kārtvā.

cf. 1.25.11^c

8.6.29^b (Vatsa Kāṇva ; to Indra)

ātaḥ samudrām udvātaç cikitvān āva paçyati,

yāto vipānā éjati.

For 8.6.29 see Geldner, Ved. Stud. iii. 56.

[1.25.11^c, ḥkṛtāni yā ca kārtvā : 8.63.6^b, ḥkṛtāni kārtvāni ca.]

1.25.15^b (Çunahçepa Ājigarti, &c. ; to Varuṇa)

utā yó mānuṣeṣv ā yāçaç cakré āsāmy ā,

asmākam udāreṣv ā.

10.22.2^d (Vimada Āindra, or somebody else ; to Indra)

ihā çrutā indro asme adyā stāve vajry içīṣamah,

mitró ná yó jāneṣv ā yāçaç cakré āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza: 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv*: 'Der sich unter den menschen vollkomme herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that Varuṇa is unassailable and so on, the present stanza says: 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, Rigveda-Kommentar, p. 5.

1.25.20^b (Çunahçepa Ājigarti, &c. ; to Varuṇa)

tvām viçvasya medhira divāç ca gmāç ca rājasi,

sā yāmani prāti çrudhi.

5.38.3^d (Atri Bhāuma ; to Indra)

çūsmāso yé te adrivo mehānā ketasāpaḥ,

ubhā devān abhiṣṭaye divāç ca gmāç ca rājathaḥ.

Grassmann, to 5.38.3 (following Sāyaṇa): 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to Sāyaṇa, are the Maruts, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and Indra. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and Indra, or to the press-stones (*adrivaḥ*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks: 'Welcher zweite Gott neben Indra gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess Varuṇa, if it were not for the very vague and commonplace quality of the formula *divāç ca, &c.* Therefore, perhaps better, Indra and Soma ; cf. 9.95.5, *indraç ca yāt kṣāyathaḥ sāubhagāya*.

1.26.1^c: 1.14.11^c, sémām no adhvarām yaja.

1.26.4^{b+c} (Çunaḥṣepa Ājigarti, &c. ; to Agni)
ā no barhī riçādaso vāruṇo mitró aryamā,
sídantu mánuṣo yathā.

1.41.1^b (Kaṇva Ghāura ; to Varuṇa, Mitra Aryaman)
yām ráksanti pracetaso vāruṇo mitró aryamā,
nú cit sá dabhyate jánaḥ.

4.55.10^b (Vamadeva ; to Viçve Devāḥ)
[tát sú naḥ savitā bhāgo] vāruṇo mitró aryamā, 4.55.10^a
índro no rādhasā gamat.

5.67.3^b (Yajata Atreya ; to Mitra and Varuṇa)
viçve hí viçvavedaso vāruṇo mitró aryamā,
vratā padéva saçcire [pānti mártyaṁ riṣāḥ.] 1.41.2^b

8.18.3^b (Irimbiṭhi Kaṇva ; to Ādityāḥ)
[tát sú naḥ savitā bhāgo] vāruṇo mitró aryamā, 4.55.10^a
[çárma yachantu saprátho yád ímahe.] 8.18.3^c

8.28.2^a (Manu Vāivasvata ; to Viçve Devāḥ)
vāruṇo mitró aryamā smádrātisāco agnáyaḥ,
pátnivanto vāsaṭkrtāḥ.

8.83.2^b (Kusidin Kaṇva ; to Viçve Devāḥ)
té naḥ santu yújaḥ sádā vāruṇo mitró aryamā,
vṛdhūsaç ca pracetasaḥ.

9.64.29^a (Kaçyapa Mārīca ; to Pavamāna Soma)
hinvánó hetṛbhir yatā ā vājam vājy ākramit,
sídanto vanúṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4: 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, *SBE.* xlv. 13: 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das krafttross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the *Pet. Lex.* under 1. vanūs, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sídanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanúṣo does not mean 'nach dem streit', though it may mean 'striving'; as regards *Pet. Lex.*, 'Kampfbereite' is open to similar criticism. I believe that vanúṣo means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prá te (sc. índrasya) vanve vanúṣo haryatām mādām, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. *JAOS.* xxix. 290 ff.), one of the two pādas 1.26.4^a and 9.64.29^a is pretty certainly patterned after the other. I incline to think that 1.26.4^a is the model, 9.64.29^a the imitation. Be this as it may, the construction of mánuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity: the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11^c and TB. 2.7.12.6^c, manuṣvād (TB. vanuṣvād) deva dhīmahi prācetasam. Here the commentary to TB., vanuṣvat paricarapavat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29^c. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^{b-7^b}; cf. vāruṇa mītrāryaman, under 5.67.1^c; and see p. 11.

1.26.5^c (Çunaḥçepa Ājigarti, &c. ; to Agni)
pūrvya hotar asyā no māndasva sakhyāsyā ca,
imā u śū ṇrudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u śū ṇrudhī girāḥ,
yābhiḥ kāṇvasya sūnāvo hāvanté 'vase tvā.
2.6.1^c (Somāhuti Bhārgava ; to Agni)
imām me agne samīdham imām upasādam vaneḥ,
imā u śū ṇrudhī girāḥ.

1.26.10^b (Çunaḥçepa Ājigarti, &c. ; to Agni)
vīçvebhīr agne agnībhīr imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10^a (Gotama Rāhūgaṇa ; to Soma)
imām yajñām idām vāco [jujuṣāṇā upāgahi,] 1.91.10^b
sōma tvām no vṛdhé bhava.
10.150.2^a (Mr̥ṇika Vāsistha ; to Agni)
imām yajñām idām vāco [jujuṣāṇā upāgahi,] 1.91.10^b
mārtāsas tvā samīdhāna havāmahe mr̥ṇikāya havāmahe.

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1^c, samrājantam adhvarāṇām : 1.1.8^a ; 45.4^c, rājantam, &c. ; 8.8.18^c, rājantāy, &c.

1.28.1^{cd-4^{cd}}, ulūkhalasutānām āvéd v indra jalgulāḥ.

1.28.9^b (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariçcandra, or [Adhiṣavapa-]
carmapraçaṇsā)
úc chiṣṭām camvòr bhara sōmam pavitra á sṛja,
ní dhehi góṛ ādhi tvací.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ánaptam apśú duṣṭāraṁ sōmam pavitra á sṛja,
[punihīndrāya pātave.] 9.16.3^c

9.51.1^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvāryo ādribhiḥ sūtām sōmāṁ pavitra ā sṛja,
 punihīndrāya pātave.]

9.16.3^c

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1^b (Çunahçepa Ajigarti, &c. ; to Indra)
 yāc cid hī satya somapā anāçastā iva smāsi,
 ā tū na indra çaṁsaya gōṣv āçveṣu çubhriṣu sahaṣreṣu tuvimagha.

2.41.16^c (Gṛtsamada ; to Sarasvatī)
 āmbitame nādītame dévitame sārāsvatī,
 apraçastā iva smasī prāçastim amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :

1.29.1, anāçastāh : ā çaṁsaya =
 2.41.16, apraçastāh : prāçastim kṛdhi.

[1.29.2^a, çiprin vājānām pate : 6.45.10^b, indra vājānām pate.]

1.30.7^c (Çunahçepa Ajigarti, &c. ; to Indra)
 yōge-yoge tavāstaram vāje-vāje havāmahe,
 sākḥāya indram ūtāye.

8.21.9^c (Sobhari Kāṇva ; to Indra)
 yō na idām-idam purā prā vāsyā ānināya tām u va stuṣe,
 sākḥāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Çunahçepa Ājigarti, &c. ; to Indra)
 ā ghā gamad yādi çrāvat sahasrīṇibhir ūtibhiḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Mādhātṛ Yāuvanaçva ; to Indra)
 āva yāt tvām çatakṛtatav indra viçvāni dhūnuṣe,
 rayīm nā sunvaté sácā sahasrīṇibhir ūtibhir [devī jānitry ajījanad
 bhadrá jānitry ajījanat,] 9. refrain, 10.134.1 ref-6^{ef}

1.30.9^a (Çunahçepa Ājigarti, &c. ; to Indra)
 ānu pratnāsyāukaso huvé tuvipratīm nāram,
 yām te pūrvam pitā huvé.

8.69.18^a (Priyamedha Āṅgīrasa ; to Indra)
 ānu pratnāsyāukasah priyāmedhāsa eṣām,
 pūrvam ānu prāyatīm vṛktābarhiṣo hitāprayasa açata.

1.30.10^c (Çunahçepa Ājigarti, &c. ; to Indra)
 tām tvā vayām viçvavārā çasmahe puruhūta,
 sākḥe vāso jaritībhyaḥ.

3.51.6^d (Viçvāmītra; to Indra)
 túbhyaṁ brāhmāṇi gira indra túbhyaṁ satrá dadhire harivo juśasva,
 bodhy āpīr ávaso nūtanasya sákhe vaso jartṛbhyo váyo dhāḥ.
 8.71.9^c (Sudīti Āṅgīrasa and Purumīlha Āṅgīrasa; to Agni)
 sá no vásva úpa māsy ūrjo napān māhinasya,
 sákhe vaso jaritṛbhyah.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritṛbhyo váyo dhāḥ is the mother pāda. See Part 2, chapter 2, class B 8.

1.30.18^b (Çunaḥçepa Ājigarti, &c.; to Açvins)
 samānáyojano hí vām rátho dasrāv ámartyaḥ,
 samudré açvinéyate.

5.75.9^d (Avasyu Ātreya; to Açvins)
 ábhūd uśá rūcatpaçur ágnīr adhāyy ṛtvíyah,
 áyoji vām vṛṣaṇvasū rátho dasrāv ámartyo
 mādhvī máma çrutam hávam.]

refrain, 5.75.1^a–9^e

1.30.19^b (Çunaḥçepa Ājigarti, &c.; to Açvins)
 ny aghnyásya mūrdhāni cakráṁ ráthasya yemathuḥ,
 pári dyām anyád iyate.

5.73.3^b (Pāura Ātreya; to Açvins)
 irmānyád vápuṣe vápuṣe cakráṁ ráthasya yemathuḥ,
 páry anyá náhuṣā yugá mahná rájānsi dīyathaḥ.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff.; Ludwig, *Ueber Methode*, p. 30; Hillebrandt, *Ved. Myth.* iii. 384, note; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^c are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunaḥçepa Ājigarti, &c.; to Uṣas)
 vayám hí te ámanmahy ántād á parākát,
 áçve ná citre aruṣi.

4.52.2^a (Vāmādeva; to Uṣas)
 áçveva citrāruṣī matá gávām ṛtāvarī,
 sákḥābhūd açvīnor uśāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very pāda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, āḥve ná in 1.30.21 imitates āḥveva in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (◡ ◡ ◡ ◡), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Ḣunaḥḥepa Ājigarti, &c. ; to Uṣas)
tvám tyébbhir ā gahi vājebhir duhitar divaḥ,
asmé rayīm ní dhārāya.

10.24.1^c (Vimada Āindra, or others ; to Indra)
[indra sómam imám piba, mádhumantam camú sutám, ~~cf.~~ 8.17.1^b
asmé rayīm ní dhārāya ví vo máde sahasríṇam purúvaso vívakṣase.

Cf. the pāda, ḡuddhó rayīm ní dhārāya, 8.95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31–35, ascribed to Hiranyastūpa Āṅgīrasa

1.31.8^d (Hiranyastūpa Āṅgīrasa ; to Agni)
tvám no agne sanāye dhānānām yaçāsam kārūm kṛṇuhi stāvānaḥ,
rdhyāma kármāpāsā návena devāir dyāvāpṛthivī prāvataḥ naḥ.

9.69.10^d (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)
indav indrāya bṛhaté pavasva sumṛṇíko anavadyó riçádāḥ,
bhārā candrāṇi grṇaté vāsūni devāir dyāvāpṛthivī prāvataḥ naḥ.

10.67.12^d (Ayāsyā Āṅgīrasa ; to Bṛhaspati)
[indro mahnā maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,
~~cf.~~ 10.67.12^a
[āhann āhim āriṇat saptá síndhūn, devāir dyāvāpṛthivī prāvataḥ naḥ.
~~cf.~~ 4.28.1^c

[1.32.1^a, indrasya nú vīryāṇi prá vocam : 2.21.3^d, indrasya vocam prá kṛtāni vīryā.]

1.32.3^b (Hiranyastūpa Āṅgīrasa ; to Indra)
vṛṣāyámāṇo 'vṛṇita sómam tríkadrukeṣv apibat sutásya,
ā sáyakam maghāvādatta vājram āhann enam prathamajām āhīnām.

2.15.1^c (Gṛtsamada ; to Indra)
prá ghā nv āsyā maható mahāni satyā satyāsya káranāni vocam,
trikadrukeṣv apibat sutásyāsyá máde āhim indro jaghāna.

65] *Hymns ascribed to Hiraṇyastūpa Āṅgīrasa* [—1.33.12

[1.32.4^c, āt sūryam janāyan dyām uśāsam : 6.30.5^d, sākām sūryam, &c.]

[1.32.5^d, āhiḥ çayata upapfk prthivyāḥ : 10.89.14^d, prthivyā āpfç amuyā çayante.]

1.32.12^d (Hiraṇyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra sṛké yāt tvā pratyāhan devā ékaḥ,
ājāyo gā ājayaḥ çūra sómam ávāsṛjaḥ sártave saptá síndhūn.

2.12.12^b (Grtsamada ; to Indra)

yāḥ saptāraçmir vṛṣabhás tūviṣmān, avāsṛjat sártave saptá síndhūn,

cf. 2.12.12^a

yó rāuhiṇām āsphurad vājrabāhur dyām āróhantaṁ sá janāsa índrah.

Cf. Pischel, Ved. Stud. ii. 91 (improbable suggestion) ; Geldner, ibid. 183.—For echoes of 1.32.12 see perhaps AV. 2.29.7 ; TS. 6.5.5.2 ; TB. 1.1.8.3.

[1.32.15^d, arān ná nemīḥ pári tá babbhūva : 1.141.9^d, arān ná nemīḥ paribhūr
ajāyathāḥ.]

Cf. 5.13.6.

[1.33.5^c, prá yád divó hariva sthātar ugra : 6.41.3^c, etām piba hariva, &c.]

1.33.12^c (Hiraṇyastūpa Āṅgīrasa ; to Indra)

ny āvidhyad ilibíçasya dṛḷhā ví çṛṅgīṇam abhinac chuṣṇam índrah,
yāvat táro maghavan yāvad ójo vājreṇa çátrum avadhīḥ pṛtanyīm.

7.91.4^a (Vasiṣṭha ; to Indra and Vāyu)

yāvat táras tanvò yāvad ójo yāvan náraç cákṣasā dídhyanāḥ,
çúcim sómam çucipā pātam asmé índravāyū sádatanḥ barhír édám.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile tötetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct : 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this : 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715 : 'Sovil die eigene rüri-keit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen] ; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann : 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language : the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a+b} (Hiraṇyastūpa Āṅgīrasa ; to Indra)

āvaḥ kútsam indra yásmiñ cākán právo yúdhyanam vṛṣabhám dáçadyum,
çaphácuto reṇúr nakṣata dyúm úc chvāitreyó nṛṣáhyāya tasthāu.

1.174.5^a (Agastya ; to Indra)

vāha kútsam indra yásmiñ cākán syūmanyú ṛjrá vátasyáçvā,
[prá súraç cakráñ vṛhatād abhíke] 'bhí spṛdho yāsiṣad vājrabāhuḥ.

cf. 1.174.5^c

6.26.4^b (Bharadvāja ; to Indra)

tvám rátham prá bharo yodhám ṛṣvám ávo yúdhyanam vṛṣabhám
dáçadyum,

tvám tūgrañ vetasāve sácāhan tvám tūjñ gṛñāntam indra tūtoḥ.

See Geldner, Ved. Stud. ii. 171 ; Rīgveda-Kommentar, p. 7 ; and cf. under 1.174.5^c.

1.34.10^b (Hiraṇyastūpa Āṅgīrasa ; to Aṇvins)

á nāsatyā gáchatam hūyáte havir mādghvaḥ pibatam madhupébhir āsábhiḥ,
yuvór hí pūrvam savitōśāso rátham ṛtāya citrám ghr̥tāvantam īṣyati.

4.45.3^a (Vāmadeva ; to Aṇvins)

mādghvaḥ pibatam madhupébhir āsábhir utá priyám mādhone yuñjā-
tham rátham,

á vartaním mādhunā jinvathas pathó dṛtím vahethe mādhumantam aṇvinā.

One may imagine the repeated páda in 1.34.10 to have been borrowed from a madhu-
stanza and a madhu-hymn like 4.45, and equally well one may imagine the same páda
expanded gloatingly into the theme of the four pádas of 4.45.3. For the connexion between
Aṇvins and madhu see Hillebrandt, Ved. Myth. i. 239 ff.

[1.34.11^a, á nāsatyā tribhír ekādaçáir ihá : 8.35.3^a, víçvāir deváis tribhír, &c.]

1.34.11^{cd} (Hiraṇyastūpa Āṅgīrasa ; to Aṇvins)

[á nasatyā tribhír ekādaçáir ihá] devébhīr yātam madhupéyam aṇvinā,

cf. 1.34.11^a

prāyus tárīṣtam ní rápāñsi mṛkṣatam sédhatañ dvéṣo bhávatañ sacābhuvā.

1.157.4^{cd} (Dirghatamas Āucathya ; to Aṇvins)

[á na ūrjam vahatam aṇvinā yuvám] mādhumatyā naḥ káçayā mimik-
ṣatam,

cf. 1.92.17^c

prāyus tárīṣtam ní rápāñsi mṛkṣatam sédhatañ dvéṣo bhávatañ
sacābhuvā.

1.34.12^d (Hiraṇyastūpa Āṅgīrasa ; to Aṇvins)

á no aṇvinā trivṛtā ráthenārvāñcam rayím vahatam suvīram,
çṛṇvāntā vām ávase jōhavīmi vṛdhé ca no bhavatam vājasātāu.

1.112.24^d (Kutsa ; to Aṇvins)

ápnasvatim aṇvinā vācam asmé kṛtām no dasrā vṛṣanā manīṣám,
adyūtyé 'vase ní hvaye vām vṛdhé ca no bhavatam vājasātāu.

The word adyūtyá in 1.112.24^d seems to me to mean 'darkness', or 'trouble', rather than
'unlucky gambling', as the Pet. Lexicons and the translators assume.

[1.35.2^c, hiranyāyena savitā rāthena: 4.44.5^b, hiranyāyena suvītā rāthena; 8.5.35^a, hiranyāyena rāthena.]

[1.35.8^c, hiranyākṣāḥ savitā devā āgāt: 2.38.4^d, arāmatīḥ savitā, &c.]

[1.35.8^d, dādhad rātnā dāṇuṣe vāryāni: see under 1.47.1^b.]

[1.35.9^b, ubhé dyāvāpṛthivī antār iyate: 1.160.1^c, sujānmanī dhiṣāne antār iyate.]
See the context of each stanza.

1.35.10^b (Hiranyastūpa Āṅgīrasa; to Savitar)

hiranyahasto āsuraḥ sunithāḥ **sumṛīkākāḥ svāvān yātv arvān**,
apasédhan rakṣāso yātudhānān āsthād devāḥ pratidoṣām grṇānāḥ.

1.118.1^b (Kakṣīvat Dairghatamasa, son of Uṣig; to Aṇvins)

ā vām rātho aṇvinā cyenāpatvā **sumṛīkākāḥ svāvān yātv arvān**,
yó mārtyasya mánaso jāviyān trivandhuró vṛṣṇā vātaranhāḥ.]

1.118.1^d

The epithet 'tenderly merciful' (sumṛīkākā) is applied to Savitar in 1.35.10, to the Aṇvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit:

tām yuñjāthām mánaso yó jāviyān trivandhuró vṛṣṇā yás tricakráḥ,
yénopayāthāḥ sukṛto dūronām tridhātunā patatho vir ná parṇāḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For pratidoṣām in 1.35.10 see Ludwig, 131 (who suggests prāti dōṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11^d, rákṣa ca no ádhi ca brūhi deva: 1.114.10^c, mṛlā ca, &c.]

Group 5. Hymns 36–43, ascribed to Kaṇva Ghāura

[1.36.3^a, prā tvā dūtām vṛṇīmahe: 1.12.1^a, agnīm dūtām vṛṇīmahe; 1.44.3^a, adyā dūtām vṛṇī mahe.]

Cf. 8.102.18^c.

1.36.3^b: 1.12.1^b; 1.44.7^a, hótāram viṣvāvedasam.

[1.36.4^a, devāsas tvā vāruṇo mitró aryamā: 1.40.5^c, yásminn indro vāruṇo, &c.; 7.66.12^c, yád óhate vāruṇo, &c.; 7.82.10^a; 83.10^a, asmé indro vāruṇo, &c.; 8.19.16^a, yéna cáṣṭe vāruṇo, &c.; 8.26.11^c, sajósasā vāruṇo, &c.; 10.36.1^b, dyāvākṣāmā vāruṇo, &c.; 10.65.1^a, agnir indro vāruṇo, &c.; 10.65.9^b, indravāyū vāruṇo, &c.; 10.92.6^c, tébhiḥ caṣṭe vāruṇo, &c.]

1.36.5^b (Kaṇva Ghāura; to Agni)

mandró hótā grhāpatir āgne dūtó viṣām asi,
tvé viṣvā sám gatāni vratā dhruvā yāni devā ákrṇvata.

1.44.9^b (Praskaṇva Kāṇva; to Agni)
 pátir hy ādhvarāṇām āgne dūtó viçám ási,
 uṣarbúdha á vaha sómapitaye devān adyá swardíçah.

For 1.44.9^a cf. the pādas, rājantam adhvarāṇām, &c., under 1.1.8.

1.36.7^{ab} (Kāṇva Ghāura; to Agni)
 tám ghem itthá namasvīna úpa svarájam āsate,
 hótrābhir agnīm mānuṣaḥ sām indhate titirvāṇso áti sridhaḥ.

8.69.17^{ab} (Priyamedha Āṅgīrasa; to Indra)
 tám ghem itthá namasvīna úpa svarájam āsate,
 ártham cid asya súdhitam yád étava āvartáyanti dāvāne.

For 1.36.7^c cf. 2.2.8^c; 10.11.5^b, hótrābhir agne mānuṣaḥ svadhvarāḥ.

1.36.8^b (Kāṇva Ghāura; to Agni)
 ghnānto vṛtrām ataran ródasi apá urú kṣáyāya cakrire,
 bhúvat káṇve víṣa dyumny áhutaḥ krándad áçvo gáviṣṭiṣu.

7.60.11^d (Vasiṣṭha; to Mitra and Varuṇa)
 yó brāhmaṇe sumatīm āyājate vājasya sātáu paramásya rāyāḥ,
 síkṣanta manyúṁ maghāvāno aryá urú kṣáyāya cakrire sudhātu. cf. 4.12.3^b

Cf. 6.50.3; 8.68.12.

1.36.10^b (Kāṇva Ghāura; to Agni)
 yám tvā deváso mánave dadhúr ihá yájiṣṭham havyavāhana,
 yám káṇvo médhyaṭithir dhanaspítam yám víṣa yám upastutāḥ.

1.44.5^d (Praskaṇva Kāṇva; to Agni)
 stavīṣyāmi tvām ahām víçvasyāmṛta bhojana,
 āgne trātāram amṛtam miyedhya yájiṣṭham havyavāhana.
 7.15.6^c (Vasiṣṭha Māitravaruṇi; to Agni)
 sémām vetu vāsatkr̥tīm agnir juṣata no girāḥ,
 yájiṣṭho havyavāhanah.
 8.19.21^c (Sobhari Kāṇva; to Agni)
 íle girá mánurhitam yám devā dūtām aratīm nyeriré,
 yájiṣṭham havyavāhanam.

[1.36.12^a, sá no mṛṇa mahān asi: 4.9.1^a, āgne mṛṇa mahān asi.]

1.36.14^c (Kāṇva Ghāura; to Agni)
 ūrdhvó naḥ páhy ānhaso ní ketúnā víçvam sām atrīnam daha,
 kṛdhí na ūrdhvān caráthāya jīvāse vidá devéṣu no dúvaḥ.

1.172.3^c (Agastya; to Maruts)
 tṛṇaskandásya nú víçah pári vṛṇkta sudānavah,
 ūrdhvān naḥ karta jīvāse.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣāsaḥ pāhī dhūrtér āravṇaḥ,
pāhī rīṣata utā vā jīghānsato bhādbhāno yāviṣṭhya.

7.1.13^{ab} (Vasiṣṭha Maitrāvaruṇi ; to Agni)

pāhī no agne rakṣāso ājuṣṭāt pāhī dhūrtér āraruṣo aghāyóḥ,
tvā yujā pṛtanāyūnr abhī ṣyām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— — ∪ ∪) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b āravṇaḥ (catalectic dipody) cleverly takes the place of āraruṣo (∪ ∪ ∪ —). In 8.60.10^a, pāhī viṇvasmād rakṣāso āravṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)

prā vaḥ ṣārdhāya ghṛṣvaye tveṣādyumnāya ṣuṣmīne,
devāttam brāhma gāyata.

8.32.27^c (Medhātithi Kaṇva ; to Indra)

prā va ugrāya niṣṭūre 'śālhāya prasakṣīne,
devāttam brāhma gāyata.

We render 1.37.4, 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty !' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive : 'Eurer künden schär, von blendender herlichkeit, der kraftvollen, soll ein von den göttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition : 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra) !' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den göttern entnommene brahma euren gewaltigen', &c. Grassmann : 'Auf euren starken . . . singt das gottverliehene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks : 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1^a, 5^b, kṛlām vaḥ ṣārdho (5^b, kṛlām yāc ṣārdho) mārutam.

[1.37.8^c, bhiyā yāmeṣu réjate (sc. pṛthivī) : 8.20.5^c, bhūmir yāmeṣu réjate.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)

tyām cid ghā dirghām pṛthūm mihó nāpātam āmr̥dhram,
prā cyāvayanti yāmabhiḥ.

5.56.4^d (Çyāvāçya Atreya; to Maruts)
 ní yé riṇānty ójasā vīthā gāvo ná durdhúrah,
 āçmānaṁ cit svaryaṁ párvataṁ girim prá cyāvayanti yāmabhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For mihó nápāt cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: āçmānaṁ cit svaryāṁ (also 5.30.8^c), 'the heavenly stone' may be lightning; párvataṁ girim, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for párvataṁ girim cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti marúto miham prá vepayanti párvataṁ. yád yāmaṁ yānti vāyūbhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kaṇva Ghāura; to Maruts)
 marúto yád dha vo bálaṁ janān acucyavītana,
 girīṁ acucyavītana.

8.7.11^a (Punarvatsa Kaṇva; to Maruts)
 marúto yád dha vo divāḥ sumnāyānto hāvāmahe,
 á tú na ūpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have pādas repeated in 8.7 (1.38.1^a: 8.7.31^a; 1.39.5^a: 8.7.4^b; 1.39.6^b: 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlv. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal pāda. Note the enclisis of acucyavītana after the relative pronoun yád, which heightens the anacoluthic effect.

1.38.1^a (Kaṇva Ghāura; to Maruts)
 kád dha nūnám kadhapiyaḥ pitā putrān ná hāstayoh,
 dadhīdhvė vṛktābarhiṣaḥ.

8.7.31^a (Punarvatsa Kaṇva; to Maruts)
 kád dha nūnám kadhapiyo yád indram ājahātana,
 kó vaḥ sakhitvá ohatė.

Recent discussions of kadhapi, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Açvins' epithet adhapriyā (dual) seems to mean 'then-friends', something like 'reliable friends'; therefore kadhapiyaḥ means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapiye

(enclitic) seems to be vocative feminine singular of a transition form *kadhapiyā*, derived from *kadhapri*. In the stanzas above the repeated *pada* fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the *barhis* is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhidhvé* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

prā vepayanti pārvatān ví viñcanti vānaspātīn,
pró arata maruto durmādā iva dévāsaḥ sārvaṃ yā viṇā.

5.26.9^c (Vasūyava Atreyāḥ; to Viṇve Devāḥ)
édāṃ marúto açvīnā mitrāḥ sīdantu vāruṇaḥ,
devāsaḥ sārvaṃ yā viṇā.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vāpanti marúto mīhaṃ prā vepayanti pārvatān,
yād yāmaṃ yānti vāyūbhīḥ.

Note that 1.39 and 8.7 share another *pāda*; see under 1.39.6^b. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, *ūpo rátheṣu pṛṣatīr ayugdhvam: 1.85.5^a, prā yād rátheṣu pṛṣatīr*
áyugdhvam.]

1.39.6^b (Kaṇva Ghāura; to Maruts)

ūpo rátheṣu pṛṣatīr ayugdhvam, práṣtīr váhati róhitāḥ, 6^a cf. 1.39.6^a
ā vo yāmāya pṛthivī cid açrod ābībhayanta mānuṣāḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yād eṣāṃ pṛṣatī ráthe práṣtīr váhati róhitāḥ,
yānti ubhrā riṇānn apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaçva*. See Bergaigne, ii. 378, and, very explicitly, Nāighaṇṭuka 1.15; Bṛhad-devatā 4.144 (catalogue of the spans of the gods), where we have the express statement, *pṛṣatyo 'çvās tu marutām*. The word *práṣtī* (*pra + sti*, like *abhiṣtī*, *ūpasti*, and *pāriṣtī*) means literally 'being in front', 'leading horse'. It is the analogue of *purogavā*, and *πρόεσβυς*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone váhati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a (in neither of which pādas, by the way, we should read ayugdhuam with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7; see under 1.39.5.

[1.39.7^b, rūdrā ávo vṛṇīmahe: 1.42.5^b, pūṣann ávo, &c.]

1.40.2^b (Kaṇva Ghāura; to Brahmanaspati)
tvām id dhi sahasas putra mārtya upabrūtē dhané hité,
suvīryaṁ maruta ā svāḡvyaṁ dādhta yó va ācaké.

6.61.5^b (Bharadvāja; to Sarasvatī)
yās tvā devi sarasvaty upabrūtē dhané hité,
indram ná vṛtratūrye.

1.40.4^{a+b+d} (Kaṇva Ghāura; to Brahmanaspati)
yó vāghāte dādāti sūnáraṁ vásu sá dhatte ákṣiti ḡrávaḥ,
tásmāi īlām suvīraṁ ā yajāmahe supratūrtim anehāsam.

5.34.7^b (Saṁvarana Prājāpatya; to Indra)
sám im paṇér ajati bhójanaṁ muṣe ví dāḡuṣe bhajati sūnáraṁ vásu,
durgé canā dhriyate víḡva ā purú jāno yó asya táviṣim ācukrudhat.
8.103.5^b (Sobhari Kaṇva; to Agni)
sá dr̥dhé cid abhi tṛṇatti vājam árvata sá dhatte ákṣiti ḡrávaḥ,
tvé devatrā sádā purūvaso [viḡvā vāmāni dhīmahe.] 5.82.6^a
9.66.7^c (Çataṁ Vāikhānasāḥ; to Pavamāna Soma)
prā soma yāhi dhārayā sutā indrāya matsarāḥ,
dādāhāno ákṣiti ḡrávaḥ.
3.9.1^d (Viḡvāmitra Gāthina; to Agni)
sūkhāyas tvā vavṛmahe [devām mártāsa ūtāye,] 1.144.5^b
[apām nāpātāṁ subhāgaṁ sudīditiṁ, supratūrtim anehāsam. 3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet supratūrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvām (sc. āgne) hi supratūr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yásminn indro váruṇo mitró aryamā : see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura ; to Brahmanaspati)

úpa kṣatrām prīctá hānti rájabhir bhayé cit suksítim dadhe,
nāsyā vartā ná tarutā mahādhane nárbhe asti vajríṇaḥ.

6.66.8^a (Bharadvāja ; to Maruts)

nāsyā vartā ná tarutā nv āsti māruto yám ávatha vājasātau, cf. 6.66.8^b
toké vā goṣu tánaye yám apsu, sá vrajám dārtā párye ádha dyóh. 6.25.4^c

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rájabhiḥ is here kenning for Ādityas. The stanza is addressed to Brahmanaspati, who secures kṣatrām, slays in his capacity of Purohita in the company of, or through the agency of kings (rájabhiḥ), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati : Indra = Purohita : Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pādas.

1.41.1^b : 1.26.4^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 28.2^a ; 83.2^b ; 10.126.3^{b-7b}, váruṇo mitró aryamā.

1.41.2^{b+c} (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yám bāhūteva píprati pānti mārtyam riṣāḥ,
ářiṣṭaḥ sārva edhate.

5.52.4^d (Çyāvāçva Ātreya ; to Maruts)

marútsu vo dadhīmahī stóman yajñám ca dhr̥ṣṇuyā, 5.52.4^b
viçve yé mānuṣā yugá pānti mārtyam riṣāḥ.

5.67.3^d (Yajata Ātreya ; to Mitra and Varuṇa)

viçve hí viçvāvedaso váruṇo mitró aryamā, 1.26.4^b
vratā padéva saçcire pānti mārtyam riṣāḥ.

8.27.16^d (Manu Vāivasvata ; to Viçve Devāḥ)

prá sá kṣáyam tirate ví mahír iṣo yó vo várāya dāçati, 7.59.2^{cd}

prá prajābhir jāyate dhármanas páry, ářiṣṭaḥ sārva edhate. 6.70.3^c

10.63.13^a (Gaya Plāta ; to Viçve Devāḥ, here Ādityas)

ářiṣṭaḥ sá mārto viçva edhate prá prajābhir jāyate dhármanas pári, 6.70.3^c

yám ādityāso náyathā sunīthibhir āti viçvāni duritā svastāye.

In 10.63.13^a, ářiṣṭaḥ sá mārto viçva edhate, we have an imperfect pāda, because the caesura is after ářiṣṭaḥ, the third syllable, and because the pāda is one syllable short. Arnold's suggestion, VM. 321, to change mārto to mártio, does not really cure the line. Moreover ářiṣṭaḥ sá [mārto viç]va edhate is obviously a mechanical extension of ářiṣṭaḥ sārva edhate ; see Part 2, chapter 2, class B 11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^d.—For the meaning of sārva and viçva in these passages see Zubatý, IF. xxv. 202.

[1.41.6^b, viçvam tokám utá tmānā : 8.84.3^c, rákṣā tokám, &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)

yáthā no mitró váruṇo yáthā rudraç ciketati,
yáthā víçve sajóṣasaḥ.

3.4.6^c (Viçvāmitra Gathina ; Aprī, to Uṣāsā-Naktā)

ā bhādamāne uṣāsā úpake utá smayete tanvā vírūpe,

yáthā no mitró váruṇo jújoṣad índro marútvan utá vā máhobhiḥ.

From the point of view of metre the repeated pāda is better in 3.4.6 than in 1.43.3.
See Part 2, chapter 2, class B 8.

Group 6. Hymns 44–50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)

júṣto hí dūtó āsi havyavāhanó 'agne rathír adhvarāṇām,
sajúr aṇvibhyām uṣāsā suvíryam asmé dhehi çrávo brhāt.]

§ 1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)

tvām asi praçāsyo vidátheṣu sahintya,

agne rathír adhvarāṇām.

The pāda 1.44.2^c is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, Prol. 262, and cf. p. xv, tenth line from bottom.

1.44.2^d: 1.9.8^a ; 8.65.9^c, asmé dhehi çrávo brhāt.

[1.44.3^a, adyā dūtām vṛṇīmahe : 1.12.1^a, agním dūtām vṛṇīmahe ; 1.36.3^a, prá
tvā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.44.5^d: 1.36.10^b, yájiṣṭham havyavāhana ; 7.15.6^c, yájiṣṭho havyavāhanah ;
8.19.21^c, yájiṣṭham havyavāhanam.

1.44.7^a: 1.12.1^b ; 36.3^b, hótāram viçvāvedasam.

1.44.9^b: 1.36.5^b, agne dūtó viçām asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)

ní tvā yajñāsya sādhanam agne hótāram ṛtvijam,
manuṣvād deva dhīmahi prācetasāṃ jīrām dūtām āmartyam.

3.27.2^b (Viçvāmitra ; to Agni)

īle agním vipaçcītaṃ girā yajñāsya sādhanam,

çruṣṭivānaṃ dhītāvānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)

kāṇvā indraṃ yád ākrata stómāir yajñāsya sādhanam,

jāmi bruvata āyudham.

8.23.9^b (Viçvamanas Vāiṣṭha; to Agni)
 ṛtāvānam ṛtāvavo yajñāsya sādhanam girā,
 ūpo enam jujuṣur nāmasas padé.

Cf. 3.27.8^c, vípro yajñāsya sādhanah (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanā with Agni (cf. also 1.96.3; 145.3); it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8; and, again, under 7.11.1. Cf. Oldenberg, ProI. 262.

1.44.14^{b+d} (Praskaṇva Kāṇva; to Agni! In reality Maruts)
 çṛṇvāntu stóman marútaḥ sudānavo agnījīhvā ṛtāvīdhaḥ,
 pībatu sōman vāruṇo dhṛtāvratō 'çvībhyaṃ uśāsā sajuh.

7.66.10^b (Vasiṣṭha; to Ādityāḥ)
 bahāvāḥ sūracakṣaso 'gnījīhvā ṛtāvīdhaḥ,
 trīṇi yé yemúr vidāthāni dhṛtibhir viçvāni páribhūtibhiḥ.
 10.65.7^a (Vasukarṇa Vāsukra; to Viçve Devāḥ)
 divākṣaso agnījīhvā ṛtāvīdhā ṛtāsyā yónim vimṛānta āsate.
 dyām skabhitvy āpā ā cakrur ójasā yajñān janitvī tanvī ní māmṛjuḥ.
 5.51.8^b (Svastyātreya Ātreya; to Viçve Devāḥ)
 sajur viçvebhir devébhir açvībhyaṃ uśāsā sajuh,
 ā yāhy agne atrivāt suté raṇa. ☞ refrain, 5.51.8^c—10^c

The pāda açvībhyaṃ uśāsā sajuh suits best in 5.51.8, because Agni, the Açvins, and Uśas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods; it is a good guess that the longer form, divākṣaso agnījīhvā ṛtāvīdhaḥ, 10.65.7^a, is a secondary and later expansion of agnījīhvā ṛtāvīdhaḥ.

1.45.4^b (Praskaṇva Kāṇva; to Agni)
 mähikerava útāye priyāmedhā ahūṣata,
 rājantam adhvarāṇām agnīm çukreṇa çocīṣā. ☞ c: 1.1.8^a; d: cf. 1.12.12^a

8.8.18^b (Sadhvaṇsa Kāṇva; to Açvins)
 ā vām viçvābhir utībhiḥ priyāmedhā ahūṣata, ☞ 7.24.4^a
 rājantāv adhvarāṇām açvinā yāmahūtiṣu. ☞ 1.1.8^a
 8.87.3^b (Dyumnika Vasiṣṭha, or others; to Açvins)
 ā vām viçvābhir utībhiḥ priyāmedhā ahūṣata, ☞ 7.24.4^a
 tā vartir yātam ūpa vṛktābarhiṣo juṣṭam yajñān diviṣṭiṣu.

For the most recent discussion of the ἀπ. λεγ. mähikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44.

1.45.4^c: 1.1.8^a, rājantam adhvarāṇām; 8.8.18^b, rājantāv adhvarāṇām; 1.27.1^c, samrājantam adhvarāṇām.

[1.45.4^d, agnīm çukreṇa çocīṣā: āgne, &c.; see under 1.12.12.]

1.45.5^b: 1.26.5^c; 2.6.1^c, imā u śu çrudhī girāḥ.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)

tvām citraçravastama hāvante vikṣū jantāvah,
çociṣkeçaṁ purupriyāgne havyāya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)

īlāyās tvā padé vayām ṽnābhā prthivyā ādhi,
jātavedo ní dhimāhy āgne havyāya vólhave.

2.3.7^d

Cf. 5.14.3^c, agnīm havyāya vólhave.

1.45.7^c (Praskaṇva Kāṇva ; to Agni)

nī tvā hótāram ṛtvijām dadhiré vasuvittamam,
grútkarṇaṁ sapráthastamaṁ viprā agne diviṣṭiṣu.

10.140.6^c (Agni Pāvaka ; to Agni)

ṛtāvānaṁ mahiṣāṁ viçvādarçatam ṽgnīm sumnāya dadhire puró jánāh,

3.2.5^a

grútkarṇaṁ sapráthastamaṁ tvā girā dáivyaṁ mánuṣā yugá.

The composite character of the repeated pāda in 10.140.6 shows that the stanza is late ; see under 3.2.5^a.

[1.45.8^d, āgne mártāya dāçúṣe : 1.84.7^b ; 9.98.4^b, vāsu mártāya dāçúṣe : 8.1.22^b, devó mártāya dāçúṣe.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)

yá dasrá sindhumātārā manotārā rayīṇām,
dhiyā devā vasuvídā.

8.8.12^b (Sadhvaṇsa Kāṇva ; to Açvins)

ṽpurumandrā purūvāsū manotārā rayīṇām,
stómaṁ me açvināv imām abhī váhni anuṣātām.

8.5.4^b

1.46.3^c (Praskaṇva Kāṇva ; to Açvins)

vacyānte vām kakuhāso jūrṇāyām ādhi viṣṭāpi,
yád vām rátho víbhiṣ pátāt.

8.5.22^c (Brahmātithi Kāṇva ; to Açvins)

kadā vām tāugryó vidhat samudré jahitó narā,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann iṣukṭeva devā nāsatyā vahatūṁ sūryāyāḥ, vacyānte vām kakuhā apṣū jātā yugá jūrṇéva váruṇasya bhūreḥ, ' (Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Nāsatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb nī 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvinā prchāmānāv āyātām tricakreṇa vahatūṁ sūryāyāḥ . . . putráḥ pitārāv avṛṇita pūṣā, ' When,

O Aṇvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhiṣū (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render iṣukṛtā by 'arrow-maker', in part because VS. 16.46 has nāma iṣukṛdbhyo dhanuṣkṛdbhyaḥ ca. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this çatarudriya formula in TS. 4.5.4.2, nāmo mṛgayūbhyaḥ çvanibhyaḥ ca vo nāmaḥ (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both iṣukṛt and dhanuṣkṛt (dhanvakṛt); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṇvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that jūrṇā viṣṭāp, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain jūrṇā. The only point in 1.46.3 that is clear is that yād vām rātho vibhiṣ pātāt means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den beflügelten flöge.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flöge rossbespannt?' It will be observed that both translators render the third pāda here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of brahmodya in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489f., and especially 506.

1.46.7^c (Praskaṇva Kāṇva; to Aṇvins)

ā no nāvā matinām yātām pārāya gāntave,
yuñjāthām aṇvinā rātham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

ūd irāthām ṛtāyate yuñjāthām aṇvinā rātham,

ānti śād bhūtu vām āvaḥ.]

refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṇva Kāṇva; to Aṇvins)

ayām vām mādhumattamaḥ sutāḥ sōma ṛtāvṛdhā,

tām aṇvinā pibataṁ tiroahnyam dhattām rātnāni dāçuse.]

refrain, 8.35.22^e—24^e

2.41.4^b (Gṛtsamada; to Mitra and Varuna)

ayām vām mitrāvaruṇā sutāḥ sōma ṛtāvṛdhā,

māméd ihā çrutam hāvam.

For 1.47.1^d cf. dādhad rātnāni dāçuse under 4.15.3, and the pādas, dādhad rātnā dāçuse vāryāni, 1.35.8^d; and, dādhad rātnā ví dāçuse, 8.93.26^b.

1.47.2^b (Praskaṇva Kāṇva; to Aṇvins)
trivandhurēṇa trivṛtā supēṇasā rāthenā yātam aṇvinā,
kāṇvāso vām brāhma kṛṇvanty adhvaré tēṣāṃ sū ṇṇutam hāvam.

8.8.11^{ab} (Sadhvaṇsa Kāṇva; to Aṇvins)
ātaḥ sahāsrānirṇijā rāthenā yātam aṇvinā,
vatsó vām mādhumad vácó 'ṇānsit kāvyāḥ kavīḥ.

8.8.14^{cd} (Sadhvaṇsa Kāṇva; to Aṇvins)
[yān nāsatyā parāvātī yād vā sthó ádhy ámbare,] cf. 1.47.7^{ab}
ātaḥ sahāsrānirṇijā rāthenā yātam aṇvinā.

The word ātaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^c, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskaṇva Kāṇva; to Aṇvins)
aṇvinā mādhumattamaṃ pātām sómam ṛtāvṛdhā,
áthādyá dasrá vāsu bíbhratā rátthe dāṇvāṇsam úpa gachatam.

1.47.5^d (Praskaṇva Kāṇva; to Aṇvins)
yābhiḥ kāṇvam abhiṣṭibhiḥ právataṃ yuvām aṇvinā,
[tābhiḥ śv āsmān avataṃ ṇubhas patī,] pātām sómam ṛtāvṛdhā, cf. 1.47.5^c

3.62.18^c (Viṇvāmitra, or Jamadagni; to Mitra and Varuṇa)
[grṇānā jamádagninā] yónāv ṛtasya sídatam, cf. 3.62.18^a
pātām sómam ṛtāvṛdhā.

7.66.19^c (Vasiṣṭha; to Mitra and Varuṇa)
ā yātam mitrávaruṇā juṣāṇāv áhutim narā,
pātām sómam ṛtāvṛdhā.

8.87.5^d (Dyumnika Vasiṣṭha; to Aṇvins)
[á nūnām yātam aṇvināṇvebhiḥ pruṣitápsubhiḥ,] cf. a: 8.8.2^a; b: 8.13.11^b
[dásrā hiráṇyavartanī ṇubhas patī,] pātām sómam ṛtāvṛdhā. cf. 1.92.18^b

4.46.5^b (Vāmadeva; to Indra and Vāyu)
[ráthēna prthupājasā] dāṇvāṇsam úpa gachatam, cf. 4.46.5^a
índravāyū ihā gatam.

1.47.3^c, 6^a, áthādyá (6^a, sudāse) dasrá vāsu bíbhratā rátthe.

[1.47.4^b, mādhvā yajñām mimikṣatam: 1.22.3^c, táyā yajñām, &c.]

1.47.4^d (Praskaṇva Kāṇva; to Aṇvins)
triśadhassthé barhīṣi viṇvavedasā [mādhvā yajñām mimikṣatam,] cf. 1.22.3^c
kāṇvāso vām sūtāsomā abhidyavo yuvām havante aṇvinā.

8.5.17^c (Brahmātithi Kāṇva; to Aṇvins)
jánāso vṛktábarhiṣo [havīṣmanto aramkṛtāḥ,] cf. 1.14.5^c
yuvām havante aṇvinā.

Note the repetition, vām—yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5^c, tábhīḥ śv āsmān avatān ̣ubhas patī: 8.59(Val.11).3^c, tábhīr dāçvānsam avatān, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^c; 7.66.19^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

1.47.7^{ab+d} (Praskanva Kāṇva: to Açvins)

yán nāsatyā parāvāti yád vā sthó ádhi turváçe,

áto ráthēna suvṛtā na á gataṁ sākām sūryasya raçmībhiḥ.

8.8.14^{ab} (Sadhvaṁsa Kāṇva; to Açvins)

yán nāsatyā parāvāti yád vā sthó ádhy ámbare,

átaḥ sahásranirṇijā ráthēnā yātam açvinā.]

§ 8.8.11^{ab}

1.137.2^e (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imá á yātam índavaḥ sómāso dādhyāçirah, sutáso dādhyāçirah, § 1.5.5^c

utá vām uśāso budhī sākām sūryasya raçmībhiḥ,

sutó mitráya varuṇāya pítāye cārur ṛtāya pítāye]

§ 1.137.2^g

5.79.8^c (Satyaçravas Átreya; to Uśas)

utá no gómātīr íṣa, á vahā duhitar divaḥ,

§ 5.79.8^a

sākām sūryasya raçmībhiḥ çukráñçócadbhir arcībhiḥ sūjāte açvasūnṛte.]

§ refrain, 5.79.1^e–10^e

8.101.2^d (Jamadagni Bhārgava; to Mitra and Varuṇa)

vārṣiṣṭhaksatrā urucákṣasā nārā rájānā dīrghaçrúttamā,

§ 5.65.2^b

tā bāhūtā ná dānsānā ratharyataḥ sākām sūryasya raçmībhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word ámbare in 8.8.14. The Pet. Lex. started by giving the word, which is ἀμ.λεγ. in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from anu-var). Ludwig, 60, renders the two words ádhy ámbare by 'oben im luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ádhi turváçe in 1.47.7 by 'über dem Turvaça', he would have rendered, in accord with his usual habits, ádhy ámbare 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turvaça verweilt'; but 8.8.14^a, 'wenn in der Nähe ihr verweilt'. Again the parallelism between ádhi turváçe and ádhy ámbare is obliterated.

The Nighaṇṭavas have played mischief with ámbare. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antarikṣa). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (antika). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also turváçe, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvāti 'at a distance'. The enticement lies in the frequent contrast between parāvāti and arvāvāti; e.g. 8.97.4, yác çakrási parāvāti yád arvāvāti vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both ambaram (sic) and turváçe were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvāti). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṇṭu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turváçe is beyond doubt an ethnical or geographical term, then ámbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the Bṛhatsaṁhitā and elsewhere. See Böhtlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of ámbare. With ámbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+c+d} (Praskaṇva Kāṇva; to Aṇvins)arvāñcā vām sāptayo 'dhvaraṇriyo vāhantu sāvanéd ūpa,
īṣam pñcāntā sukñte sudānava ā barhiḥ sīdataṁ narā.8.4.14^{cd} (Devātithi Kāṇva; to Indra)ūpa bradhnām vāvātā vīṣaṇā hārī indram apāsu vakṣataḥ,
arvāñcam tvā sāptayo 'dhvaraṇriyo vāhantu sāvanéd ūpa.1.92.3^c (Gotama Rāhūgaṇa; to Uṣas)ārcanti nārīr apāso nā viṣṭibhiḥ samānēna yōjanenā parāvataḥ,
īṣam vāhantīḥ sukñte sudānave viṇvéd āha yājamānāya sunvaté.8.87.2^b (Dyumnika Vāsistha, or others; to Aṇvins)

pībataṁ gharmām mādhumantam aṇvin, ā barhiḥ sīdataṁ narā,

8.87.2^a

tā mandasānā mānuṣo duronā ā, nī pātām vėdasā vāyaḥ.

8.87.2^c8.87.4^b (The same)

pībataṁ sōmaiḥ mādhumantam aṇvin, ā barhiḥ sīdataṁ sumāt,

8.87.2^a

tā vāvrdhānā ūpa suṣṭutīm divo gantām gaurīv ivērīṇam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that adhvareṇri means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlv. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual hārī are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural sāptayaḥ, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary ūha (arvāñcam tvā, in place of arvāñcā vām), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of vāvātā to vāvātuḥ in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated pāda, ā barhiḥ sīdataṁ narā (or, sumāt) cf. 1.142.7^d, sīdataṁ barhiḥ ā sumāt.

1.47.9^{a+b} (Praskaṇva Kāṇva; to Aṇvins)

tēna nāsatyā gataṁ rāthēna sūryatvacā,

yēna ṣāṇvad ūhāthur dāṇuṣe vāsu mādhvah sōmasya pitāye.

8.85.1^{c-9^c}8.22.5^d (Sobhari Kāṇva; to Aṇvins)

rātho yō vām trivandhurō hīraṇyābhīṇur aṇvinā,

8.5.22^{ab}

pāri dyāvāpṛthivī bhūṣati ṣrutās tēna nāsatyā gatam.

8.8.2^b (Sadhvaṇsa Kāṇva; to Aṇvins)

ā nūnām yātam aṇvinā rāthēna sūryatvacā,

bhūji hīraṇyapeṇasā kāvi gāmbhīracetasā.

1.47.9^d: 8.85.1^{c-9^c}, mādhvah sōmasya pitāye.1.48.1^b (Praskaṇva Kāṇva; to Uṣas)

sahā vāmēna na uṣo vy ūchā duhitar divaḥ,

sahā dyumnēna brhatā vibhāvāri rāyā devi dāsvati.

5.79.3^b (Satyaçravasa Atreya ; to Uṣas)

sā no adyābharādvāsura vy ūchā duhitar divaḥ,

yó vy āuchaḥ sāhryasi [satyaçravasi vāyyé] [sūjāte āçvasūnṛte.]

cf. d : refrain, 5.79.1^d—3^d ; e : refrain, 5.79.1^e—10^e

5.79.9^a (The same)

vy ūchā duhitar divo mā cirām tanuthā āpaḥ,

nét tvā stenām yāthā ripūm tāpāti sūro arcīṣa [sūjāte āçvasūnṛte.]

cf. refrain, 5.79.1^e—10^e

Cf. 5.79.2^b, vy āucho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Uṣas)

āçvāvātīr gomatīr viçvasuvīdo bhūri cyavanta vāstave,

ūd Iraya prāti mā sūnṛtā uṣaḥ cōda rādho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvatī)

ubhé yāt te mahinā çubhre āndhasi adhikṣiyānti pūrāvāḥ,

sā no bodhy avitrī marútsakhā cōda rādho maghónām.

The Padapāṭha treats the awkward compound viçvasuvīdo as viçva-suvīdo, but suvīdo does not occur in the language. The word is probably a haplological contraction for viçva-va(su)-vīdo ; cf. vasutvanām in the related stanza 7.81.6, or such an expression as utóso vásva īçīse, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, 'anarchy', for a-ppatissa(va)-vāsa, Ulūka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 5.6.10.—For the repeated pāda cf. pārṣi rādho maghónām, under 8.103.7^d.

1.48.8^{b+d} (Praskaṇva Kāṇva ; to Uṣas)

vīçvam asyā nānāma cākṣase jágaj jyótiṣ kṛṇoti sūnārī,

āpa dvēṣo maghóni duhitā divā uṣā uchad āpa sṛidhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

[prāty u adarçy āyaty] ūchānti duhitā divāḥ,

cf. 7.81.1^a

āpo māhi vyayati cākṣase tāmo jyótiṣ kṛṇoti sūnārī.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrávaḥ sūribhyo amṛtaṁ vasutvanām vājān asmābhyam gómataḥ,

codayitrī maghónaḥ sūnṛtāvaty uṣā uchad āpa sṛidhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskaṇva Kāṇva ; to Uṣas)

yāsyā rūçanto arcāyaḥ prāti bhadrá ādrṣata,

sā no rayīm viçvāvāraṁ supéçasam uṣā dadātu sūgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

prāti bhadrá ādrṣata gāvām sárgā ná raçmāyaḥ,

óṣā aprā urú jráyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva ; to Uṣas)

yé cid dhí tvām řsayah pūrva útāye juhūrē 'vase mahi,
sá na stómān abhí gñihí rādhasósah çukréṇa çocišā.

8.8.6^{ab} (Sadhvaṇsa Kāṇva ; to Aṇvins)

yác cid dhí vām purá řsayo juhūrē 'vase narā,

á yātam aṇvinā gatam, úpemām suřtutīm māmā.

c : refrain, 8.35.22^c–24^c ; d : 8.5.30^c

4.52.7^c (Vāmadeva ; to Uṣas)

á dyām tanosi raçmibhir ántarikřam urú priyām,

úřah çukréṇa çocišā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pādas similar to úřah çukréṇa çocišā see under 1.12.12.

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)

úřo yád adyā bhānūnā ví dvūrāv řṇāvo divāh,

prā no yachatād avrkām prthú chardīh prā devi gómatr řřah.

8.9.1^c (Çaçakarna Kāṇva ; to Aṇvins)

á nūnām aṇvinā yuvām vatsāsya gantam āvase,

prāsmāi yachatam avrkām prthú chardīr yuyutām yā ārātayaḥ.

The archaic form yachatād in 1.48.15^c, as over against yachatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571 ; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, Prol. 262.—Unmetrical chardīh for earlier chadīh is, I take it, a later blend-word of chadīs and çarma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.—Cf. the pāda 8.27.4^d, yāntā no 'vrkām chardīh.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

úřo bhadrébhir á gahi divāç cid rocanād ádhi,

vāhantv aruṇāpsava úpa tvā somīno gřhām.

5.56.1^d (Çyāvāçva Ātreya ; to Maruts)

agne çardhantam á gaṇām piřtām rukmēbhir añjībhiḥ,

vīço adyā marūtām āva hvaye divāç cid rocanād ádhi.

8.8.7^a (Sadhvaṇsa Kāṇva ; to Aṇvins)

divāç cid rocanād ádhy á no gantām svarvidā,

dhibhir vatsapracetasā stómēbhir havanaçrutā.

6.59.10^b

Cf. also the pāda, divó vā rocanād ádhi 1.6.9^b, and related matter in 8.1.18 ; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)

vyuchāntī hí raçmibhir víçvam ābhāsi rocanām,

tām tvām uřar vasūyāvo gīrbhiḥ kāṇvā ahūřata.

1.50.4^c (Praskaṇva Kāṇva ; to Sūrya)

tarānir víçvadarçato jyotiřkřd asi sūrya,

víçvam á bhāsi rocanām.

3.44.4^b (Viṣvāmitra ; to Indra)
 jajñānó hárīto víṣā víṣvam á bhāti rocanám,
 háryaṣvo hárītaṁ dhatta áyudham á vájraṁ bāhvór hárīm.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, víṣvam á bhāsi rocanám : 1.49.4^b, víṣvam ābhāsi rocanám ; 3.44.4^b,
 víṣvam á bhāti rocanám.

Group 7. Hymns 51-57, ascribed to Savya Āṅgirasa

1.51.3^a (Savya Āṅgirasa ; to Indra)

tvám gotrám āṅgirobhyo 'vṛṇor ápotátraye çatádureṣu gátuvít,
 saséna cid vimadáyāvaho vásv ájāv ádrīm vāvasānāsya nartāyan.

9.86.23^d (Pṛṇayah, alias Ajā Rṣigaṇah ; to Pavamāna Soma)
 ádribhiḥ sutáḥ pavase pavitra ān índav índrasya jatháreṣv āviçān,
 tvám nṛcákṣā abhavo vicakṣaṇa sóma gotrám āṅgirobhyo 'vṛṇor ápa.

Cf. 1.132.4^b, yád āṅgirobhyó 'vṛṇor ápa vrajám, which shows that the verb vṛṇor in both stanzas is to be regarded as augmented ('vṛṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, árandhayo 'tithigváya çámbaram : 1.130.7^d, atithigváya çámbaram.]

[1.51.8^c, çákṛ bhava yájamānasya coditá : 10.49.1^c, ahám bhuvam yája-
 mānasya, &c.]

1.51.13^d (Savya Āṅgirasa ; to Indra)

ádadā árbhām mahatē vacasyāve kakṣívate vṛcayám indra sunvaté,
 ménābhavo vṛṣaṇaṣvāsya sukrato víṣvét tá te sávaneṣu pravácya.

8.100.6^a (Nema Bhārgava ; to Indra)
 víṣvét tá te sávaneṣu pravácya yá cakārtha maghavann indra sunvaté,
 páravataṁ yát purusaṁbhrtám vásv apāvṛṇoh çarabhāya ṛṣibandhave.
 10.39.4^d (Ghoṣā Kakṣivati ; to Aṇvins)
 yuvám cyávānaṁ sanáyam yáthā rátham púnar yúvānaṁ caráthāya
 takṣathuḥ,
 niṣ ṭaugryám ūhathur adbhyás pári víṣvét tá vām sávaneṣu pravácya.

Cf. 4.22.5^b, víṣveṣv it sávaneṣu pravácya.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indrāgacha.

[1.52.1^d, éndraṁ vavṛtyām ávase suvṛktibhiḥ : 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, índro yád vṛtrám ávadhīn nadivṛtam : 8.12.26^{ab}, yadā vṛtrám nadivṛtaṁ
 çávasā vajrinn ávadhīḥ.]

1.52.5^a, 14^c, abhī (14^c, nótá) svāvṛṣṭīm māde asya yúdhyaṭaḥ.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

ārcann ātra marútaḥ sāsminn ājāu víḡve devāso amadann ānu tvā,
vrtrāsya yād bhr̥ṣṭimātā vadhēna ní tvám indra prāty ānām jaghāntha.

1.103.7^d (Kutsa ; to Indra)

tād indra préva vīryam cakartha yāt sasāntam vājrenābodhayō 'him,
ānu tvā pātnīr hr̥ṣitām váyaç ca víḡve devāso amadann ānu tvā.

Cf. the similar pāda 7.18.12^d, tvāyānto yé amadann ānu tvā.

1.53.11^{cd} (Savya Āṅgīrasa ; to Indra)

yā udfeindra devāgopāḥ sākḥāyas te çivātāmā āsāma,
tvām stoṣāma tvāyā suvirā drāghīya āyuh pratarām dādhanāḥ.

10.115.8^{cd} (Upastuta Vār̥ṣṭihavya ; to Agni)

ūrjo napāt sahasāvaṇṇ itī tvopastutāsya vandate vīṣā vāk,
tvām stoṣāma tvāyā suvirā drāghīya āyuh pratarām dādhanāḥ.

[1.54.3^b, svāksatram yāsya dhr̥ṣatō dhr̥ṣān mānaḥ : 5.35.4^c, svāksatram te dhr̥ṣān mānaḥ.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvām divō bṛhatāḥ sūnu kopayō 'va tmānā dhr̥ṣatā çāmbaram bhinat,
yān māyīno vrandino mandinā dhr̥ṣac chitām gābhastim açānim pr̥tanyāsi.

7.18.20^d (Vasiṣṭha Māitravaruni ; to Indra)

nā ta indra sumatāyo nā nīyaḥ samcākṣe pūrvā uṣāso nā nūtnāḥ,
devakam cin mānyamānām jaghanthāva tmānā bṛhatāḥ çāmbaram bhet.

Ludwig, 453, renders 1.54.4^{ab}: 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen'; 7.18.20^{cd}, at 1005: 'Mānyamāna's sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nābhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nābhantām anyaké same, 'may the others, confound them (anyaké), our rivals, burst!' We may note that tmānā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bṛhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20: 'thou didst by thyself cast down Çambara from high heaven'; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20^d by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmānā, but in 1.57.4^b he has: 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sā çevrdham ādhi dhā dyumnām asmé māhi kṣatram janāṣāl indra tāvyam,
rākṣā ca no maghónaḥ pāhī sūrīn rāyē ca naḥ svapatyā iṣē dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viḡve Devāḥ, here Indra)

ādha tvām indra viddhy āsmān mahó rāyē nṛpate vājrabāhuḥ,
rākṣā ca no maghónaḥ pāhī sūrīn anehāsas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyāḥ samudriyāḥ práti gr̥bhṇāti víçrītā vārmabhiḥ,
índraḥ sómasya pītāye vṛṣāyate sanāt sá yudhmá ójasā panasyate.

8.12.12^b (Parvata Kāṇva ; to Indra)

sanír mitrásya papratha índraḥ sómasya pītāye,
prāci váçīva sunvaté mīmīta it.

Cf. índraḥ sómasya pītāye, under 1.16.3 ; and índra sómasya pītāye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tām gūrtāyo nemannīṣaḥ páriṇasaḥ sāmudraḥ ná saṁcáraṇe saniṣyávaḥ,
pátim dākṣasya vidáthasya nú sáho girím ná vená ádhi roha téjasā.

4.55.6^c (Vāmadeva ; to Viçve Devāḥ)

nū rodasí áhinā budhnyēna stuvítā devī ápyebhir íṣṭāiḥ,
samudráḥ ná saṁcáraṇe saniṣyávo gharmásvaraso nadyò ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pādas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagatī among triṣṭubhs) betrays the pāda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, ibid. ii. 205, 472 ; iii. 24.

[1.56.4^b, índraḥ síṣakty uṣásam ná súryaḥ : 9.84.2^d, índuḥ síṣakty uṣásam, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

ví yát tiró dharúnam ácyutaḥ rájó 'tiṣṭhipo divá átāsu barhāṇā,
svarmīlḥe yān máda índra hársyāhan vṛtrám nír apām āubjo arṇavám.

1.85.9^d (Gotama Rāhugaṇa ; to Maruts, but here Indra)

tvāṣṭā yád vájraḥ súkṛtaḥ hiraṇyáyaḥ sahásrabhṛṣṭim svápā ávartayat,
dhattá índro nárya apānsi kártavé 'han vṛtrám nír apām āubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, s.v. nárya, very properly corrects nárya apānsi to náryāpānsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58–64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

á svám ádma yuvámāno ajáras triṣv aviṣyānn ataséṣu tiṣṭhati,
átyo ná prṣṭhám prusitásya rocate divó ná sánu stanáyann acikradat.

9.86.9^a (Akr̥ṣṭāḥ, alias Māṣā R̥ṣigaṇāḥ ; to Pavamāna Soma)

dívó ná sánu stanáyann acikradad dyáuḥ ca yásya pṛthiví ca dhármabhiḥ,
índrasya sakhyám pavate vivévidat sómaḥ punānāḥ kaláçeṣu sídati.

Even so simple-looking a pāda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

lato, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth. i. 349, to 9.86.9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, SBE. xlv. 45, to 1.58.2^d, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2^c see last Pischel, Ved. Stud. i. 107.

1.58.4^d (Nodhas Gāutama; to Agni)

vī vātajuto atasēsu tiṣṭhate vīthā juhūbhiḥ sṛṇyā tuviṣvāṇiḥ,
trṣū yād agne vanīno vṛṣāyāse kṛṣṇām ta éma rūcadūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta éma rūcataḥ puró bhāc cariṣṇv ārcir vāpuṣām id ékam,
yād āpravitā dādhatē ha gūrbhaṁ sadyāc cij jātó bhāvasīd u dutāḥ.

The unusual accent of the vocative rūcadūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rūcataḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hótāraṁ sapṭā juhvó yājiṣṭhaṁ yām vāgháto vṛṇáte adhvaréṣu,
agnīṁ viçvesām aratīṁ vāsūnāṁ saparyāmi prāyasā yāmi rātnam.

10.30.4^b (Kavaṣa Ailuṣa; to Apaḥ, or Aponaptar)

yó anidhmó dīdayad apsv āntār yām viprāsa īlate adhvaréṣu,
āpāṁ napān mādhumatīr apó dā yābhīr īndro vāvṛdhé vīryāya.

3.54.3^d (Prajāpati Vāiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ)

yuvór ṛtām rodasi satyām astu mahé sū naḥ suvitāya prā bhūtam.
idāṁ divé nāmo agne pṛthivyāi saparyāmi prāyasā yāmi rātnam.

On the synonymy of roots *id* and *vṛ* (*id* = *iṣ-d*, from root *iṣ* 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root *id*', in 'Studies in Honour of Basil L. Gildersleeve', p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. ii. 113; Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[1.58.8^a, āchidrā sūno sahaso no adyā: 4.2.2^a, ihā tvām sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prātār makṣū dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vāiçvānara)

ā sūrye nā raçmāyo dhruvāso vāiçvānaré dadhire 'gnā vāsūni,
yā párvateṣv ósadhiṣv apsú yū mánuseṣv āsi tāsya rája.

1.91.4^b (Gotama Rāhūgaṇa; to Soma)

yā te dhāmāni divi yā pṛthivyām yā párvateṣv ósadhiṣv apsú,
tēbhīr no viçvāḥ sumānā āhējan rājan soma prāti havyā gṛbhāya.

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vāiçvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgnī divi śthó yāt prthivyāṁ yāt párvateṣv ōsadhīṣv apsv; iii. 22.2, ágne yāt te divi várcaḥ prthivyāṁ yād ōsadhīṣv apsv ā yajatra; 10.51.3, āichāma tvā bahudhā jātavedaḥ praviṣṭam agne apsv ōsadhīṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity cf. the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, yé krimayaḥ párvateṣv váneṣv ōsadhīṣv paçúṣv apsv antáḥ.'

[1.59.5^c, rája kṛṣṭínām asi mánuṣīṇām: 3.34.2^c, índra kṣitínām asi, &c.]

1.59.5^d (Nodhas Gāutama; to Vaiçvānara)

divāç cit te bṛható jātavedo vaiçvānara prá ririce mahitvām,

rája kṛṣṭínām asi mánuṣīṇām, yudhá devébhyo várivaç cakartha. 4^ccf. 1.59.5^c

7.98.3^d (Vasiṣṭha; to Indra)

jajñānāḥ sómaṁ sáhase papātha prá te mātá mahimānam uvāca,

éndra paprāthorv antárikṣaṁ yudhá devébhyo várivaç cakartha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^a, yudhéndro mahnā várivaç cakāra devébhyaḥ sátpatiç çarsanīprāḥ. Thus, since 1.59.5^c is similar to 3.34.2^c, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama; to Agni)

uçík pavakó vásur mánuṣeṣu váreṇyo hótādhayi vikṣú,

dāmūnā gṛhāpatir dáma ān agnir bhuvad rayipatī rayīṇām.

1.72.1^c (Parāçara Çaktya; to Agni)

ni kāvya vedhāsaḥ çaçvatas kar háste dādhanō naryā purūṇi, 7.45.1^c
agnir bhuvad rayipatī rayīṇām satrá cakraṇó amṛtāni víçvā.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Añgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythography. St. 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

ā devó yātu savitá surátno 'ntarīkṣaprā váhamāno áçvāñ,

háste dādhanō naryā purūṇi niveçāyañ ca prasuvāñ ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24^c, dvitá bhuvad rayipatī rayīṇām.

[1.61.5^a, asmā id u sáptim iva çravyā: 9.96.16^c, abhí vájam sáptir iva çravyā.]

1.62.2^c (Nodhas Gāutama; to Indra)

prā vo mahé máhi námo bharadhvam āṅgūṣyaṁ çavasānáya sáma,
yéna naḥ pūrve pitáraḥ padajñā árcanto āṅgirasó gā ávindan.

9.97.39^c (Parāçara Çaktya; to Pavamāna Soma)

sá vardhitā várdhanāḥ pūyāmānaḥ sómo mīdhvān abhi no jyótiṣāvit,
yéna naḥ pūrve pitáraḥ padajñāḥ svarvido abhi gā ádrim uṣṇán.

SV. 2.709 has iṣṇán for uṣṇán of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested muṣṇán; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, RV. *Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣṇán, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyótiṣā uṣ is natural at any time, and does not really bear upon the expression abhi gā ádrim (m)uṣṇán. I still think that we must read muṣṇán, and that the change from ádrim muṣṇán to ádrim uṣṇán was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣṇán and muṣṇán followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇán (above) is really due to interchange between iṣṇán and muṣṇán, and not between iṣṇán and uṣṇán. In other words RV. 9.97.39 seems still to have read muṣṇán at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

índrasyāṅgirasāṁ cestāu vidāt sarāmā tánayāya dhāsīm,
bṛhaspátir bhinád ádrim vidád gāḥ sám usríyābhir vávaçanta nárah.

10.68.11^d (Ayāsa Āṅgirasa; to Bṛhaspati)

abhi çyāvām ná kṛçanebhir áçvam náksatrebhiḥ pitáro dyām apiñçan,
rátryām támo ádadhur jyótiḥ áhan bṛhaspátir bhinád ádrim vidád gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āṅgiras, Sarāmā, and Bṛhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bṛhaspati the repeated páda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Bṛhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth páda, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The páda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bṛhaspati's) conquest of the cows that are confined by Vala, or the Pañis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama; to Indra)

sanád evá túva ráyo gábhastāu ná kṣiyante nopa dasyanti dasma,
dyumán asi krátumān indra dhírah çíkṣā çacívas táva naḥ çácībhiḥ.

8.2.15^c (Medhātithi Kāṇva, and Priyamedha Āṅgirasa; to Indra)

mā na indra pīyatnāve má çárdhate párā dāḥ,
çíkṣā çacívaḥ çácībhiḥ.

On the face of it the metre is in favour of the priority of the long páda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvám ha tyád indra saptá yúdhyan púro vajrin purukútsāya dardah,
barhír ná yát sudāse vīthā vārg añhó rājan vāriṇaḥ pūrāve kaḥ.

4.21.10^b (Vāmadeva ; to Indra)

evā vásva indraḥ satyāḥ samrād̐ dhántā vṛtrām vāriṇaḥ pūrāve kaḥ,
puruṣtuta krátvā naḥ ṣagdhī rāyó bhakṣīyā té 'vaso dáivyaśya.

4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132; Benfey, Orient und Occident, i. 590; Muir, OST. i. 330; Oldenberg, ZDMG. xlii. 219; Geldner, Ved. Stud. i. 153; Hillebrandt, Ved. Myth. i. 112; Foy, KZ. xxxiv. 242; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pūru.' Pāda 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān ādhi yetire ṣubhé: 5.54.11^b, vākṣassu rukmā maruto
rátthe ṣubhaḥ.]

[1.64.6^d, utsām duhanti stanáyantam ákṣitam: 9.72.6^a, añcúm duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣum pávakām vanínam vícarṣaṇīm rudrásya sūnūm havásā gr̥ṇīmasi,
rajastúram tavásam mārutaṁ ganám ṛjīṣīnam vīṣaṇam ṣaṇcata ṣriyé.

6.66.11^b (Bharadvāja ; to Maruts)

tām vṛdhántam mārutaṁ bhrájadṛṣṭīm rudrásya sūnūm havásā
vivāse,

divāḥ ṣardhāya ṣucayo maṇiṣā girāyo nápa ugrā asṛdhran.

Cf. Max Müller, ZDMG. xxxii. 372; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tasthāu va ūtī maruto yām ávata: 1.166.8^b, pūrbhī rakṣatā maruto, &c.]

1.64.13^c (Nodhas Gāutama ; to Maruts)

prá nú sá mártah ṣávasā jánān āti tasthāu va ūtī maruto yām ávata,

cf. 1.64.13^b

árvadbhir vájam bharate dhánā nṛbhir āpṛchyam krátum á kṣeti pūṣyati.

2.26.3^b (Gr̥tsamada ; to Brahmanaspati)

sá íj jánena sá viṣá sá jánmanā sá putráir vájam bharate dhánā nṛbhiḥ,
devánām yāḥ pitáram āvivāsati graddhāmanā haviṣā bráhmaṇas pátim.

10.147.4^d (Suvedas Čairīsi ; to Indra)

sá ín nú rāyāḥ súbhrtasya cākanan mádam yó asya ráhnyam ciketati,
tvāvṛdhomaghavan dāṣvadhvaromakṣú sá vájam bharate dhánā nṛbhiḥ.

Group 9. Hymns 65–73, ascribed to Parāçara Çaktya

1.66.9, 10^d (Parāçara Çaktya; to Agni)

tām vaç carāthā vayām vasatyāstaṁ nā gāvo nākṣanta iddhām,
sindhur nā kṣódaḥ prá nícir ānon nāvanta gāvaḥ svār dṛçike.

1.69.9, 10^d (The same)

uṣó nā jāró vibhāvósrah sámjñātarūpaç ciketaḍ asmāi,
tmānā váhanto díro vy ṛṇvan nāvanta viçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65–70 in dvipadā virāj metre are not repeated in the other Samhitās; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as ‘rubbish’. For both these difficult stanzas see Oldenberg’s translation with notes in SBE. xli; RV. Noten, p. 67.

[1.68.9, 10^a, pitúr nā putráḥ krátum juṣanta: 9.97.30^c, pitúr nā putráḥ krátubhir yatānāḥ.]

[1.69.7^a, nákiṣ ṭa etā vratā minanti: 10.10.5^c, nákir asya prá minanti vratāni.]

1.69.9, 10^d: see 1.66.9, 10^d.

1.70.5, 6^a (Parāçara Çaktya; to Agni)

sá hí kṣapāvāṁ agní rayinām dāçad yó asmā áraṁ sūktūḥ,
etā cikitvo bhūmā ní páhi devānām jānma mártāṇç ca vidvān.

7.10.5^c (Vasiṣṭha Maitravaruṇi; to Agni)

mandrām hótāraṁ uçjo yāviṣṭham agnīm viça ṛlate adhvaréṣu,
sá hí kṣapāvāṁ ábhavaḍ rayinām átandro dūtó yajāthāya devān.

I render 1.70.5, ‘For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns’, &c. Here the artificial metre (dvipadā virāj) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated páda is in unquestionable surroundings: ‘The Uçijs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.’—The differing accents of kṣapāvāṁ are according to the text.

1.71.4^a (Parāçara Çaktya; to Agni)

máthid yád im víbhrto mātariçvā grhé-grhe çyetó jényo bhút,
ád im rájñe ná sáhryase sácā sánn á dūtyāṁ bhṛgavāno vivāya.

1.148.1^a (Dirghatamas Aucathya; to Agni)

máthid yád im viṣṭó mātariçvā hótāraṁ viçvāpsuṁ viçvādevyam,
ní yām dadhúr manusyāsu vikṣú svār ná citrām vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pádas vary: víbhrto in 1.71.4; viṣṭó in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, viṣito; Ludwig, vi. 92, viṣpito, or viṣṛṣto, and, finally, viṣṭhito); see Oldenberg, SBE. xli. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original : as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

1.71.9^c (Parāçara Çaktya ; to Agni)

māno ná yó 'dhvanah sadyá éty ékaḥ satrá súro vásva içe,
rájānā mitrávárūṇā supāṇí góṣu priyām amṛtaṁ rákṣamāṇā.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācya ; to Viçve Devāḥ,
here Savitar)

trír á divāḥ savitá soṣavīti rájānā mitrávárūṇā supāṇí,
āpaç cid asya ródasi cid urvī rátnam bhikṣanta savitūḥ savāya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit : 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parāçara Çaktya ; to Agni)

má no agne sakhyá pítryāṇi prá marṣiṣṭhā abhí vidúṣ kavīḥ sán,
nábho ná rūpām jarimá mināti purá tāsya abhiçaster ádhihi.

7.18.2^b (Vasiṣṭha Māitrāvaruṇi ; to Indra)

rājeva hí jánibhiḥ kṣéṣy evāva dyúbhir abhí vidúṣ kavīḥ san,
piçā giro maghavan góbbhir áçvāis tvāyatāḥ çiçhi ráyé asmān.

Ludwig, 266, to 1.71.10, translates the words abhí vidúṣ kavīḥ sán 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nábho ná rūpām is surely = nábhaso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlv. 75.

1.72.1^b (Parāçara Çaktya ; to Agni)

ní kávyā vedhásah çāçvatas kar háste dádhāno náryā purūṇi,
agnir bhuvad rayipāti rayiṇām, satrá cakrāṇó amṛtāni viçvā.

1.60.4^d

7.45.1^c (Vasiṣṭha ; to Savitar)

á devó yātu savitá surátno 'ntariḥsaprá váhamāno áçvāiḥ,
háste dádhāno náryā purūṇi nīveçāyañ ca prasuvāñ ca bhūma.

See under 1.60.4^d.—See also the pāda, nṛvād dádhāno náryā purūṇi, 3.34.5^b, and cf. 8.96.21^c; TB. 2.5.8.8^c.

1.72.1^c: 1.60.4^d, agnir bhuvaḥ rayipātī rayīnām.

1.72.3^c (Parāçara Çaktya; to Agni)

tisrō yād agne çarādas tvām ic chūcim ghṛtēna çucayaḥ saparyān,
nāmāni cid dadhire yajñīyāny āsūdayanta tanvāḥ sūjātāḥ.

6.1.4^c (Bharadvāja Barhaspatya; to Agni)

padām devāsya nāmasā vyāntaḥ çravasyāvaḥ çrāva āpann āmṛktam,
nāmāni cid dadhire yajñīyāni bhadrāyām te ranayanta sāmīdṛṣṭāu.

See Hillebrandt, Ved. Myth. iii. 323, note; Pischel, Ved. Stud. i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', AV. xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4^d, agnīm padé paramé tasthivānsam: 2.35.14^a, asmīn padé, &c.]

1.72.5^c (Parāçara Çaktya; to Agni)

samjānānī ūpa sīdann abhijñū pātnivanto namasyān namasyan.

rīrikvānsas tanvāḥ kṛṇvata svāḥ sākḥā sākhyur nimīṣi rākṣamāṇāḥ.

4.24.3^b (Vāmadeva; to Indra)

tām in nāro vi hvayante samīké rīrikvānsas tanvāḥ kṛṇvata trām,
mithō yāt tyāgām ubhāyāso āgman nāras tokāsyā tānayasya sātāu.]

4.24.3^d

The second of these stanzas is perfectly clear: 'That very one (namely, Indra) men call to both sides in battle; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (samsava) for Indra's favour, like countless other competitions in the Vedic literature; see my article, 'On Conflicting Prayers and Sacrifices', Johns Hopkins University Circulars, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, SBE. xlii. 84, notes the parallel and remarks pertinently: 'Should svāḥ have supplanted another word, for instance trām? As the pronoun svā very frequently stands in apposition with tanū, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smane smānam for tmane tmānam, MS. 4.8.7; see the author, Am. Journ. Phil. xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267): 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73): 'hingebend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza: 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated pāda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother pāda is the impeccable 4.24.3^b; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya; to Agni)

ā yé víçvā svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātūm,
mahná mahādbhiḥ prthivī vi tasthe matā putráir āditir dhāyase véḥ.

3.31.9^b (Kuçika Āiçrathi, or Viçvāmitra ; to Indra)
 ní gavyatā mānasā sedur arkāñ kṛṇvānāso amṛtatvāya gātum,
 idām cin nū sādanañ bhūry eṣāñ yēna māsāñ āsiṣāsann ṛtēna.

For 1.72.9 see Fischel, Ved. Stud. i. 217 ; Oldenberg, SBE. xlv. 83, 86 ; RV. Noten, p. 76.

1.73.2^a (Parāçara Çäktya ; to Agni)

devó ná yáh savitā satyāmanmā krátvā nipāti vrjānāni viçvā,
 purupraçastó amatir ná satyā ātmēva çévo didhiṣāyyo bhūt.

9.97.48^d (Kutsa Añgirasa ; to Pavamāna Soma)
 nū nas tvām rathiró deva soma pári srava camvòh pūyāmāñ,
 apsū svādiṣṭho mádhumañ ṛtāvā devó ná yáh savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268 ; Oldenberg, SBE. xlv. 88 ; Foy, KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū ; flow into the water, most sweet, honeyed, holy ; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word ṛtāvā (ṛtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yáh, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çäktya ; to Agni)

devó ná yáh pṛthivīm viçvādhāyā upakṣéti hitāmitro ná rájā,
 puraḥsádaḥ çarmásado ná vīrá anavadyā pátijusṭeva nári.

3.55.21^{abc} (Prajāpati Vāiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā úpa kṣeti hitāmitro ná rájā,
 puraḥsádaḥ çarmasádo ná vīrá mahád devānām asuratvām ékam.]

☞ refrain, 3.55.1^d–22^d

Ludwig, 268, renders 1.73.3 : 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21 : 'und auf diser unserer erde wont der allernärer, als ein könig der gute freunde hat ; in des guten hut gleichsam sitzen als eines vorkämpfers die helden ; gross ist einzig der gütter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second ; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear : 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çäktya has based his lengthy relative clause upon the composition of the Vāiçvāmitra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya ; to Agni)

yān rāyē mātān sūśūdo agne té syāma māghavāno vayān ca,
chāyēva viçvañ bhūvanāñ sisakṣy āpaprivān rōdasī antārikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Sūrya)
nṛcākṣā eṣā divó mādhyā āsta āpaprivān rōdasī antārikṣam,
sā viçvācīr abhī caṣṭe ghṛtācīr antará pūrvam āparañ ca ketum.

The metre of 1.73.8^a is dubious (virāj); see Arnold, VM. p. 292 ; Oldenberg, RV. Noten, p. 76.—For the cadence māghavāno vayān ca see 1.136.7 ; 141.13 ; 7.78.5.

1.73.10^a (Parāçara Çaktya ; to Agni)

etā te agna ucāthānī vedho jūṣṭāni santu mánase hṛdé ca,
çakéma rāyāḥ sudhūro yāmañ té 'dhi çrávo devābhaktañ dādhanāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)
etā te agna ucāthānī vedhó 'vocāma kavāye tā juṣasva,
ꣳuc chocasva kṛṇuhī vāsyaso noꣳ mahó rāyāḥ puruvāra prá yandhi.
cf. 4.2.20^c

Expressions closely parallel to 1.73.10^c at 2.5.1 ; 3.27.3. Pāda 4.2.20^c has a parallel at 8.48.6^b, prá cakṣaya kṛṇuhi vāsyaso naḥ, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhūgaṇa

1.74.8^c (Gotama Rāhūgaṇa ; to Agni)

utā bruvantu jantāva úd agnir vṛtrahājani,
dhanamjayó ráne-rāṇe.

6.16.15^c (Bharadvāja ; to Agni)
tām u tvā pāthyó vṛṣā sám idhe dasyuhántamam,
dhanamjayāñ ráne-rāṇe.

1.74.7^c: 1.12.4^b, yād agne yāsi dūtyam.

1.75.4^c (Gotama Rāhūgaṇa ; to Agni)

tvāñ jāmīr jānānām āgne mitró asi priyāḥ,
sākhā sākhibhya idyaḥ.

9.66.1^c (Çatañ Vāikhānasāḥ ; to Pavamāna Soma)
pāvasva viçvacarṣaṇe ꣳbhī viçvāni kāvyaꣳ,
sākhā sākhibhya idyaḥ.

cf. 9.23.1^c

1.76.4^c (Gotama Rāhūgaṇa ; to Agni)

prajāvatā vācasā vāhnir āsā ca huvé nī ca satsihā devāñi,
véši hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2^a (Trita Āptya ; to Agni)

vési hotrām utā potrām jānānām mandhātāsi draviṇodā ṛtāvā,
svāhā vayām kṛṇāvāmā havīñsi ॥ devó devān yajatv agnir ārhan. ॥

2.3.1^d

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233 ; xviii. 321 ; xx. 69 ; xxvii. 266 ; xxx. 317 ; Oldenberg, SBE. xlii. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival véši in 1.76.4 is followed by the imperative bodhī ; in 10.2.2 by the indicative asi. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1^c (Gotama Rāhūgaṇa ; to Agni)

kathā dāḥemāgnāye kāsmāi devajāṣṭocyate bhāmine gñi,
yó mārtyeṣv amṛta ṛtāvā hótā yājiṣṭha ít kṛṇóti devān.

4.2.1^a (Vāmadeva Gāutama ; to Agni)

yó mārtyeṣv amṛta ṛtāvā devó devēṣv aratir nidhāyi,
hótā yājiṣṭho mahnā ṣucādhyāi havyāir agnir mānuṣa irayādhyāi.

[1.77.4^d, vājaprasūtā iṣáyanta mánma : 7.87.3^d, prācetaso yá iṣáyanta mánma.]

1.78.1^{a+b} (Gotama Rāhūgaṇa ; to Agni)

abhí tvā gótamā girā jātavedo vícarṣaṇe,
॥ dyumnāir abhí prá ṇonumañ. ॥

refrain, 1.78.1^{c-5^c}

4.32.9^a (Vāmadeva ; to Indra)

abhí tvā gótamā girānūṣata prá dāvāne,
índra vājāya ghṛṣvaye.

6.16.29^b (Bharadvāja ; to Agni)

suvíram rayim á bhara jātavedo vícarṣaṇe,
॥ jahí rákṣāñsi sukrato. ॥

6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

bráhma prajāvad á bhara jātavedo vícarṣaṇe,
ágne yád didáyad diví.

8.43.2^b (Virūpa Aṅgīrasa ; to Agni)

āsmāi te pratihāryate jātavedo vícarṣaṇe,
ágne jānāmi suṣṭutīm.

We may render 1.78.1 : ‘O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).’ Cf. Oldenberg, SBE. xlii. 102. I feel as though there ought to be somewhere in the stanza the word vayām, ‘we’, especially as the third pāda is a refrain (1.78.1^{c-5^c}). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : ‘The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.’

1.78.1^c-5^c, dyumnāir abhi prā ṇonumaḥ.

1.79.3^c (Gotama Rāhugaṇa ; to Agni)

yád im ṛtasya pāyasa pīyāno nāyann ṛtasya pathibhī rājiṣṭhāiḥ,
aryamā mitró váruṇaḥ párijmā tvācam prīcanty uparasya yonāu.

8.27.17^c (Manu Vāivasvata ; to Viṣve Devāḥ)

ṛté sá vindate yudhāḥ sugēbhīr yāty ádhvanaḥ,

aryamā mitró váruṇaḥ sárātayo yām trāyante sajóśasaḥ.

10.93.4^b (Tānva Pārtha ; to Viṣve Devāḥ)

ṛté ghā rājāno amṛtasya mandrá, aryamā mitró váruṇaḥ párijmā,

cf. 1.122.11^b

kād rudró nr̥ṇām stutó marutaḥ pūṣāno bhāgaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505 ; Pischel, Ved. Stud. i. 109 ; Hillebrandt, Ved. Myth. i. 182 ; Geldner, Ved. Stud. iii. 47 ; Oldenberg, SBE. xli. 103, 106 ; RV. Noten, p. 79.

1.79.4^b (Gotama Rāhugaṇa ; to Agni)

agne vājasya gómata ícānaḥ sahaso yaho,

asmé dhehi jātavedo máhi grāvaḥ.

7.15.11^b (Vasiṣṭha Maitravaruṇi ; to Agni)

sá no rúdhānsi á bharéçānaḥ sahaso yaho,

bhāgaç ca datu váryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79.4^c cf. the close parallel, asmé dhehi grāvo br̥hát, under 1.9.8.

1.79.5^b (Gotama Rāhugaṇa ; to Agni)

sá idhānó vásuḥ kavír agnír ilén̄yo girá,

revád asmábhyaṁ purvanīka dṛdihi.

10.118.3^b (Uruksaya Āmahīyava ; to Agni Rakṣohan)

sá áhuto ví rocate 'gnír ilén̄yo girá,

srucí prátikam ajoyate.

1.79.8^b (Gotama Rāhugaṇa ; to Agni)

á no agne rayīm bhara satrásāhaṁ várenyam,

viçvāsu pr̥tsú duṣṭāram.

3.34.8^a (Viçvāmitra ; to Indra)

satrásāhaṁ várenyaṁ sahodām sasavānsam svār apāç ca devīḥ,

ṣasāna yāḥ pr̥thivīm dyām utémām, indraṁ madanty ānu dhīraṇāsah.

cf. 3.32.8^c

Oldenberg, SBE. xli. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, pr̥tanāsāham rayīm . . . á bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhā are invariably epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: pāvamāna vidā rayīm asmābhyam soma duṣṭāram, yó dūṇāḥo vanuṣyatā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhūgaṇa ; to Agni)

ā no agne sucetunā rayīm viṣvāyupoṣasam,
mārdikām dhehi jīvāse.

6.59.9^d (Bharadvāja ; to Indra and Agni)
indrāgni yuvōr āpi vāsu divyāni pārthivā,
ā na ihā prā yachataṁ rayīm viṣvāyupoṣasam.

1.79.12^b (Gotama Rāhūgaṇa ; to Agni)

sahasrākṣó vicarṣanir agni rākṣāṁsi sedhati,
hótā grṇita ukthyāḥ.

7.15.10^a (Vasiṣṭha Maitrāvaruṇi ; to Agni)
agnī rākṣāṁsi sedhati çukráçocir āmartyāḥ,
çúciḥ pāvakā ídyaḥ.]

2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1^e–16^e, ārcann ānu svarājyam.

1.80.6^b (Gotama Rāhūgaṇa ; to Indra)

ādhi sánāu ní jighnate vājreṇa çatáparvaṇā,
mandānā indro āndhasaḥ sākhibhyo gātūm ichaty [ārcann ānu svarājyam.]

refrain, 1.80.1^e–16^e

8.6.6^b (Vatsa Kāṇva ; to Indra)
ví cid vṛtrāsya dódhato vājreṇa çatáparvaṇā,
çíro bibheda vṛṣṇínā.

8.76.2^c (Kurusuti Kāṇva ; to Indra)
ayám indro marútsakhā ví vṛtrāsyaḥbhinaç chiráḥ,
vājreṇa çatáparvaṇā.

8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
prā va indrāya bṛhaté marúto brāhmārcata,
vṛtrām hanati vṛtrahā çatákratur vājreṇa çatáparvaṇā.

Note the correspondence of 8.6.38^a with 8.76.11^a, and also the occurrence of the expression vṛtrāsya dódhataḥ in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahát ta indra vīryam : 8.55 (Vāl. 7).1^c, bhūríd indrasya vīryam.]

1.80.9^d (Gotama Rāhugaṇa; to Indra)

sahāsrām sākām arcata pári śtobhata viñcatīḥ,

ṣatāīnam ānv anonavur indrāya brāhmōdyatam [ārcann ānu svarājyam.]

cf. refrain, 1.80.1^e–16^e

8.69.9^d (Priyamedha Āṅgīrasa; to Indra)

āva svarāti gārgaro godhā pári saniṣvanat,

pīṅgā pári canīskadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^c, mahāt tād asya páuṇsyam: 8.63.3^c, stuṣé tād, &c.]

1.80.10^d (Gotama Rāhugaṇa; to Indra)

indro vṛtrāsyā táviṣīm nír ahan sáhasā sáhaḥ,

[mahāt tād asya páuṇsyam] vṛtrām jaghanvān asṛjad [ārcann ānu svarājyam.]

cf. c: cf. 1.80.10^c; e: refrain, 1.80.1^e–16^e

4.18.7^d (Sañvāda Indrāditivāmadevānām)

kīm u svid asmāi nivīdo bhanantēndrasyāvadyām didhiṣanta āpah,

māmāitān putró mahatā vadhēna vṛtrām jaghanvān asṛjad ví síndhūn.

4.19.8^b (Vāmadeva; to Indra)

pūrvīr uśasaḥ ṣarādaḥ ca gūrtā vṛtrām jaghanvān asṛjad ví síndhūn,

pāriṣṭhitā atrṇad badbadhānāḥ strā indraḥ srāvitave prthivṛyā.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtragetötet liess er fliessen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely síndhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5^a, á paprāu pāṛthivām rájaḥ: 6.61.11^{ab}, āpaprūṣi pāṛthivāny urú rájo antárikṣam.]

1.81.5^d (Gotama Rāhugaṇa; to Indra)

[á paprāu pāṛthivām rájo] badbadhé rocanā divi,

cf. 1.81.5^a

ná tvāvān indra káḥ caná ná jātó ná janīṣyaté [ti víḡvam vavakṣitha.]

cf. 1.81.5^e

7.32.23^{ab} (Vasiṣṭha; to Indra)

ná tvāvān anyó divyó ná pāṛthivo ná jātó na janīṣyate,

aḥvāyānto maghavann indra vājino gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^d is closely parallel also to 1.102.8^d, ātīdām víḡvam bhūvanam vavakṣithācatrūr indra jánuṣā sanād asi, which again makes āti víḡvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5^e, āti viṇvaṃ vavakṣitha: 1.102.8^c; ātīdām viṇvaṃ bhūvanam vavakṣitha.]

[1.81.8^e, āthā no 'vitā bhava: see under 1.91.9^c.]

1.81.9^{b+e} (Gotama Rāhūgaṇa; to Indra)

etē ta indra jantāvo viṇvaṃ puṣyanti vāryam,

antār hī khyō jānānām aryō vēdo ādācuṣām tēṣām no vēda ā bhara.

5.6.6^b (Vasūṛuta Ātreya; to Agni)

prō tyē agnāyo 'gniṣu viṇvaṃ puṣyanti vāryam,

tē hinvire tā invire tā iṣanyanty anuṣāg iṣam stotṛbhya ā bhara.]

9.20.4^c; also refrain, 5.6.1^e—10^e

10.133.2^d (Sudās Pāijavana; to Indra)

tvām sīndhuṃr āvasrjo 'dharāco āhann āhim,

açatrūr indra jajñise viṇvaṃ puṣyasi vāryam tām tvā pāri ṣvajāmahe

nābhantām anyakēṣām jyākā ādhi dhānvasu.]

efg: refrain in 10.133.1 ff.

8.45.15^c (Triṣoka Kāṇva; to Indra)

yās te revān ādāçuriḥ pramamārṣa maghāttaye,

tāsyā na vēda ā bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, *Ved. Stud.* iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē ta indra jantāvaḥ refers to worshippers or adherents of Indra. Therefore viṇvaṃ puṣyanti vāryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōṣyā vāryāni, 1.113.15; pōṣyaṃ rayim, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Pischel, *Ved. Stud.* ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, *SBE.* xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = poṣayanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pflegest du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhūgaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2^e see under 8.21.13^b.

1.82.1^e—5^e, yōjā nv indra te hārī.

1.82.2^d (Gotama Rāhugaṇa; to Indra)

ākṣaṇṇ āmīmadanta hy āva priyā adhūṣata,
āstoṣata svābhānavo viprā nāviṣṭhayā matī yōjā nv indra te hārī.]

☞ refrain, 1.82.1^e–5^e

8.25.24^b (Viçvamanas Vaiyaçva; to Mitra and Varuṇa, here Dānastuti)
smādabhiçū kāçāvantā viprā nāviṣṭhayā matī,
mahó vājīnāv ārvantā sácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is: yajamānā bhuktavantaḥ trptāç cāsan svakīyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaram svāyattadīptayo viprā medhāvinas naviṣṭhayā stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāviṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhugaṇa; to Indra)

susamīdṛçam tvā vayām māghavan vandiṣmāhi,
prā nūnām pūrṇāvandhura stutó yāhi vāçāṇ ānu yōjā nv indra te hārī.]

☞ refrain, 1.82.1^e–5^e

10.158.5^a (Cakṣus Sāurya; to Sūrya)
susamīdṛçam tvā vayām prāti paçyema sūrya,] ☞ cf. 10.37.7^d
vī paçyema nṛcākṣasaḥ.

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyóg jīvāḥ prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamó gósu gachati: 2.25.4^b, sá sátvabhiḥ prathamó, &c.]

[1.84.2^c, řṣīṇām ca stutír úpa: 8.17.4^b, asmākaṁ suṣṭutír úpa.]

SV. 2.380 reads řṣīṇām suṣṭutír upa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa; to Indra)

ā tiṣṭha vṛtrahan rátham yuktá te brāhmaṇā hārī,
arvācīnaṁ sú te máno grāvā kṛnotu vagnúnā.

3.37.2^a (Viçvāmītra; to Indra)
arvācīnaṁ sú te mána utá cákṣuḥ çatakrato,
indra kṛṇvāntu vāghátaḥ.

1.84.4^a (Gotama Rāhugaṇa; to Indra)

imám indra sutám piba jyēṣṭham ámartyaṁ mādām,
çukráśya tvābhy akṣaran dhārā řtāśya sādane.

8.6.36^c (Vatsa Kaṇva ; to Indra)
 á no yāhi parāvato hāribhyām haryatābhyām,
 imām indra sutām piba.

Note the pādas, 8.17.1^b, indra sōmam pibā imām ; 8.32.19^c, indra piba sutānām ; and, 10.24.1^a, indra sōmam imām piba.

1.84.7^b (Gotama Rāhūgaṇa ; to Indra)
 yā éka id vidāyate vāsu mártāya dācūṣe,
 ṛcāno āpratiṣkuta indro aṅgá.]

§ 1.7.8^c

9.9.8.4^b (Ambarīṣa Vārṣāgira, and Ṛjīṣvan Bhāradvāja ; to Pavamāna Soma)
 sá hí tvām deva cācivate vāsu mártāya dācūṣe,
 indo sahasrīṇam rayīm cātātmanām vivāsasi.

See under 1.7.8^c.—Cf. āgne mártāya dācūṣe, 1.45.8 ; and, devó mártāya dācūṣe, 8.1.22.

1.84.7^c, ṛcāno āpratiṣkuta indro aṅgá : 1.7.8^c, ṛcāno āpratiṣkutaḥ.

1.84.9^b (Gotama Rāhūgaṇa ; to Indra)
 yāc cid dhī tvā bahúbhya á sutāvān āvivāsati,
 ugrām tát patyate cāva indro aṅgá.

8.97.4^d (Rebha Kācyapa ; to Indra)
 yāc chakrási parāvāti yād arvāvāti vṛtrahan,]
 átas tvā gṛbhír dyugád indra keṣibhiḥ sutāvān á vivāsati.

§ 8.13.15^{ab}

See under 1.7.8^c.

1.84.10^e–12^e, vāsvir ānu svarājyam.

1.84.11^b (Gotama Rāhūgaṇa ; to Indra)
 tā asya pṛṇāyúvaḥ sōmam cṛṇanti pṛṇayaḥ,
 priyá indrasya dhenávo vājraṁ hinvanti sáyakaṁ] vāsvir ānu svarājyam.]

§ refrain, 1.84.10^e–12^e

8.69.3^b (Priyamedha Āṅgīrasa ; to Indra)
 tā asya sūdadohasaḥ sōmam cṛṇanti pṛṇayaḥ,
 jānman devānām víṣas] triṣv á rocané divāḥ.]

§ 1.105.5^b

Sāyaṇa, at 8.69.3, following Nighantavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadr̥ṇadohanāḥ, i. e. 'flowing like a well'. In the light of the aṇvamedha formula, VS. 22.25 ; TS. 7.4.13.1 ; KSA. 4.2, this is possible. There sūdyābhyāḥ svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömeu süsse Milch', however, is equally possible ; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyaṇa at 1.84.11 renders pṛṇāyúvaḥ by sparṇanakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons ; Ludwig, 464 ; Grassmann, i. 85). Bergaigne also points that way : see the passages in my Index to Bergaigne, under 1.84.11 ; Grassmann's Lexicon, under pṛṇā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the *ām. λεγ. pṛṇāyúvaḥ* (Padap. pṛṇana-yúvaḥ). Note the pun : pṛṇāyúvaḥ :

pṛcṇayaḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣv ā rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góbhiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānām viṣas (thus ! not viṣas) also remains unintelligible to me, even after the translations of Sāyaṇa; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghāna navatīr náva: 9.61.1^c, avāhan navatīr náva.]

1.84.14^b (Gotama Rāhugaṇa; to Indra)

ichānn āvasya yāc chiraḥ pārvateṣv āpaçritam,
tād vidac charyanāvati.

5.61.19^c (Çyāvāçva Ātreya; to Rathavīti Dārbhya)
eṣā kṣeti rāthavītir maghāvā gomatīr ānu,
pārvateṣv āpaçritaḥ.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañe). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, ná tvād anyo maghavann asti marditā: 8.66.13^{a1}, nahī tvād anyāḥ
puruhūta kūç canā māghavann asti marditā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tā ukṣitāso mahimānam āçata: 8.59(Vāl. 11).2^b, indrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prā yād rātheṣu pṛṣatīr āyugdhvam: 1.39.6^a, ūpo rātheṣu pṛṣatīr
ayugdhvam.]

1.85.8^c (Gotama Rāhugaṇa; to Maruts)

çūrā ivéd yūyudhaya ná jāgmayāḥ çravasyāvo ná pṛtanāsu yetire,
bhāyante viçvā bhūvanā marúdbhyo rájana iva tveṣāsamdr̥ço nárah.

1.166.4^c (Agastya Maitrāvaruṇi; to Maruts)
ā yé rájānsi táviṣṭibhir āvyata prā va évāsaḥ svāyatāso adhrajan,
bhāyante viçvā bhūvanāni harmyā citró vo yāmaḥ prāyatāsv iṣṭīṣu.

1.85.9^d, āhan vṛtrāṇi nīr apūm āubjad arṇavām: 1.56.5^d, āhan vṛtrāṇi nīr apām
āubjo arṇavām.

[1.86.3^c, sá gāntā gómati vrajé: 7.32.10^d, gāmat sá gómati vrajé; 8.46.9^d;
51(Vāl. 3).5^d, gaméma gómati vrajé.]

1.86.4^{b+c} (Gotama Rāhugaṇa; to Maruts)

asyā vīrāsyā barhīṣi sutāḥ sómo díviṣṭīṣu,
ukthām mádaç ca çasyate.

8.76.9^b (Kurusuti Kāṇva; to Indra)
 píbéd indra marútsakhā sutám sómaṁ diviṣṭiṣu,
 | vájraṁ ṇiṣāna ójasā. |
 4.49.1^c (Pratiprabha Ātreya; to Viṣve Devāḥ)
 idám vām āsyè havīḥ priyám indrābṛhaspati,
 ukthám mádaç ca çasyate.

8.76.9^c

For diviṣṭi see Oldenberg, SBE. xlv. 44; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhūgaṇa; to Maruts)
 asyá çroṣantv ā bhúvo víçvā yáç carṣaṇír abhí,
 sūraṁ cit sasrúṣir iṣaḥ.

4.7.4^b (Vāmadeva Gāutama; to Agni)
 ācúm dūtám vivásvato víçvā yáç carṣaṇír abhí,
 ā jabhruḥ ketúm āyávo bhṛgavāṇaṁ víçe-viçe.
 5.23.1^c (Dyumna Viṣvacarṣaṇi Ātreya; to Agni)
 āgne sáhantam ā bhara dyumnásya prāsāhā rayīm,
 víçvā yáç carṣaṇír abhy āsā vájeṣu sāsāhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf. under 7.15.2^a.

1.87.4^c (Gotama Rāhūgaṇa; to Maruts)
 sá hí svasṭ prṣadaçvo yúvā gaṇò 'yá iṇánás táviṣṭbhīr āvṛtaḥ,
 āsi satyá ṇṇayāvānedyo 'syá dhiyāḥ prāvitāthā víṣa gaṇāḥ.

2.23.11^c (Gr̥tsamada; to Brahmanaspati)
 anānudó vṛṣabhó jágmir āhavám niṣṭaptā çātrūṁ pṛtanāsu sāsahīḥ,
 āsi satyá ṇṇayá brahmaṇas pata ugrāsya cid damitā víluharsīṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6; 6.47.16.

[1.89.7^d, víçve no devā ávasā gamann ihā: 10.35.13^c, víçve no devā ávasā gamantu.]
 Cf. 1.107.2^a, úpa no devā ávasā gamantu.

1.91.3 (Gotama Rāhūgaṇa; to Soma) =
 9.88.8 (Uṇanas Kāvya; to Pavamāna Soma)
 rájño nú te várūṇasya vratāni bṛhád gabhírām táva soma dhāma,
 çúciṣ ṭvám asi priyó ná mitró dakṣāyvo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b: 1.59.3^c, yá párvateṣv ósadhiṣv apsú.

[1.91.4^d, rájan soma práti havýā gr̥bhāya: 6.47.28^d, déva ratha práti, &c.]

[1.91.6^c, priyástotro vānaspátīḥ: 9.12.7^a, nityástotro vānaspátīḥ.]

1.91.8^a (Gotama Rāhugaṇa ; to Soma)

tvām naḥ soma viçvāto rākṣā rājann aghāyatāḥ,
nā riṣyet tvāvataḥ sākḥā.

10.25.7^a (Vimada Āindra, or others ; to Soma)

tvām naḥ soma viçvāto gopā ādābhyo bhava,

sédha rājann āpa sridho ví vo máde [má no duḥçānsa içatā vívakṣase.]

§§ 1.23.9^c

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain pāda 10.25.7 is certainly secondary : see under 1.23.9^c.

[1.91.9^c, tábhīr no 'vitā bhava : 7.96.5^c, tébhīr no 'vitā bhava.] Cf. 1.81.8^e, áthā no, &c.

1.91.10^{ab} : 10.150.2^a, imām yajñām idām váco juṣṣāná upāgahi ; 1.26.10^b, imām yajñām idām vácaḥ.

[1.91.11^c, sumñlikó na á viça : 1.139.6^c, sumñlikó na á gahi.]

1.91.12^b : 1.18.2^b, vasuvit puṣṭivārdhanaḥ.

1.91.13^b (Gotama Rāhugaṇa ; to Soma)

sóma rārandhi no hrđí gāvo ná yāvaseṣv á,
mārya iva svá okyē.

8.92.12^b (Çrutakakṣa Āṅgīrasa ; or Sukakṣa Āṅgīrasa ; to Indra)

vayām u tvā çatakrato gāvo ná yāvaseṣv á, ukthēsu ranayāmasi.

Cf. the pāda, rānan gāvo ná yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated : 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt !' Cf. Max Müller, SBE. xxxii. 87, 111 ; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated pāda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in *Mélanges Renier*, p. 88.

1.91.16 (Gotama Rāhugaṇa ; to Soma) =

9.31.4 (Gotama Rāhugaṇa ; to Soma Pavamāna)

á pyāyasva sám etu te viçvātaḥ soma vīṣṇyam,

bhāvā vājasya saṁgathé.

Aside from the series 1.74–93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sūyana, Rāhugaṇa Gotama) ; cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303 ; ii. 225, 227.

1.91.17 (Gotama Rāhugaṇa ; to Soma)

á pyāyasva madintama sóma viçvebhīr añçúbhīḥ,

bhāvā naḥ suçrāvastamaḥ sākḥā vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasīṣṭha ; to Pavamāna Soma),

prā pyāyasva prā syandasva sóma viçvebhīr añçúbhīḥ,

devébhya uttamām havīḥ.

Cf. Hillebrandt, Ved. Myth. i. 303 ; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gāviṣṭāu: 6.47.20^c, bṛhaspate prā, &c.]

1.92.3^c, iṣaṁ vāhantīḥ sukṛte sudānave: 1.47.8^c, iṣaṁ prīcāntā sukṛte sudānave.

1.92.4^c (Gotama Rāhūgaṇa; to Uṣas)

ādhi pēcānsi vapate nṛtūr ivāporṇute vākṣa usréva bārjaham,
jyótir víçvasmāi bhúvanāya kṛṇvatī gāvo na vrajām vy ūṣā āvar tāmāḥ.

4.14.2^b (Vāmadeva Gautama; to Liṅgoktadevataḥ, here Savitar)

urdhvām ketūm savitā devó açrej, jyótir víçvasmāi bhúvanāya kṛṇvān,

4.6.2^c

āprā dyāvāprthivī antāriṣaṁ, ví sūryo raçmibhiḥ cékitānaḥ.

1.115.1^c

For 1.92.4 cf. Hillebrandt, *Ved. Myth.* ii. 38; Pischel, *Ved. Stud.* ii. 120; Geldner, *ibid.*, p. 286; Oldenberg, *RV. Noten*, p. 91 (where other references).

1.92.6^a (Gotama Rāhūgaṇa; to Uṣas)

átāriṣma tāmāsaḥ pārām asyóṣā uchānti vayúnā kṛnoti,
çriyé chāndo ná smayate vibhātī supratīkā sāumanasāyājigaḥ.

1.183.6^a (Agastya; to Açvins) =

1.184.6^a (The same)

átāriṣma tāmāsaḥ pārām asyā prāti vām stómo açvināv adhāyi,

1.183.6^b

léhá yātaṁ pathībhir devayānāir vidyāmeṣām vṛjānaṁ jīrādānum.

1.183.6^{cd}

7.73.1^a (Vasiṣṭha; to Açvins)

átāriṣma tāmāsaḥ pārām asyā prāti stómaṁ devayānto dādhanāḥ,
purudānsā purutāmā purājāmartya havate açvinā gíḥ.

For 1.92.6 see Bloomfield, *Religion of the Veda*, p. 66; Pischel, *Ved. Stud.* i. 299; Oldenberg, *RV. Noten*, p. 91.

1.92.7^a (Gotama Rāhūgaṇa; to Uṣas)

bhāsvatī netrí sūnftānām divā stave duhitā gótamebhiḥ,
prajāvato nṛvāto açvabudhyān ūṣo góagrān ūpa māsi vājān.

1.113.4^a (Kutsa; to Uṣas)

bhāsvatī netrí sūnftānām áceti citrá ví dúro na āvaḥ,

prārpyā jágad vy ū no rāyó akhyad ūṣā ajigar bhúvanāni víçvā.

Cf. Oldenberg, *RV. Noten*, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyān as metrical or phonetic equivalent of 'açvabudhnyān'; cf. the author, *Indogermanische Forschungen*, xxv. 195, and Concordance under, annāṁ me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhūgaṇa; to Uṣas)

vyūrnvatī divó ántān abodhy āpa svāsāraṁ sanutār yuyotī,
praminatī manuṣyā yugāni yóṣā jarāsyā cáksasā ví bhātī.
paçūn ná citrá subhāgā prathānā sīndhur ná kṣóda urviyā vy açvāit,
áminatī dāivyāni vratāni sūryasya ceti raçmibhir dṛçānā.

1.124.2^{ab} (Kakṣivat Dairghatamasa ; to Uṣas)
 áminatī dáivyāni vratāni praminatī manuṣyā yugāni,
 1.1yúṣiṇām upamā śācavatīnām āyatīnām prathamóṣā vy ādyāut.]

§ 1.113.5^{cd}

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and 1yúṣiṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between áminatī and āyatīnām ; and praminatī and 1yúṣiṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11 : 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugá 'age', i. e. 'period of time', see Bāl Gangādhara Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and aqvāit for ādyāut (cf. aqvāit in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between 1yúṣiṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose :

āvāhantī pōṣyā vāryāni citrām ketūm kṛnute cēkitānā,
 1yúṣiṇām upamā śācavatīnām vibhātīnām prathamóṣā vy āqvāit.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī . . . praminatī and 1yúṣiṇām . . . āyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion : áminatī : āyatīnām = praminatī : 1yúṣiṇām. That is to say : The dawns preserve the laws of the gods (áminatī) by their regular appearance (āyatīnām); the ages of men waste away (praminatī) as the dawns fade day by day (1yúṣiṇām). Or by the diagram :

áminatī	praminatī
	
	
	
	
1yúṣiṇām	āyatīnām

1.92.13^{b+c} (Gotama Rāhugaṇa ; to Uṣas)
 úṣas tác citrām ā bharāsmābhyam vājīnīvati,
 yéna tokām ca tánayam ca dhāmahe.

4.55.9^c (Vāmadeva ; to Viṣve Devāḥ, here Uṣas)
 úṣo maghony ā vaha sūnrte vāryā purú,
 asmābhyam vājīnīvati.

9.74.5^d (Kakṣivat Dairghatamasa ; to Pavamāna Soma)
 āravīd anūḥ śācamāna ūrmīnā devāvyam mānuṣe pinvati tvācam,
 dādhati gārbham āditer upāstha ā yéna tokām ca tánayam ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure ; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity ? The word citrā is a kind of a kenning in the Rīg-Veda ; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhās, drāvinam, or the like, must be understood with it. Similarly grūtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of ā bhara. This parallel shows the extraneous character of the appendage, 1.92.13^c. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yēna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sómo retodhāh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79; iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16^c (Gotama Rāhūgaṇa; to Aṇvins)

āṇvinā vartír asmád ā gómad dasrā hīraṇyavat,
arvāg rátham sámanasā ní yachatam.

7.74.2^c (Vasiṣṭha; to Aṇvins)

yuvám citráṁ dadathur bhójanam narā códethām sūnṛtāvate,
arvāg rátham sámanasā ní yachatam pibatam somyám mádhu.]

☞ 6.60.15^d

8.35.22^a (Cyāvāṇva Ātreya; to Aṇvins)

arvāg rátham ní yachatam pibatam somyám mádhu.] ☞ 6.60.15^d
ā yātam aṇvinā gatam avasyúr vām ahám huve dhattám rátnāni dācūṣe.

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhūgaṇa; to Aṇvins)

yāv itthā ḥlókam ā divó jyótir jánāya cakráthuh,
ā na ūrjam vahatam aṇvinā yuvám.

1.157.4^a (Dirghatamas Āucathya; to Aṇvins)

ā na ūrjam vahatam aṇvinā yuvám mádhumatyā naḥ káṇyā mimik-
satam,
prāyus táriṣṭam ní rápānsi mr̥kṣatam sédhatam dvéṣo bhávataṁ sacā-
bhúvā.] ☞ 1.34.11^{cd}

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhūgaṇa; to Aṇvins)

éhā devā mayobhúvā dasrā hīraṇyavartanī,
uṣarbúdho vahantu sómapítaye.]

☞ cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya; to Aṇvins)

atyāyātam aṇvinā tiró viṇvā ahám sánā,
dásrā hīraṇyavartanī súṣumnā sindhuvāhasā mādhuvi máma ṣrutam
hávam.] ☞ refrain, 5.75.1^{a-9^e}

8.5.11^b (Brahmatithi Kaṇva; to Aṇvins)

vāvr̥dhanā gubhas patí, dásrā hīraṇyavartanī,
pibatam somyám mádhu.] ☞ 6.60.15^d

8.8.1^c (Sadhvaṅsa Kāṇva ; to Aṇvins)

ā no viṇvābhīr ūtibhīr āṇvīnā gāchataṁ yuvām,

6.75.3^b a : 7.24.4^a ; b : 5.75.3^b

dāsrā hiraṇyavartanī pībataṁ somyāṁ mādhu.

6.60.15^d

8.87.5^c (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā nūnām yātam aṇvīnāṇvibhīr prūṣitāpsubhīr,

8.8.2^a ; b : 8.13.11^b

dāsrā hiraṇyavartanī ṣubhas patī pātāṁ sōmam ṛtāvṛdhā.

1.47.3^b

Cf. rūdrā hiraṇyavartanī 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^c marks the stanza as late. Note the enclisis of ṣubhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, uṣarbudho vahantu sōmapitaye : 8.1.24^d, vāhantu sōmapitaye.]

1.93.2^d (Gotama Rāhūgaṇa ; to Agni and Soma)

āgniṣomā yō adyā vām idāṁ vācaḥ saparyāti,

tāsmāi dhataṁ suvīryaṁ gāvāṁ pōṣaṁ svāṇvyam.

9.65.17^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

ā na indo ṣatagvīnaṁ gāvāṁ pōṣaṁ svāṇvyam,

vāhā bhāgattim ūtāye.

1.93.3^d (Gotama Rāhūgaṇa ; to Agni and Soma)

āgniṣomā yā āhutiṁ yō vām dāṇād dhaviṣkr̥tim,

sā prajāyā suvīryaṁ viṇvam āyur vy āṇavat.

8.31.8^b (Manu Vāivasvata ; Daṁpatyor āṇiṣaḥ)

putrīṇā tā kumārīṇā viṇvam āyur vy āṇutaḥ,

ubhā hiraṇyapeṇasā.

10.85.42^b (Sūrya Sāvitrī ; to Sūrya)

ihāivā staṁ mā vī yāuṣtaṁ viṇvam āyur vy āṇutam,

kr̥lāntāu putrāir nāptṛbhīr mōdamānāu svē gṛhē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viṇvam āyur, &c.

[1.93.4^a, āgniṣomā cēti tād vīryaṁ vām : 3.12.9^c, tād vām cēti prā vīryam.]

1.93.6^d (Gotama Rāhūgaṇa ; to Agni and Soma)

ānyāṁ divō mātariṇvā jabhārāmāthnād anyāṁ pāri ṇyeno ādreh,

āgniṣomā brāhmaṇā vāvṛdhanórūm yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha ; to Indra and Viṣṇu)

urūm yajñāya cakrathur u lokām janayāntā sūryam uṣāsam agnīm.

dāsasya cid vṛṣaṇprāsya māyā jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhugaṇa ; to Agni and Soma)

yó agníṣómā haviṣā saparyād devadrīcā mánasā yó ghṛtēna,

tāsya vratām rakṣataṁ pātām ānhaso viśé jánāya máhi çárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇā yuvám adhvārāya no viśé jánāya máhi çárma yachatam,

dirghāprayajyum āti yó vanuṣyāti vayám jayema pṛtanāsu dūḍhyaḥ.

Group 11. Hymns 94–115, ascribed to Kutsa Aṅgirasa

1.94.1^d–14^d, āgne sakhyé mā riṣāmā vayám táva.

1.94.3^b (Kutsa Aṅgirasa ; to Agni)

çakéma tvā samidham sādhyā dhīyas tvé devā havír adanty āhutam,

tvám ādityān ā vaha tán hy ūmāsy āgne sakhyé mā riṣāmā vayám táva.]

☞ refrain, 1.94.1^d–14^d

2.1.13^d (Grtsamada Bhārgava Çaunaka, formerly Aṅgirasa Çaunahotra ; to Agni)

tvám agna ādityāsa āsyām tvám jihvām çúcayas cakrire kave,

tvám rātiṣāco adhvareṣu saçcire tvé devā havír adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve amṛtāso adrūha āsā) devā havír adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva ‘thou’ ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht’s conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çarman syāma táva sapráthastame : 5.65.5^b, syāma sapráthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ;
106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ;
113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tán no mitró várūṇo
māmahantām āditiḥ síndhuḥ pṛthiví utá dyáuḥ.

[1.95.5^b, jihmánām ūrdhvāḥ svāyaçā upásthe : 2.35.9^b, jihmánām ūrdhvó
vidyútām vásānaḥ.]

1.95.8^a (Kutsa Āṅgīrasa ; to Agni)

tveṣāṁ rūpāṁ kṛṇuta ūttaraṁ yāt saṁpr̥cānāḥ sādane góbbhir adbhiḥ,
kavir budhnāṁ pári marmr̥jyate dhīḥ sá devātātā sámitir babhūva.

9.71.8 (R̥ṣabha Vāiṣvāmītra ; to Pavamāna Soma)

tveṣāṁ rūpāṁ kṛṇute vārṇo asya sá yātr̥cayāt sámr̥tā sédhati sridhāḥ,
apsá yāti svadhāyā dáivyaṁ jānaṁ sām suṣṭutí násate sām góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67 ; Oldenberg, SBE. xlv. 115, 118 ; RV. Noten, 95 ; for 9.71.8, Bergaigne, i. 162, 176, 189 ; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pādas. In 1.95.8^c 'sage prayer' (kavir . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devātātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutí . . . góagrayā, pendant to kavir . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa ; to Agni)

evá no agne samidhā vṛdhānó revát pāvaka ṛāvase ví bhāhi,
tán no mitró várūṇo māmāhantām áditiḥ sindhuḥ pṛthiví utá dyāuḥ.

The second hemistich is refrain in i. 94.16^{cd} ff.

1.96.1^d—7^d, devá agnīm dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgámano vásūnāṁ yajñāsya ketúr manmasádhanó véḥ,
amṛtatváṁ rákṣamāṇāsa enaṁ [devá agnīm dhārayan draviṇodām.]

☞ refrain, 1.96.1^d—7^d

10.139.3^a (Viṣvāvasu Devagandharva ; to Sūrya)

rāyó budhnāḥ saṁgámano vásūnāṁ viṣvā rūpābhí caṣṭe čacirbhiḥ,
[devá iva savitá satyádharmaṁ, ndro ná tasthau samaré dhánānām.

☞ 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodā draviṇasas turāsyā : 1.15.7^a, draviṇodā draviṇasah.

1.96.9 = 1.95.11.

1.97.1^a, 1^c—8^c, āpa naḥ ṇóṇucad aghám.

[1.97.3^b, prásmákāsaḥ ca sūráyah : 5.10.6^c, asmákāsaḥ ca sūráyah.]

1.97.6^b : 1.1.4^b, viṣvātaḥ paribhūr asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa; to Agni, or Agni Vāiṣvānara)

prṣṭó divi prṣṭó agnīḥ prthivyaṁ prṣṭó viçvā óṣadhīr ā viveça,
vāiṣvānarāḥ sāhasā prṣṭó agnīḥ sá no divā sá riṣāḥ pātu náktam.

7.5.2^a (Vasiṣṭha; to Vāiṣvānara)

prṣṭó divi dhāṃy agnīḥ prthivyaṁ ṽnētā sindhūnām vṛṣabhā stīyānām,
6.44.21^b

sá mānuṣīr abhī viço ví bhāti vāiṣvānaró vāvṛdhānó vāreṇa.

10.87.1^d (Pāyū Bhāradvāja; to Agni Rakṣoḥan)

rakṣoḥānām vājīnam ā jigharmi mitrām prāthiṣṭham úpa yāmi çárma,
çīçāno agnīḥ krátubhiḥ sámiddhaḥ sá no divā sá riṣāḥ pātu náktam.

Note that a variant of 7.5.2^b, vṛṣā sindhūnām vṛṣabhā stīyānām, is addressed in 6.44.21^b, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95; and note AV. 2.2.2^a, divi sprṣṭó yajatāḥ súryatvak.

[1.99.1^c, sá naḥ parṣad āti durgāni viçvā : 1.89.2^b; 10.56.7^d, svastībhir āti, &c.]

1.100.1^d–15^d, marútvān no bhavatu indra ūtī.

1.100.11^c (Rjāçva, or others; to Indra)

sá jamībhir yát samájati mīlhé 'jamībhir va puruhūtá évāiḥ,
apām tokásya tánayasya jeṣé ṽmarútvān no bhavatu indra ūtī.]

refrain, 1.100.1^d–15^d

6.44.18^c (Çamyu Bārhaspatya; to Indra)

āsú smā no maghavann indra prtsv ṽsmábhyaṁ máhi vārivaḥ sugám
kaḥ,
apām tokásya tánayasya jeṣá indra sūrín kṛṇuhí smā no ardhām.
1.102.4^c

For the meaning of the repeated pāda see Bergaigne, ii. 177, note, 185, note; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12^b (Rjāçva Vārsāgira, and others; to Indra)

sá vajrabhīd dasyuhá bhímá ugrāḥ sahásracetāḥ çatánītha ḥbhvā,
camrīṣó ná çávasā pāñcajanyo ṽmarútvān no bhavatu indra ūtī.]

refrain, 1.100.1^d–15^d

10.69.7^b (Sumitra Bādhryaçva; to Agni)

dirghátantur brháuksāyām agnīḥ sahásrastariḥ çatánītha ḥbhvā,
dyumán dyumátsu nībhīr mījyamānaḥ sumitrēṣu didayo devayátsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahásracetāḥ çatánīthaḥ in 1.100.12 is superior and prior to the insipid sequence sahásrastariḥ çatánīthaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of brháuksā in pāda a. The case is one of the clearest in relative chronology.

[1.100.15^b, apāç caná çávaso ántam āpūḥ : 1.167.9^b, aráttac cic chávaso, &c.]

1.100.19 (Rjraçva ; to Indra) =

1.102.11 (Kutsa ; to Indra)

viçvâhéndro adhivaktâ no astv âparihvrtâḥ sanuyâma vâjam,

ṭân no mitró vâruṇo māmahanantām âditih sindhur prthivî utâ dyâuh.

☞ refrain, 1.94.16^{cd} ff.

For pāda b cf. 1.101.11^b, vayām indreṇa sanuyâma vâjam.

1.101.1^d–7^d, marūtavantam sakhyāya havāmahe.

1.101.8^d, 9^b, tvayā havīç cakṛmā satyarūdhaḥ (9^b, brahmavāhaḥ).

1.102.4^c (Kutsa ; to Indra)

vayām jayema tvayā yujā vītam asmākam āṇcam úd avā bhāre-bhare,

asmābhyam indra vārivaḥ sugām kṛdhi prâ çātrūṇām maghavan vīṣṇyâ ruja.

6.44.18^b (Çamyu Bārhaspatya ; to Indra)

āsū śmā ṇo maghavann indra pṛtsv āsmābhyam māhi vārivaḥ sugām

kaḥ,

ṭapām tokāsyâ tānayasya jeṣā, indra sūrīn kṛṇuhī smā no ardhām.

☞ 1.100.11^c

[1.102.8^c. ātīdām viçvam bhūvanam vavakṣitha : 1.81.5^e, āti viçvam vavakṣitha.]

1.102.8^d (Kutsa ; to Indra)

triviṣṭidhātu pratimānam ōjasas tistrō bhūmīr nṛpate trīṇi rocanā,

ṭātīdām viçvam bhūvanam vavakṣith, āçatrūr indra janūṣā sanād asi.

☞ cf. 1.102.8^e

8.21.13^b (Sobhari Kāṇva ; to Indra)

abhrātṛvyō anā tvām ānāpir indra janūṣā sanād asi,

yudhed āpitvām ichase.

RV.10.133.2^c (Sudās Pāijavana ; to Indra)

tvām sindhūr āvāsṛjo 'dharāco āhann āhim,

āçatrūr indra jajñiṣe, viçvam pūsyasi vāryam, tām tvā pāri ṣvajāmahe

ṭnābhantām anyakēṣām jyākā ādhi dhānvasu.

☞ d : 1.89.9^b ; fg : refrain, 10.133.1^{fg}

Grassmann renders 8.21.13 : 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra, und Verwandtschaft auch ; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher ; im kampf suchst du den gefährten' ; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent : ānāpiḥ, as well as āçatrūḥ, expresses Indra's solitary greatness as a warrior god from his birth on ; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary ; the stanza continues the thought very aptly and effectively : 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8^{cd} see under 1.81.5^{cd} ; for the repeated pāda cf. also 8.15.10^b, mánhiṣṭha indra jajñiṣe.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat pṛthivīm papráthac ca vājreṇa hatvā nīr apāḥ sasarja,
āhann āhim ābhinaḍ rāuhinaṁ vy āhan vyāṇsaṁ maghāvā čacībhiḥ.

2.15.2^o (Gr̥tsamada ; to Indra)

avañcé dyām astabhāyad bṛhāntam ā ródasī apr̥ṇad antárikṣam,
sá dhārayat pṛthivīm papráthac ca sómasya tá māda indraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhina ; Maghavan slew Vyaṇsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2 : 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antárikṣam, pṛthivīm intentional and original.

1.103.7^d : 1.52.15^b, viçve devāso amadann ānu tvā.1.104.1^a (Kutsa ; to Indra)

yóniṣ ṭa indra niṣáde akāri tám ā ní ṣīda svānó nārvā,
vimúcyā váyo 'vasāyāçvān doṣā vāstor váhiyasaḥ prapitvé.

7.24.1^a (Vasiṣṭha Māitrāvaruṇi ; to Indra)

yóniṣ ṭa indra sādane akāri tám ā nṛbhiḥ puruhūta prá yāhi,
āso yāthā no 'vitā vṛdhé ca dādo vāsūni mamādaç ca sómāiḥ.

On sundry aspects of 1.104.1 (especially the word prapitvé) see Geldner, Ved. Stud. ii. 177 ; Bloomfield, JAOS. xvi. 31 ; Bartholomae, Bezz. Beitr. xv. 206 ; Oldenberg, RV. Noten, p.98.

1.104.8^a (Kutsa ; to Indra)

mā no vadhīr indra mā párá dā mā naḥ priyā bhójanāni prá moṣīḥ,
āṇḍā mā no maghavañ chakra nīr bhen mā naḥ pátrā bhet sahājanuṣāni.

7.46.4^a (Vasiṣṭha ; to Rudra)

mā no vadhī rudra mā párá dā mā te bhūma prāsītāu hīlītāsyā,
ā no bhaja barhiṣi jīvaçaṇsé yūyām pāta svastībhiḥ sādā naḥ.]

refrain, 7.1.20^d ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.128.8^d, indra mā no rīriṣo mā párá dāḥ.

[1.104.9^c, uruvyāçā jāthāra ā vṛṣasva ; 10.96.13^d, satrá vṛṣaṇ jāthāra, &c.]1.105.1^e-18^e, vittām me asyā rodasī.

15 [H.O.S. 20]

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amī yé devā sthāna triṣv ā rocané divāḥ,

kád va ṛtām kád āntām kvā prātñā va āhutir ₁vittām me asyā rodasī.

§§ refrain, 1.105.1^e–18^e

8.69.3^d (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ ₁sōmaḥ ṛṇanti pñayāḥ,

§§ 1.84.11^b

jānman devānām viṣas triṣv ā rocané divāḥ.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 82.4; 97.5; 98.6.27.

1.105.8^{ab+ed} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

mūṣo ná çignā vy ādanti mādhyā stotāraḥ te çatakrato ₁vittām me asyā rodasī.

§§ refrain, 1.105.1^e–18^e

10.33.2^{ab} (Kavaṣa Āiluṣa; to Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

nī bād hate āmatir nagnātā jāsūr vér ná vevīyate matīḥ.

10.33.3^{ab} (The same)

mūṣo ná çignā vy ādanti mādhyā stotāraḥ te çatakrato,

sakṛt sú no maghavann indra mṛṇayādā pītēva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruçravaṇa has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaçravaṇa, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruçravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaçravaṇa, the son and successor of Kuruçravaṇa, to remember that he was his father's devoted priest (stanzas 7–9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmins in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guṇādhyā et la Bṛhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17–19) of the same hymn. To me, as to Oldenberg, RV. Noten, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god Indra), who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me.'

Ludwig, Nachrichten des Rig- und Atharvaveda, p. 16, 'wie die mäuse ṣiṇafrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, Bezz. Beitr. xxvi. 107 ff., takes ṣiṇā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains ṣiṇā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraṣcām eṣa svabhāvo yac chepaṁ bhakṣayanti. Cf. Zimmer, Altindisches Leben, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Agni)

āgne tāva tyād ukthyāṁ devéṣv asty āpyam,

sá naḥ sattó manuṣvād á devān yakṣi vidúṣṭaro ṽvittāṁ me asya rodasi.

☞ refrain, 1.105.1^e-18^e

8.10.3^d (Pragātha Kāṇva; to Aṇvins)

tyā nv aṇvinā huve sudānsasā grbhé kṛtā,

yáyor ásti prá naḥ sakhyāṁ devéṣv ádhy āpyam.

Cf. the pāda 8.27.10^b, dévāso ásty āpyam.

1.105.14^{cd} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Agni)

sattó hótā manuṣvād á devān áchā vidúṣṭarah,

agnír havyā suṣūdati devó devéṣu médhīro ṽvittāṁ me asyá rodasi.

☞ refrain, 1.105.1^e-18^e

1.142.11^{cd} (Dirghatamas Āucathya; to Agni)

avasrjānn ūpa tmānā devān yakṣi vanaspate,

agnír havyā suṣūdati devó devéṣu médhīrah.

1.188.10^c (Agastya ; Āpra, here to Vanaspati)
 ūpa tmānyā vanaspate pātho devébhyaḥ srja,
 agnir havyāni siṣvadat.

For pāda 1.105.14^d cf. 8.29.2^b, antár devēṣu médhiraḥ.

1.105.16^b (Trita Āptya, or Kutsa ; to Viṣve Devāḥ)
 asāu yāḥ pānthā ādityó divi pravācyam kṛtāḥ,
 ná sá devā atikráme tām martāso ná paçyatha ½vittām me asyá rodasi½
 ¾refrain, 1.105.1^e–18^e

2.22.4^c (Gr̥tsamada ; to Indra)
 tāva tyān nāryam nṛtó 'pa indra prathamām pūrvyām divi pravācyam
 kṛtām,
 yád devāsya çávasā prūriṇā ásum riṇānn apāḥ,
 bhúvad viçvam abhy ádevam ójasā vidád ūrjam çatákratur vidád ísam.

For the metre of 2.22.4 see Oldenberg, Prol. 115 ; RV. Noten, p. 206 ; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda ; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divi pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Über Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iii. 173, renders 1.105.16 : 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter ; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias : 'jener pfad des Āditya am himmel ist zu etwas herumendend gemacht ; ihr götter, ihr überschreitet ihn nicht ; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise' : 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pāṇca ukṣāno . . . devatrā nū pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rátham ná durgád vasavaḥ sudānavo viçvasmān no áñhaso niṣ
 pipartana.

1.106.2^a (Kutsa ; to Viṣve Devāḥ)
 tá ādityā á gatā sarvátātaye bhūtá devā vṛtrátúryeṣu çambhúvaḥ,
 ½rátham ná durgád vasavaḥ sudānavo viçvasmān no áñhaso niṣ pipartana.½
 ¾refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānaka ; to Viṣve Devāḥ)
 tá ādityā á gatā sarvátātaye vṛdhé no yajñám avatā sajoṣasaḥ,
 bṛhaspátim pūṣānam açvinā bhāgam svasty āgnim samidhānām ímahe.

1.106.7^{ab} (Kutsa ; to Viṣve Devāḥ)
 devāir no devy āditir ní pātu devás trātā trāyatām áprayuchan,
 ½tán no mitró váruṇo māmahanantām āditih sindhuh pṛthiví utá dyáuḥ.½
 ¾refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir ní pātu devās trātā trāyatām āprayuchan,
nahī mitrāsya vāruṇasya dhāsim, ārhāmasi pramīyaṁ sānv agnēḥ.

cf. 4.55.7^c

[1.107.2^a, ūpa no devā āvasā gamantu : 10.35.13^c, viṣve no devā, &c.]

Cf. 1.89.7^d.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

ūpa no devā āvasā gamantv, āṅgīrasāṁ sāmabhi stūyamānāḥ, cf. 1.107.2^a
īndra indriyāir marūto marūdbhir ādityāir no āditiḥ çarma yaṁsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trír áhan savitaḥ saváso divé-dive sáubhagam āsuvānti,
īndro dyāvapṛthiví sīndhur adbhír ādityāir no āditiḥ çarma yaṁsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

īndro vāsuhīḥ pári pātu no gāyam ādityāir no āditiḥ çarma yachatu,
rudró rudrébhir devó mṛṣayāti nas tvāṣṭā no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvanti : 'die trankopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṁsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5^b, urv āsmā āditiḥ çarma yaṁsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tán na índras tát vāruṇas tát agnís tát aryamá tat savitā cáno dhāt,
tán no mitró vāruṇo māmahantām āditiḥ sīndhuh pṛthiví utá dyāuh.

refrain, 1.94.16^{od} ff.

6.49.14^b (Rjīṣvan Bhāradvāja ; to Viṣve Devāḥ)

tán nó 'hír budhnyò adbhír arkāís tát párvatas tát savitā cáno dhāt,
tád ósadhrībhir abhí rātiṣāco bhágaḥ púramdhīr jinvatu prá rāyé.

1.108.1^b (Kutsa ; to Indra and Agni)

yá indrāgni citrátamo rátho vām abhí víçvāni bhúvanāni cáṣṭe,
téná yātaṁ saráthaṁ tasthivāns, áthā sómasya píbatam sutásya.

refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

úd vām cákṣur varuṇa suprátikam deváyor eti sūryas tatanvān,
abhí yó víçvā bhúvanāni cáṣṭe sá manyúm mártyesv á ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18^c, víçvāny anyó bhūvanābhiçāṣṭe.

1.108.1^d, 6^d–12^d, áthā sómasya pibatam sutásya ; 1.108.5^d, tébhiḥ sómasya, &c.

1.108.3^d (Kutsa ; to Indra and Agni)

cakráthe hí sadhryāñ náma bhadram sadhricinā vṛtrahanā utá sthaḥ,
tāv indrāgni sadhryāñcā niśádyā vṛṣṇaḥ sómasya vṛṣaṇā vṛṣethām.

6.68.11^b (Bharadvāja ; to Indra and Varuṇa)

indravaruṇā mádhumattamasya vṛṣṇaḥ sómasya vṛṣaṇā vṛṣethām,
idám vām ándhaḥ páriṣiktam asmé āsádyāsmín barhíṣi mādayethām.]

6.52.13^d

1.108.4^d (Kutsa ; to Indra and Agni)

sámiddheṣv agniṣv ānajānū yatásrucā barhír u tistirāñ,
tivrāñ sómāñ páriṣiktebhír arvūg éndrāgnī sāumanasāya yātam.

7.93.6^b (Vasiṣṭha ; to Indra and Agni)

imām u śú sómasutim úpa na éndrāgnī sāumanasāya yātam,
nú cid dhí parimamnāthe asmān á vām çāçvadbhir vavṛtya vājaiḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c–12^c, átaḥ pári vṛṣaṇāv á hí yātām.

1.108.12^b (Kutsa ; to Indra and Agni)

yád indrāgni údita sūryasya mádhye diváh svadháyā mādáyethe,
átaḥ pári vṛṣaṇāv á hí yātām áthā sómasya pibatam sutásya.]

c : refrain, 1.108.1^d, 6^d–12^d ; d : refrain, 1.108.7^c–12^c

10.15.14^b (Çaṅkha Yāmāyana : to the Fathers)

yé agnidagdhá yé ānagnidagdhā mádhye diváh svadháyā mādáyante,
tébhiḥ svarāñ āsunítim etām yathāvācam tanvam kalpayasva.

Possibly, though by no means certainly, the repeated pāda is secondary in 1.108.12, because, as a rule, svadhá is *leitmotif* of pitáraḥ, rather than deváh, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7^c (Kutsa ; to Ṛbhus)

ṛbhúr na indraḥ çavasā náviyān ṛbhúr vājebhir vásubhir vásur dadíḥ,
yuṣmákam devā ávasáhani priyè 'bhi tiṣṭhema pṛtsutír āsunvatām.

7.59.2^a (Vasiṣṭha ; to Maruts)

yuṣmákam devā ávasáhani priyá ijanás tarati diviṣaḥ,
prá sá kṣāyam tirate ví mahír iṣo yó vo várāya dáçati.]

7.59.2^{cd}

[1.110.9^a, vājebhir no vājasātāv aviddhi: 6.44.9^d, dhānasya sātāv asmān aviddhi.]

Cf. 2.30.8.

1.112.1^d–23^d, tābhir ū śū ūtibhir açvinā gatam.

1.112.5^b (Kutsa; to Açvins)

yābhi rebhām nivṛtam sitām adbhyā ūd vāndanam āirayataṁ svār dṛṣé,
yābhiḥ kṛṇvam prā sīśāsantam āvataṁ [tābhir ū śū ūtibhir açvinā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣīvat Dāirghatamasa; to Açvins)

ūd vāndanam āirataṁ dañśānābhir ūd rebhām dasrā vṛṣaṇā çácibhiḥ,
niṣ ṭaugryām pārayathaḥ samudrāt pūnaç cyāvānam cakrathur yúvānam.

[1.112.8^c, yābhir vārtikām grasitām āmuñcatam: 10.39.13^d, yuvām çácibhir
grasitām āmuñcatam.]

1.112.20^b (Kutsa; to Açvins)

yābhiḥ çāntatī bhāvatho dadāçūse bhujuyūm yābhir āvatho yābhir ádhrigum,
omyāvataṁ subhārām ṛtastūbham [tābhir ū śū ūtibhir açvinā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kṛṇva; to Açvins)

yābhiḥ pakthām āvatho yābhir ádhrigum yābhir babhrūm vijoṣasam,
tābhir no makṣú tūyam açvinā gatam bhiṣajyātaṁ yád áturam.

1.112.24^d: 1.34.12^d, vṛdhé ca no bhavataṁ vājasātāu.

1.113.4^a: 1.92.7^a, bhāsvatī netrī sūnṛtānam.

1.113.4^d–6^d, uṣā ajīgar bhūvanāni viçvā.

1.113.7^{a+d} (Kutsa; to Uṣas)

eṣā divó duhitā prāty adarçi vyuchāntī yuvatīḥ çukrávāsāḥ,
viçvasyēçānā pāṛthivasya vásva ūṣo adyéhā subhage vy ūcha.

1.124.3^a (Kakṣīvat Dāirghatamasa; to Uṣas)

eṣā divó duhitā prāty adarçi jyótir vásānā samanā purástāt,
[ṛtasya pānthām ānv eti sādhu prajānatīva ná díço mināti.] ☞ 1.124.3^{od}

1.123.13^c (Kakṣīvat Dāirghatamasa; to Uṣas)

ṛtasya raçmīm anuyāchamānā bhadram-bhadram krātum asmāsu dhehi,
ūṣo no adyā suhāvā vy ūchāsmāsu ráyo maghavātsu ca syuh.

For 1.113.7^a cf. 4.52.1; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15,
and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa; to Uṣas)

vy añjibhir divā ātāsv adyāud āpa kṛṣṇām nirṇījam devy āvāḥ,
prabodhayānty aruṇébhir açvāir oṣā yāti suyújā ráthēna.

4.14.3^d (Vāmadeva Gāutama; to Uṣas)
 āvāhanty aruṇīr jyōtiśāgān mahī citrā raçmībhiç cēkitānā,
 prabodhāyanty suvitāya devy ūṣā iyate suyūjā rāthēna.

1.113.15^{cd} (Kutsa; to Uṣas)
 āvāhanti pōṣyā vāryāni citrām ketūm kṛnute cēkitānā,
 iyūṣiṇām upamā çāçvatīnām vibhātīnām prathamōṣā vy āçvāit.

1.124.2^{cd} (Kakṣivāt Dairghatamasa; to Uṣas)
 āminati dāivyāni vratāni praminatī manuṣyā yugāni,]
 iyūṣiṇām upamā çāçvatīnām āyatīnām prathamōṣā vy ādyāut.
 § a : 1.92.12^c; b : 1.92.11^c

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa; to Uṣas)
 úd Irdhvaṁ jīvó āsur na āgād āpa prāgāt tāma ā jyōtir eti,
 āraik pānthām yātave sūryāyāganma yātra pratirānta āyuh.

8.48.11^d (Pragātha Kāva; to Soma)
 āpa tyā asthur ānirā āmivā nīr atrasan tāmiṣīr ābhāiṣuh,
 ā somo asmān aruhad vihayā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa; to Rudra)
 idām pitré marūtām ucyate vācaḥ svādōḥ svādīyo rudrāya vārdhanam,
 rāsvā ca no amṛta martabhōjanam, tmāne tokāya tānayāya mṛṇa.

cf. 7.45.3^d

2.33.14^d (Gṛtsamada; to Rudra)
 pāri ṇo hetī rudrāsyā vṛjyāḥ, pāri tveṣāsyā durmatīr mahī gāt,
 āva sthirā maghāvadhbhyas tanuṣva mīdhvas tokāya tānayāya mṛṇa.
 § 2.33.14^d

Cf. 7.45.3^d martabhōjanam ādha rāsate naḥ, and 7.16.4; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, ūpa te stómān paçupā ivākaram: 10.127.8^a, ūpa te gā ivākaram
 (. . . stómam).]

[1.114.10^c, mṛṇā ca no ādhi ca brūhi deva: 1.35.11^d, rākṣā ca, &c.]

1.115.1^{ctd} (Kutsa; to Sūrya)
 citrām devānām úd agād ānikam cākṣur mitrāsyā vārunasyāgnēḥ,
 āprā dyāvāpṛthivī antárikṣam sūrya ātmā jāgatas tasthūṣaç ca.

4.14.2^c (Vāmadeva Gāutama; to Savitar-Sūrya)
 urdhvām ketūm savitā devó açrej jyōtir viçvasmāi bhūvanāya kṛvān,]
 āprā dyāvāpṛthivī antárikṣam ví sūryo raçmībhiç cēkitānāḥ.
 § 1.92.4^c

7.101.6^b (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

ṛsā retodhā vṛṣabhāḥ ṇvāvatīnām tāsminn ātmā jāgatas tasthūṣaḥ ca,

3.56.3^d

tān ma ṛtām pātu ṇatāṇradāya yūyām pāta svastībhiḥ sādā naḥ.

refrain, 7.1.20^d ff.

1.115.3^d (Kutsa; to Uṣas)

bhadrā āvā haritāḥ sūryasya citrā étagvā anumādyāsaḥ,

namasyānto divā ā pṛṣṭhām asthuh pári dyāvāpṛthivī yanti sadyāḥ.

3.58.8^d (Viṣvāmitra; to Aṇvins)

āṇvinā pári vām iṣaḥ purūcīr iyúr gīrbhír yátamānā āmr̥dhrāḥ,

rātho ha vām ṛtajā ādriyūtaḥ pári dyāvāpṛthivī yāti sadyāḥ.

For 3.58.8 cf. Geldner, Ved. Stud. iii. 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritāḥ sadhāsthāt: 7.60.3^a, áyukta saptá haritāḥ, &c.]

Group 12. Hymns 116–126, ascribed to Kaksīvat Dāirghatamasa

1.116.7^{a+d} (Kaksīvat Dāirghatamasa; to Aṇvins)

yuvām narā stuvaté pajriyāya kaksīvate aradataṁ pūram̐dhim,

kārotarāc chaphād āṇvasya vṛṣṇaḥ ṇatām kumbhān asiñcataṁ sūrāyāḥ.

1.117.7^a (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇāpvām dadathur viṇvakāya,

ghōṣāyāi cit pitṛsāde duroṇé pátim júryantyā āṇvināv adattam.

1.117.6^d (The same)

tád vām narā ṇānsyaṁ pajriyéṇa kaksīvatā nāsatyā párijman,

ṇaphād āṇvasya vājīno jānāya ṇatām kumbhān asiñcataṁ mádhūnām.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18. Cf. also the pāda 1.116.23^a, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, Rigveda Kommentar, p. 18.

1.116.16^a (Kaksīvat Dāirghatamasa; to Aṇvins)

ṇatām meṣān vṛkyé cakṣadānām ṛjráṇvaṁ tām pitāndhām cakāra,

tasmā akṣī nāsatyā vicākṣa ādhattām dasrā bhiṣajāv anarvān.

1.117.17^a (The same)

ṇatām meṣān vṛkyé māmahānām tāmāḥ prāṇitam āṇvena pitrá,

ākṣī ṛjráṇve āṇvināv adhattām jyótir andhāya cakrathur vicākṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2^c (Kakṣivāt Dairghatamasa ; to Aṇvins)

yó vām aṇvinā mánaso jáviyān ráthah sváçvo viça ájigāti,
yéna gáchathah sukṛto duroṇām téna narā vartir asmábhyam yātam.

1.183.1^c (Agastya ; to Aṇvins)

tām yuñjātham mánaso yó jáviyān trivandhuró vṛṣaṇā yás tricakráh,
yénopayāthāh sukṛto duroṇām tridhātunā patatho vír ṇā parṇāih.

Cf. yātām aṇvinā sukṛto duroṇām, 4.13.1^c.—For the expression mánaso jáviyān see under 1.118.1^d.

1.117.6^d, çatām kumbhān asiñcatām mádhunām : 1.116.7^d, çatām kumbhān
asiñcatām sūrāyāh.

1.117.7^a, yuvām narā stuvaté kṛṣṇiyāya : 1.116.7^a, yuvām narā stuvaté pajriyāya.

1.117.9^b (Kakṣivāt Dairghatamasa ; to Aṇvins)

purú várpaṅsy aṇvinā dádhanā ní pedáva ūhathur āçúm āçvam,
sahasrasām vājīnam ápratitam ahihānam çravasyām tárutram.

7.71.5^b (Vasiṣṭha ; to Aṇvins)

yuvām cyāvānam jaráso 'mumuktaṁ ní pedáva ūhathur āçúm āçvam,
nir āñhasas tāmasa spartam átrim ní jáhuṣām çithiré dhātam antāh.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^{ab}, 'vile gestalten schaffend, O Aṇvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3 ; for the repeated pāda cf. under 1.118.9.

1.117.17^a, çatām meṣān vṛkyè māmahanām : 1.116.16^a, çatām meṣān vṛkyè
cakṣadānām.

1.117.20^d (Kakṣivāt Dairghatamasa ; to Aṇvins)

ādhenum dasrā staryām viśaktām ápinvatām çayāve aṇvinā gām,
yuvām çacibhir vimadāya jāyām ny ūhathuḥ purumitrāsya yóṣām.

10.39.7^b (Ghoṣā Kakṣivati ; to Aṇvins)

yuvām ráthena vimadāya çundhyúvam ny ūhathuḥ purumitrāsya
yóṣaṇām,
yuvām hávam vadhrimatyā agachataṁ yuvām sūṣutim cakrathuḥ
púramdhaye.

For sūṣutim in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṇvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1^c.—Note also that 1.118.9^c = 10.39.10^a.

1.117.21^d (Kakṣīvat Dāirghatamasa ; to Aṣvins)

yāvaṁ vṛkeṇāṣvinā vāpantēsaṁ duhāntā mānuṣāya dasrā,
abhi dāsyuṁ bākureṇā dhāmantorū jyōtiḥ cakrathur āryāya.

7.5.6^d (Vasiṣṭha Maitrāvaruṇi ; to Vācānara)

tvé asuryaṁ vāsavo ny ṇvan krātuṁ hi te mitramaho juṣānta,
tvāṁ dāsyūṇr ókaso āga āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21^a cf. 8.22.6^b, yāvaṁ vṛkeṇa karṣathaḥ; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣīvat Dāirghatamasa ; to Aṣvins)

sādā kavī sumatīm ā cake vām viṣvā dhīyo aṣvinā prāvataṁ me,
asmé rayīm nāsatyā brhāntam apatyasācam ṛṭyaṁ rarāthām.

6.72.5^b (Bharadvāja ; to Indra and Soma)

indrāsomā yuvām aṅgā tārutram apatyasācam ṛṭyaṁ rarāthe,
yuvām ṣūṣmaṁ nāryaṁ carṣaṇibhyaḥ sām vivyathuḥ pṛtanāśāham ugrā.

Grassmann translates 6.72.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, berühmte, kinderreiche'; that is, he makes the adjectives in pāda b agree with ṣūṣmam in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayīm with these adjectives: 'Indra und Soma, ihr fürwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichtum].' Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. ṛṭya, Grassmann also correctly supplies rayīm in 6.72.5. The word ṛṭya, something like German 'protzig', is a kind of kenning of rayi (cf. also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayi, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tārutram with rayīm in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣīvat Dāirghatamasa ; to Aṣvins)

etāni vām aṣvinā vīryāṇi prā pūrvyāṇy āyāvo 'vocaṇ,
brāhma kṛṇvānto vṛṣaṇā yuvābhyāṁ suvīrāso vidātham ā vadema.

2.39.8^a (Grtsamada ; to Aṣvins)

etāni vām aṣvinā vārdhanāni brāhma stōmaṁ grtsamadāso akran,
tāni narā juṣaṇāṇōpa yātām ṛ brhād vadema vidāthe suvīrāḥ,

☞ refrain, 2.1.16^d ff.2.12.15^d (Grtsamada ; to Indra)

yāḥ sunvaté pácate dudhrā ā cid vājam dārdarṣi sá kilāsi satyāḥ,
ṛvayām ta indra viṣvāha priyāsah, suvīrāso vidātham ā vadema.

☞ 2.12.15^c8.48.14^d (Pragātha Kāṇva ; to Soma)

trātāro devā ādhi vocatā no mā no nidrā ṛcata mótā jālpīḥ,
ṛvayām sōmasya viṣvāha priyāsah, suvīrāso vidātham ā vadema.

☞ 2.12.15^c

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., brhād vadema vidāthe suvīrāḥ.

1.118.1^b: 1.35.10^b, sumṛīkālḥ svāvāṇ yātv arvāṇ.

1.118.1^d (Kakṣīvat Dairghatamasa ; to Aṣvins)

á vām rátho aṣvinā ṣyenápatvā 1sumṛīkālḥ svāvāṇ yātv arvāṇ, 1.35.10^b
yó mártasya mánaso jáviyān trivandhuró vṛṣaṇā vátaraṇhāḥ.

1.183.1^b (Agastya ; to Aṣvins)

tām yuñjāthām mánaso yó jáviyān trivandhuró vṛṣaṇā yás tricakráḥ,
1yénopayāthāḥ sukṛto duroṇām, 1tridhātunā patatho vír ná parṇāiḥ.

1.117.2^c

See under 1.35.10^b.—For the expression mánaso jáviyān see under 1.117.2^c.

1.118.3^{abcd} (Kakṣīvat Dairghatamasa ; to Aṣvins)

pravádyāmanā suvṛtā ráthena dásrāv imám ṣṛṇutam ḡlókam ádreḥ,
kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

3.58.3^{abcd} (Viṣvāmitra ; to Aṣvins)

suyúgbhir áṣvāiḥ suvṛtā ráthena dásrāv imám ṣṛṇutam ḡlókam
ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

For pravádyāmanā . . . ráthena cf. 1.181.3 ; 5.31.1.

1.118.4^d (Kakṣīvat Dairghatamasa ; to Aṣvins)

á vām ṣyenáso aṣvinā vahantu ráthe yuktáso áṣavaḥ patamḡḥ,
yé aptúro divyáso ná ḡḍhrā abhí práyo nāsatyā váhanti.

6.63.7^b (Bharadvāja ; to Aṣvins)

á vām váyo 'ṣvāso váhiṣṭhā abhí práyo nāsatyā vahantu,
1prá vām rátho mánojavā asarjī,śāḥ pṛksā iṣidho ánu pūrvīḥ. 6.63.7^c

For the difficult pāda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Noten, p. 408 ; for pṛksā Pischel, Ved. Stud. i. 96.

1.118.6^a, úd vāndanam āirataṇ daṇsānābhīḥ : 1.112.5^b, úd vāndanam āirayataṇ svār drṣé.

1.118.9^a (Kakṣīvat Dairghatamasa ; to Aṣvins)

yuvám ṣvetám pedáva índrajūtam ahihānam aṣvinādhattam áṣvam,
johūtram aryó abhíbhūtim ugrám sahasrasām vṛṣaṇam vídvāṅgam.

10.39.10^a (Ghoṣā Kakṣīvatī ; to Aṣvins)

yuvám ṣvetám pedáve 'ṣvināṣvam navábhīr vājāir navatí ca vājīnam,
carkṛtyam dadhathur drāvayātsakham bhágam ná nṛbhyo hávyam
mayobhūvam.

The problem of interpretation is johūtram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sāyana had previously indicated the same translation, and accounted for it by atiṣayena saṁgrāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. pātra 'instrument of drinking'; johūtra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel carkṣtyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression johūtram aryāḥ is paralleled even more closely by carkṣtyam aryāḥ in 4.38.2; cf. also hávyo aryāḥ in 1.116.6. I cannot agree with Geldner, *Ved. Stud.* iii. 77, that carkṣtyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that hávyo aryāḥ means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG.* liv. 178, are right in translating johūtram aryāḥ, and carkṣtyam aryāḥ by 'he is to be praised or called by the poor'. ari is in these passages synonymous with sūri and maghāvan: carkṣtyam aryāḥ 'fit to be praised by the rich (sacrificer)'; johūtram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^d = 10.39.7^b.—For the repeated pāda cf. 1.117.9^b.

1.121.5^{cd} (Kakṣivāt Dāirghatamasa; to Indra, or Viṣve Devāḥ)

túbhyaṁ páyo yát pitārāv ánitām rādhaḥ surétas turāṇe bhuṛanyú,
gúci yát te rékṇa áyajanta sabardúghāyāḥ páya usriyāyāḥ.

10.61.11^{cd} (Nabhānediṣṭha Mānava; to Viṣve Devāḥ)

makṣú kanāyāḥ sakhyāṁ náviyo rādho ná réta ṛtām ít turāṇyan,
gúci yát te rékṇa áyajanta sabardúghāyāḥ páya usriyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11^a makṣú kanāyāḥ sakhyāṁ návagvāḥ.

1.121.13^b (Kakṣivāt Dāirghatamasa; to Indra, or Viṣve Devāḥ)

tvám sūro harito rāmāyo nfn bhārac cakrām étaḥ náyām indra,
prāsya pārām navatīm nāvyanām āpi kartām avartayó 'yajyūn.

5.31.11^c (Avasyu Ātreya; to Indra)

sūraḥ cid rátham páritakmyāyām pūrvam karad úparam jūjuvāṁsam,
bhārac cakrām étaḥ sām rināti puró dádhat sanisyati krátum naḥ.
4.20.3^b

Pāda 5.31.11^d is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nfn in 1.121.13^a (why, after all, not accusative, if such expressions as hārayo vṣṇaḥ, 6.44.19, 10.112.2, are to be trusted?); with náyām in 1.121.13^b; and, above all, with the difficult legend of Étaḥ and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161–163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3^d, 14^b, tán no viṣve varivasyantu devāḥ.

1.122.6^a (Kakṣivāt Dāirghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)

ṛutām me mitrāvaruṇā hāvemótā ṛutām sādane viṣvātaḥ sīm,
ṛótu naḥ ṛóturātīḥ suṣrótūḥ suksētrā sīndhur adbhīḥ.

7.62.5^d (Vasiṣṭha ; to Mitra and Varuṇa)

prā bahāvā sisṛtaṁ jīvāse na ā no gāvvyūtim ukṣataṁ ghṛtēna, ^{cf. 3.62.16^{ab}}

ā no jāne çravayataṁ yuvānā çrutāṁ me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6^d, 'Der gern erhört, Gehör uns schenkt, erhör uns, der wiesenreiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der ser berühmte Sindhu mit schönem gefilde mit den Āpas'. The entire stanza with its hysterical repetition of root çru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksētrā naḥ çṇavat sindhur adbhīḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply çrōtu naḥ before suksētrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11^b, çrōtā rājāno amṛtasya mandrāḥ ; 10.93.4^a, té ghā rājāno, &c.]

1.123.5^b (Kakṣīvat Dairghatamasa ; to Uṣas)

bhāgasya svāsā vāruṇasya jāmir uṣaḥ sūnṛte prathamā jarasva,
paçcā sā daghyā yó aghāsya dhātā jāyema tāṁ dākṣiṇayā rāthēna.

7.76.6^d (Vasiṣṭha ; to Uṣas)

prāti tvā stómair ilate vasiṣṭhā uṣarbūdhaḥ subhage tuṣṭuvānsaḥ,
gāvām netrī vājapatnī na uchósaḥ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣiṇayā to dākṣiṇāyā(h), notwithstanding the expression rātho dākṣiṇāyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paçcā (or paçcād) dagh is the equivalent of English slang 'get left'; āpaçcā(d)-daghvan is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; ApÇ. 7.28.2. In st. 1.123.1 dākṣiṇāyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣīvat Dairghatamasa ; to Uṣas)

āçvāvātir gómatir viçvāvārā yátamānā raçmībhiḥ sūryasya,
pārā ca yānti púnar ā ca yānti bhadrá nāma váhamānā uṣásāḥ.

5.4.4^b (Vasugruta Ātreya ; to Agni)

juṣásvāgna ilayā sajósā yátamāno raçmībhiḥ sūryasya,
juṣásva naḥ samidham jātaveda ā ca devān havirádyāya vaksi.

^{cf. 5.1.11^d}

1.123.13^c, uṣo no adyā subhāvā vy ūcha : 1.113.7^d, uṣo adyéhā subhage vy ūcha.

1.124.2^a: 1.92.12^c, āminatī dāivyāni vratāni.

1.124.2^b: 1.92.11^c, praminatī manuṣyā yugāni.

1.124.2^{cd}: 1.113.15^{cd}, Iyúṣiṇām upamā çāçvatīnām āyatīnām (1.113.15^c, vibhātī nām) prathamósā vy adyāut (1.113.15^d, āçvātī).

1.124.3^a: 1.113.7^a, eṣā divó duhitā prāty adarçi.

1.124.3^{cd} (Kakṣivāt Dāirghatamasa ; to Uṣas)

ḷeṣā divó duhitā prāty adarçi, jyótir vásānā samanā purástāt, § 1.113.7^a
ṛtāsya pánthām ánv eti sādhu prajānatīva ná díço mināti.

5.80.4^{cd} (Satyaçravas Ātreya ; to Uṣas)

eṣā vyēni bhavati dvibārḥā aṣiṣṛṇvānā tanvām purástāt,
ṛtāsya pánthām ánv eti sādhu prajānatīva ná díço mināti.

10.66.13^b (Vasukarṇa Vāsukra ; to Viçve Devāḥ)

ḷdāivyā hótārā prathamā puróhita, ṛtāsya pánthām ánv emi sādhuṣā,
[§ 2.3.7^a

kṣétrasya pátim prátiveçam imahe viçvān devān amṛtān āprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain: the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of ṛtā (divine law); as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with sādhuṣā, neat jagatī variant for the triṣṭubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241: 'Je suis exactement les deux sacrificeurs divins, les premiers purohita sur le chemin du ṛta.' I do not regard these translations as correct, first, because they impose a different meaning upon ánv emi in 10.66.13 from that of ánv eti in 1.124.3; 5.80.4; secondly, because ánv + i does not govern two accusatives; cf. in addition 3.12.7 (where there are two verbs, úpa prá yanti, and ánu yanti); 7.44.5; and 8.12.3. The facts are these: in 10.66.13 ṛtāsya pánthām ánv emi sādhuṣā is a parenthesis suggested by the ritualistic dāivyā hótārā prathamā puróhita, who are stock figures in the seventh or eighth stanzas of the āpri-hymns: see 2.3.7; 3.4.7 = 3.7.8; 10.110.7, and cf. of the more recent literature on the āpri-sūktas, Bergaigne, *Recherches sur l'Histoire de la Liturgie védique*, Journal Asiatique, 1889, pp. 13 ff.; Oldenberg, SBE. xlvī, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivyā hótārā, otherwise āpri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kakṣivāt Dāirghatamasa ; to Uṣas)

púrve árdhe rájaso aptyāsya gávām jānītry akrta prá ketúm,
vy ù prathate vitarām váriya óbhā pṛnānti pitrór upástḥā.

10.110.4^c (Jamadagni Bhārgava, or Rāma Jāmadagnya ; Āpriyaḥ, here Barhis)

prācīnam barhiḥ pradīçā pṛthivyā vástor asyā vṛjyate ágre áhnām,
vy ù prathate vitarām váriyo devébhyo áditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (√varj, 'work', cf. I.E. *verġ* = Avestan *varaz*, Gr. *ἔργον*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives *vāstor asyāh* as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, *vāstor asyāh* (sc. *uśāsah*), because this brings on the motif of Uṣas. So, correctly, Grassmann, ii. 389; Geldner, *Ved. Stud.* i. 153; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āpri hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, *vāstor asyā vrjyate āgre āhnām*, which introduces Uṣas in person. See *vāstor uśāsah*, or *uśāsām* 1.79.6; 7.10.2; and *āgre āhnām* in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (*devabarhis*, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5^{ab} cf. 1.92.1^{ab}.

1.124.7^c (*Kakṣivat Dāirghatamasa*; to Uṣas)

abhrātēva puṁsā eti pratiḥ gartārūg iva sanāye dhānānām,

jāyēva patyā uḥatī suvāsā uśā hasrēva nī riṇṭe āpsah.

cf. 1.124.7^d

4.3.2^b (*Vāmadeva Gāutama*; to Agni)

ayām yōniḥ cakrīmā yām vayām te jāyēva patyā uḥatī suvāsāh,

arvācināh pārivīto nī śīdemā u te svapāka pratiḥ.

10.71.4^d (*Brhaspati Āngirasa*; to Jñāna)

utā tvaḥ pāgyan nā dadarṇa vācam utā tvaḥ ṛṇvān nā ṛṇoty enām,

utō tvasmāi tanvām vī sasre jāyēva patyā uḥatī suvāsāh.

10.91.13^d (*Aruṇa Vāitahavya*; to Agni)

imām pratnāya suṣṭutīm nāvīyasmā vocēyam asmā uḥatē ṛṇōtu naḥ,

bhūyā āntarā hṛdy āsya nispṛṇe jāyēva patyā uḥatī suvāsāh.

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, *Bezz. Beitr.* xv. 2; Pischel, *Ved. Stud.* i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme *vāc*, 'the holy word', precursor of *brāhma*: 'There are some who are able to see, yet do not see *Vāc*; yea there are some who are able to hear *Vāc*, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, *SBE.* xlv. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, *yōni*) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda : 1.124.7 ; 10.71.4 ; 10.91.13 ; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators ; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, uṣā hasréva ní riṇṭe āpsaḥ : 5.80.6^b, yōṣeva bhadrā ní riṇṭe āpsaḥ.]

1.124.10^b (Kakṣīvat Dāirghatamasa ; to Uṣas)

prā bodhayoṣaḥ prṇatō maghony ābudhyamānāḥ paṇāyaḥ sasantu,
revād ucha maghāvadbhyo maghoni revāt stotrē sūnṛte jārāyanti.

4.51.3^c (Vāmadeva ; to Uṣas)

uchāntīr adyā citayanta bhojān rādhodéyāyoṣāso maghónīḥ,
acitrē antāḥ paṇāyaḥ sasantv ābudhyamānās tāmāso vīmadye.

The obscure word jārāyanti (Sāyaṇa, sarvaprāṇīnaḥ kṣapayanti!) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, uṣāsam . . . prāti viprāso matibhir jarante, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', revāt stotrē jārāyanti. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5 ; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem jārāya in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root gar (jāgar) never shows initial j. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transfuse the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kakṣīvat Dāirghatamasa ; to Uṣas) =

6.64.6 (Bharadvāja ; to Uṣas)

ūt te váyaç cid vasatér apaptan náraç ca yé pitubhājo vyūṣṭāu,
amā saté vahasi bhūri vāmām ūṣo devi dācūṣe mārtyāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix ; Grassmann, *ii*. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8^d, ní sunvaté vahati bhūri vāmām.

Group 13. Hymns 127–139, ascribed to Parucchepa Dāivodāsi

[1.127.1^b, vāsūm sūnūrī sāhaso jātāvedasam : 8.71.11^a, agnīm sūnūrī, &c.]

1.127.2^{o+e} (Parucchepa Dāivodāsi ; to Agni)

yājiṣṭham tvā yājamānā huvema jyēṣṭham āṅgirasām vipra mánmabhir vipre-
bhīḥ çukra mánmabhiḥ,
pārijmānam iva dyām hótāraṁ carṣaṇīnām,
çocīṣkeçam vīṣaṇam yām imā víçāḥ prāvantu jūtāye víçāḥ.

8.60.3^d (Bhargha Pragātha ; to Agni)

agne kavir vedhā asi hōtā pāvaka yākṣyaḥ,

[mandrō yājiṣṭho adhvaréṣv īdyo] viprebhiḥ çukra mánmabhiḥ. 4.7.1^b

8.23.7^b (Viçvamanas Vaiyaçva ; to Agni)

agnim vaḥ pūrvyām huve hōtāraṁ carṣaṇīnām,

tām ayā vācā gr̥ne tām u va stuḥ.

8.60.17^d (Bhargha Pragātha ; to Agni)

agnim-agnim vo ādhrigum huvēma vṛktābarhiṣaḥ,

agnim hitāprayasaḥ çaçvatīṣv ā hōtāraṁ carṣaṇīnām.

Oldenberg, SBE. xlvī. 129, translates the first tristich of 1.127.2 : 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Aṅgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sāngern, O heller, mit gedenkenden liedern'. Grassmann, like Oldenberg, 'mit weisen liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ çukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly ; the stanza in question is translated most naturally : 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier ; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For īdyo with the instrumental of person performing the reverence, cf. 1.1.2 ; 3.29.2. The same statement in the active at 8.23.25, viprā agnim . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme ; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hōtāraṁ carṣaṇīnām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit : 7^b = 17^d ; 22^b = 2^d ; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi ; to Agni)

viçvāsām tvā viçām pātiṁ havāmahe sārvasām samānām dāmpatiṁ bhujé satyā-
gīrvāhasām bhujé,

ātithiṁ mānuṣāṇām pitūr na yāsyāsāyā,

amī ca viçe amītāsa ā vāyo havyā devéṣv ā vāyaḥ.

8.23.25^a (Viçvamanas Vaiyaçva ; to Agni)

ātithiṁ mānuṣāṇām sūnūm vānaspātīnām,

viprā agnim āvase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçvāsām ātithir mānuṣāṇām.

1.127.9^{de} (Parucchepa Dāivodāsi ; to Agni)

tvām agne sāhasā sāhantamaḥ çuṣmīntamo jāyase devātātaye rayir ná devātātaye,
çuṣmīntamo hí te mádo dyumnīntama utá krātuḥ,

ādha smā te pári caranty ajara çruṣṭívāno nájara.

1.175.5^{ab} (Agastya ; to Indra)

çuṣmīntamo hí te mádo dyumnīntama utá krātuḥ,

vṛtraghnā varivovidā maṁsiṣṭhā açvasātamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of máda and krātu is common in Indra stanzas : 5.43.5 ; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Frol., p. 69.

1.127.10^e (Parucchepa Dāivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata uṣarbūdhe paṇṣé nāgnāye stōmo babhūtv agnāye,
prāti yād im haviṣmān viṇvāsu kṣāsu jōguve,
āgre rebhó ná jarata ṛṣūṇām jūrñir hōta ṛṣūṇām.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucetūnā prā yantam asmā ārcate,
ṇevam hi jaryām vām viṇvāsu kṣāsu jōguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10^{de} is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2^{cd}, 'for your praiseworthy kindness has been praised in all places'. The word sucetūnā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, Ved. Stud. i. 91; its metre, Oldenberg, RV. Noten, p. 132.

1.128.2^b (Parucchepa Dāivodāsi ; to Agni)

tām yajñasādham āpi vātayamasy ṛtāsy pathā nāmasā haviṣmatā devātātā
haviṣmatā,
sā na ūrjām upābhṛty ayā kṛpā ná jūryati,
yām mātariṇvā mánave parāvāto devām bhāḥ parāvātah.

10.70.2^c (Sumitra Bādhryaṇva ; Āpra, here to Narāṇsa)

ā devānām agrayāvehā yātu nārāṇso viṇvārūpebhir āṇvāḥ,
ṛtāsy pathā nāmasā miyédho devébhyo devātamaḥ suṣūdat.

10.31.2^b (Kavaṣa Āiluṣa ; to Viṇve Devāḥ)

pāri cin mārto draviṇam mamanyād ṛtāsy pathā nāmasā vivāset,
utā svēna krātunā sām vadeta ṇṛyānsam dākṣam mánasā jagṛbhyāt.

For 1.128.2 see Oldenberg, SBE. xlv. 137; RV. Noten, p. 132; Max Müller, SBE. xxxii. 202, 437; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104; ii. 448.—The cadence nāmasā vivāset also in 6.16.46^d.

1.128.6^{e+s} (Parucchepa Dāivodāsi ; to Agni)

viṇvo viḥyā aratir vásur dadhe hāste dākṣiṇe tarāñir ná ṇiṇrathac chravasyāyā
ná ṇiṇrathat,
viṇvasmā id iṣudhyaté devatrā havyām óhiṣe,
viṇvasmā it sukṛte vāram ṇiṇvaty agnir dvārā vy ṇiṇvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)

tām gūrdhaya svāṇaram devāso devām aratīm dadhanvire,
devatrā havyām óhire.

8.39.6^d (Nābhaka Kāṇva ; to Agni)

agnir jātā devānām agnir veda mātānām apicyām,
agnih sā draviṇodā agnir dvārā vy ūrñute svāhuto nāvīyasā nābhantām
anyaké same.] § refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Padapāṭha, ā + ūhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + ūhiṣe to wit: 'für jeden flehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, ā + ūhire) does not go to support that view; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlvii. 140, proposes the radical change to *viṣvā vihāyā aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viṣvo vihāyā aratir vāsū* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, *vāsū*, which is to be supplied with punning allusion to the nominative *vāsū*). So Sāyana; differently Mādhava to TB. 2.5.4.4. For *iṣudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratim*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas te dhūma ṛṇvati* (*ūrṇutu*).

1.128.8^{a+b} (Parucchepa Dāivodāsi; to Agni)

*agnīm hótāram ilate vāsudhitim priyām cētiṣṭham aratim ny ērire havya-
vāham ny ērire,*

*viṣvāyūm viṣvāvedasām hótāram yajatām kavīm,
devāso raṇvām āvase vasūyāvo gīrbhī raṇvām vasūyāvaḥ.*

5.1.7^b (Budha Ātreya, and Gavisthira Ātreya; to Agni)

*prā nū tyām vipram adhvarēsu sādhum agnīm hótāram ilate nāmobbhiḥ,
ā yās tatāna ródasi rtēna nityām mṛjanti vājīnam ghṛtēna.*

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)

*agnir id dhī prāceta agnir vedhāstama iṣiḥ,
agnīm hótāram ilate yajñēsu mānuṣo viṣaḥ.*

7.16.1^c (Vasiṣṭha Maitravaruni; to Agni)

*enā vo agnīm nāmas, orjō nāpātām ā huve, 7.16.1^b
priyām cētiṣṭham aratim svadhvarām viṣvasya dūtām amṛtam.*

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, āgne hótāram ilate. It does not seem necessary with Arnold, VM., p. 124, to read *vāsūdhitim*; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^g, *prkṣām ātyām nā vājīnam: 1.135.5^c, ācūm ātyām, &c.]*

1.129.3^{fg} (Parucchepa Dāivodāsi; to Indra)

*dasmō hī śmā vīṣaṇām pīnvasi tvācam kām cid yāvīr arārum cūra mārtyām
parivṛṇāksi mārtyam,*

*indrotā tūbhyām tād divē tād rudrāya svāyaçase,
mitrāya vocām vāruṇāya saprāthaḥ sumṛlikāya saprāthaḥ.*

1.136.6^{bc} (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)

*nāmo divē bṛhatē ródasibhyām mitrāya vocām vāruṇāya mīlhūṣe
sumṛlikāya mīlhūṣe,*

*īndram agnīm ūpa stuhi, dyukṣām aryamāṇām bhāgam, cf. 1.12.7^a
jyōg jīvantāḥ prajāyā sacemahi sōmasyotī sacemahi.*

For 1.129.3^a cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3^{abc}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhir ugrotībhiḥ: 1.7.4^c, ugrā ugrābhir utībhiḥ.

1.129.9^{a+s} (Parucchepa Dāivodāsi; to Indra)

tvām na indra rāyā pārīṇasā yāhi pathān anehāsā purō yāhi arakṣāsā,
sācasva naḥ parākā ā sācasvāstamikā ā,
pāhi no dūrād arād abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ.

4.31.12^b (Vāmadeva; to Indra)

asmān aviddhi viçvāhendra rāyā pārīṇasā,
asmān viçvābhir utībhiḥ.

8.97.6^d (Rebha Kāçyapa; to Indra)

sā naḥ sómeṣu somapāḥ sutēṣu çavasas pate,
mādāyasva rādhasā sūnītavatendra rāyā pārīṇasā.

10.93.11^c (Tānva Pārtha; to Viçve Devāḥ, here Indra)

etām çānsam indrāsmayūṣ tvām kūcit sántam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapāñkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1^c, prá no rāyā pārīṇasā.

1.130.1^s (Parucchepa Dāivodāsi; to Indra)

endra yāhy ūpa naḥ parāvāto nāyām áchā vidāthānīva sātpatir ástam rájeva
sātpatih,
hāvāmahe tvā vayām prāyasvantah suté sácā,
putráso ná pitāram vājasātaye mánhiṣṭham vājasātaye.

8.4.18^d (Devatithi Kāṇva; to Indra or Pūṣan)

pārā gāvo yávasam kác cid āghrṇe nītyam rékno amartya,
asmākam pūṣann avitā çivó bhava mánhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gāutama; to Indra)

nākih páriṣṭir maghavan maghāsya te yád dāçúṣe dāçasyāsi,
asmākam bodhy ucāthasya coditā mánhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyām áchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37; Über Methode, p. 23.

1.130.6^b (Parucchepa Dāivodāsi; to Indra)

imām te vācam vasūyānta āyāvo rátham ná dhírah svápā atakṣiṣuḥ sumnáya
tvām atakṣiṣuḥ,
çumbhānto jényam yathā vājeṣu vipra vājīnam,
átyam iva çāvase sātāye dhánā viçvā dhánāni sātāye.

5.2.11^b (Kumāra Ātreya, or Vṛṣa Jāna; to Agni)

etām te stómam tuvijāta vípro rátham ná dhírah svápā atakṣam,
yádíd agne práti tvām deva háryāḥ svārvatir apá enā jayema.

5.29.15^d (Gauriviti Çaktya ; to Indra)
 indra bráhma kriyámāṇa juṣasva yá te çaviṣṭha návyā ákarma,
 vástreva bhadrá súkrtā vasūyú ráthanā ná dhíraḥ svápā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6^c, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigvāya çambaram : 1.56.6^b, árandhaya 'tithigvāya çambaram ;
 cf. 9.61.2^b.]

1.130.8^s (Parucchepa Dāivodāsi ; to Indra)
 indráḥ samātsu yájamānam áryam právad víçveṣu çatámūtir ājīṣu svārmīlheṣv
 ājīṣu,
 mánave çāsad avratān tvācam kṛṣṇām arandhayat,
 dākṣan ná víçvam tatṛṣṇām oṣati ny āṛçasānam oṣati.

8.12.9^b (Parvata Kāṇva ; to Indra)
 indraḥ sūryasya raçmibhir ny āṛçasānam oṣati,
 agnir vāneva sāsahīḥ prá vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Dāivodāsi ; to Indra)
 sūraç cakráṁ prá vṛhaj jātá ojasā prapitvé vācam aruṇo muṣāyatiçāná ā muṣāyati,
 uçāná yát parāvátó 'jagann ūtāye kave,
 sumnāni víçvā mánuṣeva turvánir áhā víçveva turvánīḥ.

8.7.26^a (Punarvatsa Kāṇva ; to Maruts)
 uçāná yát parāvāta ukṣṇó rándhram áyātana,
 dyáur ná cakradad bhiyá.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : 'When, (O Maruts) ye came with Uçanā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçāná as instrumental. Uçanā (later Uçanas) Kāvya is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçanā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps oversceptically, by Bartholomae, Altiranisches Wörterbuch, s.v. 2. usant.

[1.131.1f ; 8.12.22^b, devāso dadhire puráh : 5.16.1^d, mártāso dadhiré puráh :
 8.12.25^b, devás tvā dadhiré puráh.]

[1.131.4^b, pūro yād indra çāradīr avātiraḥ: 1.174.2^b; 6.20.10^c, saptā yāt pūrah çārma çāradīr dārt.]

1.132.1^{bc} (Parucchepa Dāivodāsi; to Indra)

tvāya vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīn āhany ādhi vocā nū sunvaté,

asmīn yajñé vi cayemā bhāre kṛtām vājayānto bhāre kṛtām.

8.40.7^{de} (Nabhāka Kāṇva; to Indra and Agni)

yād indragñí jānā imé vihvāyante tānā girí,

asmākebhīr nībhīr vayām sāsahyāma pṛtanyatō vanu-^{yāma} vanuṣyatō

ṇābhantām anyaké same.]

refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136; Ludwig, Über Methode, p. 25. The pāda, sāsahyāma pṛtanyatāḥ also in 1.8.4^e (q.v.); 9.61.29^e; the cadence vanavad vanuṣyatāḥ at 2.25.1^a, 2^a; 26.1^a.

[1.132.4^b, yād āngirobhyō 'vṛṇor āpa vrajām: 1.51.3^c, tvām gotrām āngirobhyo
'vṛṇor āpa.]

1.132.5^e (Parucchepa Dāivodāsi; to Indra)

sām yāj jānān krátubhiḥ çūra rkṣāyad dhāne hité taruṣanta çravasyāvaḥ prā
yaksanta çravasyāvaḥ,

tāsmā āyuh prajāvad id bādhe arcanty ójasā,

indra okyam didhiṣanta dhītāyo devān āchā ná dhītāyaḥ.

1.139.1^e (Parucchepa Dāivodāsi; to Viçve Devāḥ)

āstu çrāuṣat purō agnīm dhiyā dadha ā nū tāt chārdho divyām vṛṇmaha

indravāyū vṛṇmahe,

yād dha krāṇā vivāsvati nābhā samdāyi nāvyaṣi,

ādha prā sú na úpa yantu dhītāyo devān āchā ná dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137; for 1.139.1, Pischel, Ved. Stud. i. 69, 70; Hillebrandt, Ved. Myth. i. 488; Ludwig, Kritik, pp. 12, 19; Über Methode, p. 24; Oldenberg, RV. Noten, p. 141.

1.133.7^e (Parucchepa Dāivodāsi; to Indra)

vanóti hí sunván kṣāyam páriṇasaḥ sunvānó hí śmā yājaty āva dviṣo devānām
āva dviṣaḥ,

sunvānā it siṣāsati sahāsrā vājy āvṛtaḥ,

sunvanāyéndro dadāty ābhúvam rayīm dadāty ābhúvam.

8.32.18^b (Medhatithi Kāṇva; to Indra)

pānya ā dardīrac chatā sahāsrā vājy āvṛtaḥ,

indro yó yājvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^{a+e} (Parucchepa Daivodāsi; to Vāyu)

māndantu tvā mandīno vāyav indavo 'smāt krāṇāsah sūkṛta abhidyavo góbhiḥ
krāṇā abhidyavaḥ,

yád dha krāṇā irādhyāi dākṣam sácanta útāyaḥ,

sadhricmā niyúto dāvāne dhiya úpa bruvata im dhīyaḥ.

2.11.11^b (Grtsamada; to Indra)

ṭpibā-pibéd indra çūra sóman, māndantu tvā mandīnaḥ sutāsaḥ,

2.11.11^a

pprāntas te kuksī vardhayantv itthā sutāḥ paurā indram āva.

3.13.2^b (Rṣabha Vāiçvāmītra; to Agni)

ṛtāva yāsyā ródasī dākṣam sácanta útāyaḥ,

haviṣmantas tám īlate tám saniṣyántó 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with *κεράω*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣam with ródasī. Oldenberg, SBE. xlv. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasī and útāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣam sácanta útāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^{bc} (Parucchepa Daivodāsi; to Vāyu)

vāyúr yuñkte róhitā vāyúr aruṇā vāyú ráthe ajirá dhurí vólhave váhiṣṭhā
dhurí vólhave,

prā bodhaya pūramdhiṃ jārā á sasatīm iva,

prā cakṣaya ródasī vāsayoṣasaḥ çrāvase vāsayoṣasaḥ.

5.56.6^{cd} (Çyāvāçya Atreya; to Maruts)

yuṅgdhvām hy āruṣī rāthe, yuṅgdhvām rātheṣu rohītaḥ, ॥ 1.14.12^a
yuṅgdhvām hārī ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

For the relation of the repeated pādas see under 1.14.12^a.

1.134.6^{e+f} (Paruccheпа Dāivodāsi; to Vāyu)

tvām no vāyav eṣām āpūrvaḥ sómānām prathamāḥ pítim arhasi sutānām
pítim arhasi,

utó vihútmatnām viçām vavarjūṣṇām,

viçvā it te dhenāvo duhra āçiram ghṛtām duhrata āçiram.

4.47.2^b (Vāmadeva; to Indra and Vāyu)

indraç ca vāyav eṣām, sómānām pítim arhathaḥ, ॥ 4.47.2^a

yuvām hí yántīndavo nimnām āpo ná sadhryak. ॥ 4.47.2^d

5.51.6^b (Svastyātreya Atreya; to Viçve Devāḥ)

indraç ca vāyav eṣām, sutānām pítim arhathaḥ, ॥ 4.47.2^a

tāñ juṣetham arepāsāv abhi prāyaḥ.

8.6.19^b (Vatsa Kāṇva; to Indra)

imās ta indra pṛçnayo ghṛtām duhata āçiram,

enām rtāsya pipyūṣiḥ.

The difficult word vavarjūṣṇām, 1.134.6, in the light of vihútmatnām suggests the common use of root varj in connexion with barhís; viçām vavarjūṣṇām would then mean, 'of people that have prepared (the barhís)'. In AV. 7.50.2 avarjūṣṇām looks like an artificial negative of the same word, perhaps haplogogically á(va)varjūṣṇām, something like 'impious' (cf. ásunvant, and the like). Cf. Geldner, *Ved. Stud.* i. 144; Ludwig, *Ueber Methode*, p. 28; Oldenberg, *RV. Noten*, p. 138. In 8.6.19 the pāda, ghṛtām duhata āçiram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āçiram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the *Rig-Veda*, p. xix, note, remarks whimsically and pertinently anent 1.134.6^{abc}: 'Was hat der gute Paruccheпа dabei gedacht als er die beiden Adjektiva (meaning āpūrvaḥ and prathamāḥ) setzte? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2^{a+f} (Paruccheпа Dāivodāsi; to Vāyu)

túbhyāyām sómaḥ páripūto ádribhi spārhā vāsanaḥ pári kóçam arṣati çukrá
vāsāno arṣati,

távāyām bhāgá āyúsu sómo devéṣu hūyate,

vāha vāyo niyúto yāhy asmayúr juṣāno yāhy asmayúḥ.

8.82.5^a (Kusidin Kāṇva; to Indra)

túbhyāyām ádribhiḥ sutó góbhiḥ çritó mādāya kām,

prā sóma indra hūyate.

7.90.1^c (Vasiṣṭha; to Vāyu)

prā virayā çúçayo dadrire vām adhvaryúbhir mādhumantaḥ sutāsah,

vāha vāyo niyúto yāhy áchā, píḇa sutāsyāndhaso mādāya. ॥ 5.51.5^c

Oldenberg, *ZDMG.* lxi. 825, is struck by the unfitness of the combination páripūto ádribhiḥ in 1.135.2^a: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^f and 7.90.1^c suggests the praūgaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Parucchepa Dāivodāsi; to Vāyu)

ā no niyúdbhiḥ ṣatīnībhīr adhvarām sahasrīnībhīr ūpa yāhi vītāye vāyo
havyāni vītāye,

tāvayām bhagā rtvīyaḥ sārāṣmīḥ sūrye sácā,

adhvaryūbhīr bhāramāṇā ayaṁsata, vāyo ṣukrá ayaṁsata.

☞ 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

ā no niyúdbhiḥ ṣatīnībhīr adhvarām sahasrīnībhīr ūpa yāhi yajñám,

vāyo asmīn sāvane mādāyasva, yūyām pāta svastībhiḥ sādā naḥ.

☞ c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^c is repeated in the next stanza 1.135.4^c. Ludwig, *Der Rig-Veda*, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagatī line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmīn chūra sāvane mādāyasva, 7.23.5^d; asmīn ū sū sāvane mādāyasva, 7.29.2^c. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagatī to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the praūgaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vītāye.

1.135.3^f, 6^b, adhvaryūbhīr bhāramāṇā ayaṁsata.

1.135.4^{b+c} (Parucchepa Dāivodāsi; to Vāyu)

ā vām rátho niyútvan vākṣad ávase 'bhī práyāṁsi súdhitāni vītāye vāyo

havyāni vītāye,

pībatam mādhu ándhasaḥ pūrvapéyam hí vām hitám,

vāyav ā candréṇa rádhasā gatam, índraḥ ca rádhasā gatam.

☞ cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

áchā no yāhy ā vahābhī práyāṁsi vītāye,

ā devān sómapitaye.

☞ 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlv. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, vāyav ā candréṇa rádhasā gatam: 4.48.1^c–4^c, vāyav ā candréṇa ráthena.]

[1.135.5^c, āçum átyam ná vājīnam: 1.129.2^c, pṛkṣām átyam, &c.]

1.135.6^e (Parucchepa Daivodāsi ; to Vāyu)

imé vām sómā apsv ā sutā ih₁ād₁dhvaryūbhir bhāramāṇā ayaṁsata, vāyo çukrá
ayaṁsata, § 1.135.3^b

eté vām abhy āsr̥ṣata tirāḥ pavítram āçāvah,

yuvāyāvó 'ti rómāṇy avyáya sómāso áty avyáya.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asr̥gram índavas tirāḥ pavítram āçāvah,

viçvāny abhi sāubhagā.

9.67.7^b (Gotama ; to Soma Pavamāna)

ṛpāvamāṇā índavas, tirāḥ pavítram āçāvah,

§ 9.24.1^b

índraṁ yāmebhir āçata.

It seems natural to suppose that the repeated pāda, tirāḥ pavítram āçāvah, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Parucchepa Daivodāsi ; to Vāyu and Indra)

āti vāyo sasatō yāhi çāvato yātra grāvā vādati tát₁ra gachatam gr̥hām índraç ca
gachatam,

ví sūnītā dādṛçe ríyate ghṛtām ā pūrṇāyā niyúta yātho adhvarām índraç ca yātho
adhvarām.

4.49.3^b (Vāmadeva ; to Indra and Br̥haspati)

ā na índrābr̥haspati gr̥hām índraç ca gachatam,

ṛsomapá sōmapítaye.

§ 1.23.3^c

8.69.7^b (Priyamedha Āṅgīrasa ; to Indra)

úd yád bradhnāsya viṣṭāpaṁ gr̥hām índraç ca gánvahi,

mádhvāḥ pítvā sacevahi triḥ sap₁tá sákhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} shows that pāda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

prá sú jyēṣṭhām nicirābhyām br̥hán námo havyām matīm bharatā mṛṇayādbhyām
svādiṣṭhām mṛṇayādbhyām,

tá samrājā ghṛtāsutī yajñé-yajña úpastutā,

áthāinoḥ kṣatrām ná kútaç canādhf̥se devatvām nú cid adh̥f̥se.

2.41.6^a (Gr̥tsamada ; to Mitra and Varuṇa)

tá samrājā ghṛtāsutī ṛadityā dānunas pāti,

§ 1.136.3^f

sácete ánavahvaram.

Cf. 8.29.9^b, samrājā sarpirāsutī ; and 8.8.16^d, vasūyád dānunas pāti. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

adarçi gātúr urāve váriyasī pānthā ṛtasya sám ayaṁsta raçmibhiç cáksur bhágasya
raçmibhiḥ,

dyukṣām mitrásya sádanam aryamṇó várūṇasya ca,

áthā dadhāte br̥hád ukthyām váya upastútyām br̥hád váyah.

8.47.9^d (Trita Āptya ; to Ādityas)

āditir na uruṣyatv₁ āditih₁ çarma yachatu,₁

6.75.12^d

mātā mitrāsya revāto aryamno₁ vāruṇasya cā₁ nehāso va utāyah₁ suutāyo
va utāyah.₁ 6. refrain, 8.47.1^{ef}—18^{ef}

1.136.3^e (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

jyótismatim₁ āditim₁ dharayātksitim₁ svārvatim₁ ā sacete divé-dive jāgrvānsā divé-
dive,

jyōtiṣmat kṣatrām āçāte ādityā dānunas pātī,

mitrās tāyor vāruṇo yātayājjanō 'ryamā yātayājjanah.

2.41.6^b (Grtsamada ; to Mitra and Varuṇa)

tā samrāja ghr̥tāsuti₁ ādityā dānunas pātī,

1.136.1^d

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas patī. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayām mitrāya vāruṇāya çāmtamah₁ : 9.104.3^c, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocam₁ vāruṇāya mīlhūṣe sumṛīkāya mīlhūṣe : 1.129.3^{fg},
mitrāya vocam₁ vāruṇāya saprāthah₁ sumṛīkāya saprāthah.

1.137.1^e, 3^d, asmatrā gantam₁ ūpa nah.

1.137.1^e (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

suṣumā yātam ādribhir₁ gōçrītā matsarā imé sōmāso matsarā imé,

ā rājānā diviṣṣṛ₁ asmatrā gantam₁ ūpa nah,₁

1.137.1^e

imé vām mitrāvaruṇā gāvāçirah₁ sōmāḥ çukrā gāvāçirah.

9.64.28^c (Kaçyapa Mārca : to Soma Pavamāna)

dāvidyutatyā rucā pariṣṭōbhantya₁ kṛpā,

sōmāḥ çukrā gāvāçirah.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehn mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2^b: 1.5.5^c; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sōmāso dādhy-
açirah.

1.137.2^e: 1.47.7^d; 5.79.8^c; 8.101.2^d, sākām sūryasya raçmibhih.

1.137.2^e (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

imā ā yātam indavaḥ₁ sōmāso dādhyaçirah₁ sutāso dādhyaçirah,

1.5.5^c

utā vām uṣāso budhī₁ sākām sūryasya raçmibhih,₁

1.47.7^d

sutō mitrāya vāruṇāya pītāye cārur₁ r̥tāya pītāye.

9.17.8^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
mādhōr dhārām ānu kṣara tivrāḥ sadhāstham āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, aṅçūm duhanty ādribhiḥ sōmam duhanty ādribhiḥ : 9.65.15^b, tivrām
duhanty ādribhiḥ.]

1.139.18^c : 1.132.5^c, devān āchā nā dhītāyaḥ.

[1.139.3^d, yuvōr viçvā ādhi çriyaḥ : 8.92.20^a, yāsmīn viçvā, &c.]

[1.139.6^c, sumṛīkō na ā gahi : 1.91.11^c, sumṛīkō na ā viça.]

Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10^a (Dirghatamas Āucathya ; to Agni)

asmākam agne maghāvatsu didihy ādha çvāsivān vṛsabho dāmūnāḥ,
avāsyā çigumatir adider vārmeva yutsū parijārbhurāṇaḥ.

6.8.6^a (Bharadvāja Bārhaspatya ; to Vāiçvānara)

asmākam agne maghāvatsu dhārayānāmi kṣatrām ajāram suvīryam,
vayām jayema çatīnam sahasrīnam vāiçvānara vājam agne tāvotībhiḥ.

[1.141.9^d, arān nā nemih paribhūr ājāyathāḥ : 1.32.15^d, arān nā nemih pari tā
babhūva.]

Cf. 5.13.6.

1.142.1^c (Dirghatamas Āucathya ; Āpra, here Agni)

sāmiddho agna ā vaha devān adyā yatāsrūce,
tāntum tanuṣva pūrvyām sutāsomāya dāçūse.

8.13.14^c (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)

ā tū gahi prā tū drava mātṣvā sutāsyā gómataḥ, 8.13.14^b
tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2^b : 1.13.2^a, mādhumantam tanūnapāt.

[1.142.2^c, yajñām viprasya māvataḥ : 1.17.2^b, hāvam viprasya, &c.]

1.142.3^a (Dirghatamas Āucathya ; Āpra, here Nārāçāṇsa)

çūciḥ pāvako ādbhuto mādhvā yajñām mimikṣati,
nārāçāṇsaḥ trīr ā divo devō devēṣu yajñīyaḥ.

8.13.19^c (Nārada Kāṇva ; to Indra)
 stotā yāt te ānuvrata ukthāny ṛtuthā dadhé,
 ūciḥ pāvakā ucyate sō ádbhutaḥ.
 9.24.6^c (Viçvamanas Vāiṣya ; to Pavamāna Soma)
 pávasva vṛtrahantamokthébbhir anumādyah,
 ūciḥ pāvakó ádbhutaḥ.
 9.24.7^a (The same)
 ūciḥ pāvakā ucyate sōmah sutāsyā mādhvah,
 𑀓devāvīr aghaçaṇsahā.]

𑀓 9.24.7^c

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, ūciḥ pāvakā ucyate sō ádbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, ūci, pāvakā, ádbhuta; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19^c has in sō ádbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19^c: 'Wer? der Stotṛ oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyah)
 īlito agna ā vahéndraṁ citrām ihā priyām,
 iyām hī tvā matīr māmāchā sujihva vacyāte.

5.5.3^{ab} (Vasuçruta Ātreya ; Āpra)
 īlito agna ā vahéndraṁ citrām ihā priyām,
 sukhāi rāthebbhir ūtāye.

For 1.142.4^{cd} cf. 3.39.1, and Geldner, Ved. Stud. ii. 259; for citrām see under 1.92.13. The two hymns share also 1.142.7^c and 5.5.6^b.

1.142.6^{a+d}: 1.13.6^{a+b}, vi çrayantām ṛtāvīdhaḥ, dvāro devīr asaçcātāḥ.

1.142.7^b: 1.13.7^a, náktosāsā supéçasā.

1.142.7^{c+d} (Dirghatamas Āucathya ; Āpriyah)
 ā bhādamāne upāke 𑀓náktosāsā supéçasā,
 yahvī ṛtāsyā mātārā sīdatām barhīr ā sumāt.

𑀓 1.13.7^a

5.5.6^b (Vasuçruta Ātreya ; Āpra)
 supratīke vayovīdha yahvī ṛtāsyā mātārā,
 doṣām uṣāsam imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhī brāhmīr anuṣata yahvīr ṛtāsyā mātārāḥ,
 marmṛjyānte divāḥ çīçum.

- 9.102.7^b (Trita Āptya; to Soma Pavamāna)
 samīciné abhī tmānā yāhvī ṛtāsya mātārā,
 tanvānā yajñām ānuśag yād añjaté.
 10.59.8^b (Bandhu Gopāyana, or others; to Dyāvapṛthivyāu)
 çām ródasi subāndhave yāhvī ṛtāsya mātārā,
 bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo ḥmó sū te kíṁ canā-
 mamat. ☞ refrain, 10.59.8^e ff.
 8.87.4^b (Dyumnika Vasiṣṭha, or others; to Aṣvins)
 pībatām sōmamā mādhumantam aṣvinā barhiḥ sīdatām sumāt,
 tū vāvḍhanā ūpa suṣṭutīm divó gantām gaurāṁ ivēriṇam.

The dual form, yāhvī ṛtāsya mātārā, to Day and Night, 1.142.7; 5.5.6; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhiḥ sīdatām narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc}; 1.188.7^{bc}, hótārā dāivya kavī, yajñām no yakṣatām imām.

1.142.8^d (Dīrghatamas Āucathya; Āpra, here Divine Hotars)

mandrājihvā jugurvāṇī ḥótārā dāivya kavī, ☞ 1.13.8^b
 yajñām no yakṣatām imām, sidhrām adyā divispṛçam. ☞ 1.13.8^c

2.41.20^b (Gr̥tsamada; to Dyāvapṛthivyāu, or Havirdhāne)
 dyāva naḥ pṛthivī imām sidhrām adyā divispṛçam,
 yajñām devéṣu yachatām.
 5.13.2^b (Sutam̐bhara Ātreya; to Agni)
 agné stōmam manāmahe sidhrām adyā divispṛçam,
 devāsya draviṇasyāvah.

The question of interpretation involved is this: Is divispṛçam, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351; Grassmann; Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛçam, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stōma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stōma and yajñā see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; çç. 10.9.17. We may accept this conclusion notwithstanding that divispṛç is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnīr havyā suṣūdati devó devéṣu mēdhiraḥ; 1.188.10^c,
 agnīr havyāni siṣvadat.

1.143.2^a (Dirghatamas Āucathya ; to Agni)

sá jáyamānaḥ paramé vyòmany āvir agnir abhavan mātariçvane,
asyá krátvā samidhānāsyā majmānā prá dyāvā çocih prthiví arocayat.

6.8.2^a (Bharadvāja Bārhaspatya ; to Vaiçvānara)

sá jáyamānaḥ paramé vyòmani vratāny agnir vratapā arakṣata,
vy antarikṣam amimīta sukrátur vaiçvānaró mahinā nákam aspr̥çat.

7.5.7^a (Vasiṣṭha Maitrāvaruṇi ; to Vaiçvānara)

sá jáyamānaḥ paramé vyòman vāyur ná páthah pári pási sadyáh,
tvān bhúvanā janáyann abhi krann ápatyāya jātavedo daçasyán.

For the metrical modulation of the repeated pāda, see Part 2, chapter 2, class A 1.

[1.143.8^{ed}, ádabdhēbhir ádr̥pitébhir iṣṭé 'nimīṣadbhiḥ pári páhi no jáḥ : 6.8.7^{ab},
ádabdhēbhis táva gopābhir iṣṭé 'smākaṁ páhi triṣadhasṭha sūrín.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samāné yónā mithunā sámokasā : 1.159.4^b, jāmí sáyoni mithunā
sámokasā.]

1.144.5^b (Dirghatamas Āucathya ; to Agni)

tám im hinvanti dhītáyo dáça vriçō devām mártāsa útáye havāmahe,
dhānor ádhi praváta ā sá r̥nvaty abhivrájadbhir vayúnā návādhita.

3.9.1^b (Viçvāmitra Gāthina ; to Agni)

sákhāyas tvā vav̥mahe devām mártāsa útáye,

apām nápatam subhágam sud̥ditiṁ, suprat̥t̥rim anehásam.]

cf. c : 3.9.1^c ; d : 1.40.4^d

5.22.3^b (Viçvasāman Ātreya ; to Agni)

eik̥itvinmanasaṁ tvā devām mártāsa útáye,

vāreṇyasya té 'vasa iyanāso amanmahi.

8.11.6^b (Vatsa Kāṇva ; to Agni)

vīpraṁ vīprāsó 'vase devām mártāsa útáye,

agnīm gīrbhir havāmahe.]

cf. 8.11.6^c

For 1.144.5 cf. Pischel, Ved. Stud. i. 300 ; ii. 69 ; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya ; to Agni)

ágne juṣásva prāti harya tát váco mándra svádhāva řtajāta súkrato,
yó viçvátah pratyān̄ āsi darçatō raṇvāḥ sám̄dr̥ṣṭāu pitumān̄ iva kṣáyah.

8.74.7^c (Gopavana Ātreya ; to Agni)

iyām te návyasi matir̥ ágne ádhāyy asmád ā,

mándra sújāta súkrató 'mura dāsmāt̥ithe.

10.64.11^a (Gaya Plāta ; to Viçve Devāḥ, here Maruts)

raṇvāḥ sám̄dr̥ṣṭāu pitumān̄ iva kṣáyo bhadrá rudrāṇām marútām
úpastutiḥ,

góbhiḥ syāma yaçáso jáneṣv ā sádā devāso ilāyā sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sū[ādhāva ṛta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darçatō and sām̐dr̥ṣṭāu; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhī samcārantī: 3.33.3^d; 10.17.11^c, samānām yōnim ānu samcārantī (10.17.11^c, samcārantam).]

1.147.1^d (Dirghatamas Āucathya; to Agni)
kathā te agne çucāyanta āyōr dadāçūr vājebhir āçuṣāṇāḥ,
ubhé yāt toké tanye dādhānā ṛtāsyā sāman raṇāyanta devāḥ.

4.7.7^b (Vāmadeva Gāutama; to Agni)
sasāsya yād víyutā sāsminn ūdhann ṛtāsyā dhāman raṇāyanta devāḥ,
mahān agnir nāmasā rātāhavyo vér adhvārāya sādām id ṛtāvā.

See Oldenberg, SBE. xlv. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyāvah (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōḥ in 1.147.1^a to āyāvah.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)
yé pāyāvo māmāteyām te agne pāçyanto andhām duritād ārakṣan,
rarākṣa tām sukṛto viçvāvedā dīpsanta id ripāvo nāha debhuḥ.

Since māmāteyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^c (té pāyāvah . . . yé pāyāvah). Cf. Oldenberg, SBE. xlv. 171, 334; RV. Noten, p. 147.

1.148.1^a, mātṛid yād Im viṣṭō mātariçvā: 1.71.4^a, mātṛid yād Im vibhṛto mātariçvā.

1.148.4^c (Dirghatamas Āucathya; to Agni)
purūṇi dasmō nī ripāti jāmbhāir ād rocate vāna ā vibhāvā,
ād asya vāto ānu vāti çocir āstur ná çaryām asanām ānu dyūn.

7.3.2^c (Vasiṣṭha Māitrāvaruṇi; to Agni)
prōthad āçvo ná yāvase 'viṣyān yadā mahāḥ samvāraṇād vy āsthāt,
ād asya vāto ānu vāti çocir ādha sma te vrājanām kṛṣṇām asti.

Very similar lines are: 4.7.10^b, yād asya vāto anuvāti çociḥ, and 10.142.4^c, yadā te vāto anuvāti çociḥ, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya; to Agni)

mahāḥ sá rāyá éṣate pátir dán̄n iná inásya vásunaḥ padá á,
úpa dhrājantam ádrayo vidhānn ít.

10.93.6^c (Tānva Pārtha; to Viṣve Devāḥ)

utá no devāv aṣvínā ṣubhās pāti dhāmabhir mitrávárūṇa uruṣyatām,
mahāḥ sá rāyá éṣaté 'ti dhānveva duritā.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán̄n from 1.149.1^a, and placing it with pāda b; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person: 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193); the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6: 'Further, the divine Aṣvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer; see Oldenberg's perfectly good translation, *SBE.* xlv. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄n (cf. 1.120.6; 153.4; 10.99.6; 105.2); and, to match, the sense of the pāda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

prá sá kṣitír asura yá máhi priyá řtāvānāv řtám á ghoṣatho bṛhát,
yuvām divó bṛható dákṣam ābhúvaṁ gām ná dhury úpa yuñjāthe apāḥ.

8.25.4^c (Viṣvamanas Vāyaṣva; to Mitra and Varuṇa)

mahāntā mitrávárūṇa samrājā devāv āsurā,
řtāvānāv řtám á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, *SBE.* xlv. 224; *RV. Noten*, p. 149.

1.152.1^d, řtēna mitrávaruṇā sacethe: 1.2.8^a, řtēna mitrávaruṇāu.

[1.152.4^d, priyām mitrásya varuṇasya dhāma; 7.61.4^a, ṣānsā mitrásya, &c.; 10.10.6^c, bṛhān mitrásya, &c.; 10.89.8^c, prá yé mitrásya, &c. Cf. also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya; to Mitra and Varuṇa)

anaṣvó jātó anabhiṣúr árvā kánikradat patayad ūrdhvāsānuḥ,
acittam brāhma jujuṣur yuvānaḥ prá mitré dhāma várūṇe gṛñāntaḥ.

4.36.1^a (Vāmadeva; to Ṛbhus)

anaṣvó jātó anabhiṣúr ukthyò ráthas tricakráḥ pári vartate rájah,
mahát tát vo devyāsya pravācanaṁ dyām ṛbhavaḥ pṛthivīm yác ca
púṣyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the Ṛbhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aśvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichtetem rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5* will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, ā vām mitrāvaruṇā havyājuṣṭim: 7.65.4^a, ā no mitrā^o; see under 3.62.16.]

1.153.1^b (Dīrghatamas Āucathya; to Mitra and Varuṇa)

yājāmahe vām mahāḥ sajōṣā havyébhir mitrāvaruṇā nāmobhiḥ,
ghṛtāir ghṛtasnū ādha yād vām asmé adhvarāvo ná dhītībhir bhāranti.

4.42.9^b (Trasadasyu Pāurukutsya; to Indra and Varuṇa)
pukūtsāni hī vām ādācad dhavyébhir indrāvaruṇā nāmobhiḥ,
āthā rājānaṁ trasādasyum asyā vṛtrahānaṁ dadathur ardhadevām.

7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)
ā vām rājānāv adhvaré vavṛtyām havyebhir indrāvaruṇā nāmobhiḥ,
prā vām ghṛtāci bāhvōr dādhanā pāri tmānā viśurūpā jigāti. 5.15.4^d

1.154.2^b (Dīrghatamas Āucathya; to Viṣṇu)

prā tād viṣṇu stavate vīryeṇa mṛgō ná bhīmāḥ kucaró giriṣṭhāḥ,
yāsyorūṣu trīṣū vikramaṇeṣv adhikṣiyānti bhuvanāni vīcivā.

10.180.2^a (Jaya Āindri; to Indra)
mṛgō na bhīmāḥ kucaró giriṣṭhāḥ parāvāta ā jaganthā pārasyaḥ,
srkām saṁcāya pavim indra tigamāṁ vī cātrūn tālhi vī mṛdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mṛgō na bhīmāḥ kucaró giriṣṭhāḥ, parāvāta ā jagamyāt pārasyaḥ. Just such processes without doubt preceded the Rīg-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dīrghatamas Āucathya; to Viṣṇu)

tād asya priyām abhī pátho aṣyām náro yātra devayāvo mādanti,
urukramāsya sá hī bāndhur itthā viṣṇoḥ padé paramé mādha útsah.

7.97.1^b (Vasiṣṭha ; to Indra)
 yajñe divo nṛśādane pṛthivyā náro yátra devayávo mādanti,
 indráya yátra sávanāni sunvé gáman mādāya prathamām váyaç ca.

For 1.154.5 cf. Pischel, Ved. Stud. ii. 88 ; Hillebrandt, Ved. Myth. iii. 354, note 1.

1.155.3^{cd} (Dirghatamas Āucathya ; to Viṣṇu and Indra)
 tā im vardhanti máhy asya páuṁsyaṁ ní mātārā nayati rétase bhuje,
 dádhāti putró 'varam páram pitúr náma tṛtíyam ádhi rocané divāḥ.

9.75.2^{cd} (Kavi Bhārgava ; to Pavamāna Soma)
 rtāsya jihvá pavate mādhu priyām vaktā pátir dhiyó asyā ádābhyaḥ,
 dádhāti putráḥ pitrór apīcyāṁ náma tṛtíyam ádhi rocané divāḥ.

Cf. Muir, Original Sanskrit Texts, iv. 75 ; Bergaigne, i. 238 ; ii. 108, 124, 125 note, 416, 418 ; Ludwig, Kritik, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cd} : 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cd} : 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tā (tāḥ) is difficult : Sāyaṇa, 'oblations of soma'. If we only knew who is the son (putró) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyaṇa, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, Kritik, 45, ingeniously, but without convincing me, regards vaktā pátir dhiyāḥ and dhiḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya ; to Viṣṇu)
 tát-tad id asya páuṁsyaṁ gṛṇīmasīnāsya trātúr avṛkāsya mīlhuṣaḥ,
 yāḥ pāṛthivāni tribhīr id vígāmabhir urú kramiṣṭorugāyāya jīvāse.

8.63.9^b (Pragātha Kāṇva ; to Indra)
 asyā víṣṇo vyódana urú kramiṣṭa jīvāse,
 yāvaṁ ná paçvā ā dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfang ich viel'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated pāda, víṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers víṣṇo to Soma, and takes the subject of urú kramiṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya ; to Aṇvins)
 ábodhy agnīr jná úd eti súryo vy ūśāç candrā mahy āvo arcīṣā,
 áyukṣātām aṇvīnā yátave rátham prāsāvid devāḥ savitā jágat pṛthak.

10.35.6^c (Luça Dhānāka ; to Viçve Devāḥ)
 anamivā ūśāsa ā carantu na úd agnáyo jihatām jyótiṣā bṛhāt,
 áyukṣātām aṇvīnā tūtujiṁ rátham svasty agnīm samidhānām imahe.

1.157.4^a: 1.92.17^c, ā na ūrjam vahatam açvinā yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tāriṣṭam nī rāpāṇsi mṛkṣataṁ sēdhataṁ dvēṣo
bhāvataṁ sacābhūvā.

1.159.1^a (Dīrghatamas Āucathya; to Dyāvapṛthivyāu)
prā dyāvā yajñāḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidātheṣu prācetasā,
devēbhir yē devāputre sudānsasetthā dhiyā vāryāṇi prabhūṣataḥ.

7.53.1^a (Vasiṣṭha; to Dyāvapṛthivyāu)
prā dyāvā yajñāḥ pṛthivī nāmobbhiḥ sabādha iḥe brhatī yājatre,
tē cid dhī pūrve kavāyo gṛṇāntaḥ purō mahī dadhirē devāputre.

[1.159.4^b, jamī sāyonī mithunā sāmokasā: 1.144.4^b, samāné yonā mithunā
sāmokasā.]

[1.159.4^d, samudré antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudré antāḥ kavāyo
vi cakṣate.]

1.159.5^d (Dīrghatamas Āucathya; to Dyāvapṛthivyāu)
tād rādho adyā savitūr vāreṇyaṁ vayāṁ devāsya prasavē manāmahe,
asmābhyaṁ dyāvapṛthivī sučetunā rayīm dhattaṁ vāsumantaṁ ṣatagvīnam.

4.34.10^b (Vāmadeva; to Ṛbhus)
yé gómantaṁ vājavantaṁ suvīraṁ rayīm dhatthā vāsumantaṁ puru-
kṣum,

tē agrepā ṛbhavo mandasānā asmé dhatta yē ca rātīm gṛṇānti.

4.49.4^b (Vāmadeva; to Indra and Bṛhaspatī)
asmé indrābṛhaspatī rayīm dhattaṁ ṣatagvīnam,
āçvāvantaṁ sahasrīnam.

6.68.6^b (Bharadvāja; to Indra and Varuṇa)
yām yuvām dāçvādhvarāya devā rayīm dhatthó vāsumantaṁ purukṣum,
asmé sá indrāvaruṇāv āpi syāt prā yó bhanākti vanūṣām āçastīḥ.

7.84.4^b (Vasiṣṭha; to Indra and Varuṇa)
asmé indrāvaruṇā viçvāvāraṁ rayīm dhattaṁ vāsumantaṁ purukṣum,
prā yā ādityó ānṛtā mināty āmitā çūro dayate vāsūni.

See for these parallel pādas, with reference to purukṣum, 'containing much cattle',
Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmani dhiṣāṇe antār iyate: 1.35.9^b, ubhé dyāvapṛthivī antār iyate.]

See the context of each stanza.

1.160.4^c (Dīrghatamas Āucathya; to Dyāvapṛthivyāu, here Sūrya)
ayām devānām apāsām apástamo yó jajāna ródasi viçvāçambhuvā,
vi yó mamé rájasī sukratūyāyājārebhi skāmbhanebhiḥ sám ānṛce.

6.7.7^a (Bharadvāja Bārhaspatya ; to Vaiṣvānara)

vī yó rájáñsy ámimīta sukrátur [vāiṣvānaró vī divó rocanā kavīh,]

cf. 6.6.7^b

pári yó viṣvā bhūvanāni paprathé 'dabdhó gopā amṛtasya rakṣitā.

Cf. 6.49.13^a, yó rájáñsi vimamé párthivāni, of Viṣṇu ; and 6.8.2^c, vy āntárikṣam amimīta sukrátuh, of Agni.—For the metrical aspect of the repeated pāda see Part 2, chapter 2, class A 3 ; for sám āñṣe in 1.160.4^a, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakṛvāñsa (13^a, suṣupvāñsa) ṛbhavas tát aprchata.

1.161.7^a (Dirghatamas Āucathya ; to Ṛbhus)

nīḥ cārmaṇo gām ariṇīta dhītībhir yá járantā yuvaçá tákr̥notana,
sāudhanvanā āḥvād āḥvam atakṣata yuktivā rátham úpa devān āyātana.

4.36.4^b (Vāmadeva ; to Ṛbhus)

lékam vī cakra camasām caturvayam, nīḥ cārmaṇo gām ariṇīta dhītī-
bhiḥ,

cf. 4.35.2^d

áthā devésv amṛtatvām ānaça çruṣṭī vājā ṛbhavas tát va ukthyām.

1.162.1^{ab} (Dirghatamas Āucathya ; Aḥvastutiḥ)

mā no mitró váruṇo aryamāyūr índra ṛbhukṣā marútaḥ pári khyan,
yád vājino devájātasya sápteḥ pravakṣyāmo vidáthe vīryāni.

5.41.2^{ab} (Atri Bhāuma ; to Viṣve Devāḥ)

té no mitró váruṇo aryamāyūr índra ṛbhukṣā marúto juṣanta,
námobhir vā yé dádhate suvr̥ktīm stóman̄ rudráya mīl̥hūṣe sajósāḥ.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^c, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téṣām abhīgūrtir na invatu.

1.162.8^d, 9^d, 14^d, sárva tá te ápi devésv asti.

[1.162.22^c, anāgastvām no áditih̄ kr̥notu : 4.39.3^c, ānāgasam̄ tám áditih̄ kr̥notu.]

1.163.7^c (Dirghatamas Āucathya ; Aḥvastutiḥ)

átrā te rūpām uttamām apaçyam̄ jīgīṣamānam iṣá ā padé góḥ,
yadā te márto ánu bhógam ānaḥ ād id grásiṣṭha ṣadhir̄ ajigāḥ.

10.7.2^c (Trita Āptya ; to Agni)

imā agne matāyas túbhyam̄ jātā góbhir̄ āḥvāir̄ abhí gr̥nanti rádhāḥ,
yadā te márto ánu bhógam ānaḥ vásó dádhāno matibhiḥ̄ sujāta.

Cf. Oldenberg, RV. Noten, p. 156 ; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya ; Aḥvastutiḥ)

irmāntasāḥ sīlikamadhyamāsāḥ sám̄ çūranāso divyāso átyāḥ,
hañsā iva çreniçó yatante yád ākṣiṣur̄ divyām̄ ájnam̄ āḥvāḥ.

3.8.9^a (Viṣvāmitra Gāthina; to the Yūpa)
 haṁsā iva gṛeṇiṣó yātānāḥ ṣukrá vāsānāḥ sváravo na āguḥ,
 unniyāmānāḥ kavībhiḥ purāstād 1devā devānām āpi yanti pāthah.]
 3.8.9^d

In the light of anta and madhyama, gūraṇāso, in 1.163.10, may perhaps harbour a compound gūra-ṇās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahīdhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: Īrmāntāsaḥ, 'broad-haunched'; silikamadhyamāsaḥ, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, saptā svāsāro abhī sām navante: 10.71.3^d, tām saptā rebhā abhī sām navante.]

[1.164.21^c, inó viṣvasya bhūvanasya gopāḥ: 2.27.4^b, devā viṣvasya, &c.]

1.164.30^d, 38^b, āmartyo mārtyenā sāyonih.

1.164.31 (Dirghatamas Āucathya; to Viṣve Devāḥ) =

10.177.3 (Pataṅga Prajāpatya; Māyābhedaḥ)
 āpaṣyaṁ gopām ānipadyamānam ā ca pārā ca pathībhiḥ cārantam,
 sā sadhrīcīḥ sā viśūcīr vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Atharva-Vēda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40^b, ātho vayām bhāgavantāḥ syāma: 7.41.5^b, téna vayām, &c.]

1.164.43^d, 50^b, tāni dhārmāṇi prathamāny āsan.

1.164.50 (Dirghatamas Āucathya; Sadhyāḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)
 yajñéna yajñām ayajanta devās tāni dhārmāṇi prathamāny āsan,
 té ha nākaṁ mahimānaḥ sacanta yātra pūrve sādhyāḥ sánti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dirghatamas Āucathya; to Sarasvat, or Sūrya)

divyām suparnām vāyasām brhāntam apām gārbhaṁ darṣatām oṣadhīnām,
 abhipatō vṛṣṭībhis tarpāyantam sárasvantam āvase johavīmi.

3.1.13^a (Viṣvāmitra Gāthina; to Agni)
 apām gārbhaṁ darṣatām oṣadhīnām vānā jajāna subhāgā vīrūpam,
 devāsaḥ cin mānasā sām hí jagmūḥ pāniṣṭhaṁ jātām tavāsam duvasyan.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha oṣadhīnām (als mond, divyaḥ suparṇaḥ) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbhaṁ darçatām oṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyām suparṇām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165–191, ascribed to Agastya Māitrāvaruṇi

[1.165.13^d eṣām bhūta nāvedā ma ṛtānām; 4.23.4^c, devō bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)

eṣā va stōmo maruta iyām gīr mādāryāsyā mānyāsyā kārōḥ,
eṣā yāsīṣṭa tanvé vayām vidyāmeṣām vṛjānam jirādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^d ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjānam
jirādānum.

1.166.4^a, bhāyante víçvā bhūvanāni harmyā: 1.85.8^c, bhāyante víçvā bhūvanā
marúdbhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va utī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīṇa úpa no yantu vājāḥ: 7.26.5^c, sahasrīṇa úpa no māhi vājān.]

[1.167.9^b, ārāttāc cic chāvaso ántam āpūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahé vavṛtyām āvase suvṛktībhiḥ: 1.52.1^d, éndraṁ vavṛtyām, &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

ásuta pṛçṇir mahaté rāṇāya tveṣām ayāsām marútām ánikam,
té sapsarāso janayantābhvam ád ít svadhām iṣirām páry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana ; to Viṣve Devāḥ)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām páry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té śu no marúto mṛṣayantu : 1.171.3^a, stutáso no marúto, &c.]

1.170.5^a (Agastya ; to Indra)
 tvám içiṣe vasupate vásūnām tvám mitráṇām mitrapate dhéṣṭhah,
 indra tvám marúdbhiḥ sám vadasvādha práçāna ṛtuthá havīṣi.

8.71.8^c (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)
 āgne mákiṣ ṭe devāsya rātīm ádevo yuyota,
 tvám içiṣe vásūnām.

[1.171.3^a, stutáso no marúto mṛṣayantu : 1.169.5^c, té śu no marúto, &c.]

1.174.2^b (Agastya ; to Indra)
 dāno viça indra mṛdhrāvācaḥ saptá yát púraḥ çárma çāradīr dārt,
 ṛṇór apó anavadyāṛṇā yūne vṛtrām purukútsāya randhīḥ.

6.20.10^c (Bharadvāja ; to Indra)
 sanéma té 'vasā návyā indra prá pūrāva stavanta enā yajñāiḥ,
 saptá yát púraḥ çárma çāradīr dārd dhán dāsīḥ purukútsāya çikṣan.

The expression hán dāsīḥ, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by viçaḥ in 1.174.2^a: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2^a, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106 ; Oldenberg, RV. Noten, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, pūro yád indra çāradīr avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han ; cf. adamāyo dāsýūn in 6.18.3. The connexion of dāno with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff. ; Hillebrandt, *Ved. Myth.* i. 112 ; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cākán : 1.33.14^a, ávāḥ kútsam indra yásmiñ cākán.

1.174.5^c (Agastya ; to Indra)
 váha kútsam indra yásmiñ cākán, syūmanyú ṛjrá vátasyáçvā, 1.33.14^a
 prá sūraç cakráṁ vṛhatād abhíke 'bhí spṛdho yāsiṣad vājrabāhuḥ.

4.16.12^d (Vāmadeva Gāutama ; to Indra)
 kútsāya çuṣṇam açuṣaṁ ní barhiḥ prapitvé áhnaḥ kúyavaṁ sahásrā,
 sadyó dāsýūn prá mṛṇa kutsyēna prá sūraç cakráṁ vṛhatād abhíke.

Stanza 1.174.5 shares its first pāda with 1.33.14 ; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24 ; Geldner, *ibid.* ii. 171 ; Oldenberg, RV. Noten, p. 273.

1.174.8^d (Agastya ; to Indra)

sānā tā ta indra nāvya āguḥ sāho nābhó 'viranāya pūrvīḥ,
bhināt pūro ná bhīdo ádevir nanámo vādhar ádevasya pīyóḥ.

2.19.7^d (Gr̥tsamada ; to Indra)

evā ta indrocātham ahema çravasyā ná tmānā vājáyantaḥ,
açyāma tát sáptam āçuṣāṇā nanámo vādhar ádevasya pīyóḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhīdo to anabhīdo, which aims to make away with the at least clumsy expression ná bhīdo, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvām dhúnir indra dhūnimatir ṛṇór apāḥ sīrá ná srávantiḥ,
prá yát samudrām áti çūra pársi páráyā turváçam yádum svastí.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^a.

[1.175.2^b, víṣā mádo várenyaḥ : 8.46.8^a, yás te mádo várenyaḥ.]

[1.175.3^c, sahāvān dásyum avratám : 9.41.2^c, sahāvāno dásyum, &c.]

1.175.5^{ab} : 1.127.9^{de}, çuṣmíntamo hí te mádo dyumníntama utá krátuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yáthā pūrvebhyo jaritṛbhya indra máya ivápo ná tṛṣyate babbhútha,
tām ānu tvā nivídaṁ johavīmi [vidyāmeṣāṁ vrjānaṁ jirádānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mátsi no vásyaistaya índram indo víṣā viça,

ṛghāyāmāna invasi, çátrum ánti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhatithi Kāṇva ; to Soma Pavamāna)

[pávasva devavír áti] pavítram soma ráhhyā,

índram indo víṣā viça.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1: 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier flies ein, tobend stürzest du, findest in der nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mátsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit: 'Berauscht zur Schatzzerlangung ihn, in Indra dringe, Indu, Held.' But the pāda índram indo víṣā viça in the Pavamāna hymn is in faultless connexion; its extraneous and parenthetic character in 1.176.1 is due to borrowing: 'Intoxicate thyself (O Indra) in order to get us greater riches—O bull Indu (Soma), enter Indra!—Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second pāda of 1.176.1 also is repeated in 1.10.8^b (q.v.): both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sā vāhniḥ soma jāgrviḥ pāvasva devavīr āti, abhi kōcam madhuçūtam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavīr āti to devavīr iti; in his note (cf. also Der Rig-Veda, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, rghāyāmāna invasi: 1.10.8^b, rghāyāmānam invataḥ.

1.176.2^b: 1.7.9^a, yā ékaç carṣaṇinām.

[1.176.2^d, yāvaṁ ná cārkrṣad vīṣā: 1.23.15^c, góbhīr yāvaṁ ná cārkrṣat.]

1.176.3^a (Agastya; to Indra)

yāsyā vīçvāni hāstayoḥ pāñca kṣitīnām vāsu,

spāçāyasva yó asmadhrūg divyévāçānir jahi.

6.45.8^a (Çamyu Barhaspatya; to Indra)

yāsyā vīçvāni hāstayor ūcūr vāsūni ní dvitā,

vīrāsya pṛtanāṣāhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vājeṣu vājīnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

ā carṣaṇiprá vṛṣabhó jánānam rájá kṛṣṭīnām puruhūtá indrah,

stutáḥ çravyānān āvasópa madrig yuktvá hāri vīṣanā yāhy arvān.] ~~cf~~ cf 1.177.1^d

4.17.5^b (Vāmadeva Gāutama; to Indra)

yā éka ío cyāváyati prá bhūmā rájá kṛṣṭīnām puruhūtá indrah,

satyām enam ānu vīçe madanti rātīm devāsya grṇató maghónah.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vīṣan and vṛṣabhā furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hāri vīṣanā yāhy arvān: 5.40.4^c, yuktvá hāribhyām úpa yāsad arvān.]

1.177.3^b (Agastya; to Indra)

ā tiṣṭha rátham vīṣanam vīṣā te sutáḥ sómah páriṣiktā mádhūni,

yuktvá vīṣabhyām vṛṣabha kṣitīnām hāribhyām yāhi pravátópa madrik.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

gr̥bhītām te māna indra dvibārhāḥ sutáḥ sómah páriṣiktā mádhūni,

vīrṣṭadhenā bharate suvr̥ktīr iyām indram jóhuvati manīṣā.

See the preceding item. For vīrṣṭadhenā see Geldner, Ved. Stud. iii. 39; Oldenberg, Vedaforschung, p. 98; Oliphant, JAOS. xxxii. 410.

1.177.5^c (Agastya ; to Indra)

ó súṣṭuta indra yāhy arvān ūpa brāhmāṇi mānyāsya kārōḥ,

vidyāma vāstor ávasā grṇānto [vidyāmeśām vrjānam jirādānum.]

refrain, 1.165.15^d ff.

6.25.9^c (Bharadvāja ; to Indra)

evā na spṛdhaḥ sām aja samātsv indra rārandhī mithatīr ádeviḥ,

vidyāma vāstor ávasā grṇānto [bharadvāja utā ta indra nūnām.]

6.25.9^d

10.89.17^c (Reṇu Vaiṣvāmītra ; to Indra)

evā te vayām indra bhuñjatinām [vidyāma sumatīnām nāvānām.]

1.4.3^b

vidyāma vāstor ávasā grṇānto [viṣvāmītrā utā ta indra nūnām.]

6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late ; cf. under 1.177.1^b. For the construction of ávasā grṇānto see Oldenberg, RV. Noten, p. 176 ; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff. ; Oldenberg, ibid. p. 79.

1.179.2^a (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa ásan sakām devébhīr ávadann ṛtāni,

té cid ávāsūr nahy ántam āpūḥ sām ū nū pātñīr vṛṣabhir jagamyuḥ.

10.154.4^a (Yami ; Bhāvavṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāvṛdhaḥ,

pitṛn tāpasvato yama tāñ cid evāpi gachātāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff. ; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5^c (Pupil of Agastya ; to Rati)

imām nū sómam ántito hṛtsú pītām ūpa bruve,

yát sīm ágaḥ cakṛmā tát sú mṛṣatu pulukāmo hí mártyaḥ.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyām varuṇa mitryām vā [sákhāyām vā sādām id bhrátaram vā.]

1.185.5^b

veçām vā nītyām varuṇāraṇām vā yát sīm ágaḥ cakṛmā çīçrāthas tát.

7.93.7^c (Vasiṣṭha ; to Indra and Agni)

só agna enā námasā samiddhó 'chā mitráṁ várūṇam índraṁ voceḥ,

yát sīm ágaḥ cakṛmā tát sú mṛṣa tād aryamāditīḥ çīçrathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10^a (Agastya ; to Açvins)

tām vām rátham vayām adyā huvema stómair açvinā suvitāya návyam,

áṛiṣṭanemim pári dyām iyānām [vidyāmeśām vrjānam jirādānum.]

refrain, 1.165.15^d ff.

4.44.1^a (Purumiḷha Sāuhotra and Ajamiḷha Sāuhotra ; to Aṣvins)
 tāṁ vām rátham vayám adyá huvema prthujráyam aṣvinā sámgatim
 góh,
 yáḥ sūryám váhati vandhurāyúr gírvāhasam purutáman vasūyúm.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent ; see Grassmann's Lex., s. v. náva.

1.182.6^b (Agastya ; to Aṣvins)
 ávaviddham tāugryám apsv antár anārambhaṇé tāmasi práviddham,
 cátasro návo játhalaśya júṣṭā úd aṣvibhyám íṣitāḥ párayanti.

7.104.3^b (Vasiṣṭha ; to Indra and Soma)
 indrasomā duṣkṛto vavré antár anārambhaṇé tāmasi prá vidhyatam,
 yáthā nátaḥ púnar ékaḥ canódāyat tād vām astu sáhase manyumác chāvah.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhalaśya in 1.182.6^c see Oldenberg, RV. Noten, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣaṇā yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣaṇā váta-
 rañhah.

1.183.3^{cd} (Agastya ; to Aṣvins)
 á tiṣṭhataṁ suvṛtaṁ yó rátho vām ánu vratáni vártate havíṣmān,
 yéna narā nāsatyēṣayádhyāi vartír yāthás tánayāya tmáne ca.

1.184.5^c (The same)
 eṣá vām stómo aṣvināv akāri mānebhir maghavānā suvṛkti,
 yātām vartís tánayāya tmáne cāgāstye nāsatyā mādantā.
 6.49.5^{cd} (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)
 sá me vápuḥ chādayad aṣvinor yó rátho virúkmān manasā yujánāḥ,
 yéna narā nāsatyēṣayádhyāi vartír yāthás tánayāya tmáne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5^{cd}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{c+d} (Agastya ; to Aṣvins)
 má vām vṛko má vṛkír á dadharshin má pári varktam utá máti dhaktam,
 ayám vām bhāgó nihita iyám gír dāsrāv imé vām nidháyo mádhūnām.

8.57(Val. 9).4^a (Medhya Kāṇva ; to Aṣvins)
 ayám vām bhāgó nihito yajatremá giro nāsatyópa yātam,
 píbatam sómam mádhumantam asmé prá dāṣvāṁsam avatam čacibhiḥ.

3.58.5^d (Viṣvāmitra; to Aṣvins)
 tirāḥ purū cid aṣvinā rājānsy āṅgūśo vām maghavānā jāneṣu,
 1éhā yātaṁ pathibhir devayānāir 1 dāsrāv imé vām nidháyo mádhūnām.
 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^a in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Aṣvins)
 yuvām gótamaḥ purumīḥó átrir dāsrā hávaté 'vase havīṣmān,
 dícaṁ na diṣṭām ṛjūyeva yāntā me hávaṁ nāsatyópa yātam.

8.85.1^a (Kṛṣṇa Āṅgīrasa; to Aṣvins)
 á me hávaṁ nāsatyā 1 aṣvinā gáchataṁ yuvām, 1
 1 mádhvaḥ sómasya pítāye. 1
 5.75.3^b
 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^c cf. under asyá sómasya pítāye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átāriṣma támasas pārām asyá.

1.183.6^c = 1.184.6^c (Agastya; to Aṣvins)
 1 átāriṣma támasas pārām asyá 1 prāti vām stómo aṣvināv adhāyi, 1.93.6^a
 éhá yātaṁ pathibhir devayānāir 1 vidyāmeṣām vṛjānam jīrádānum. 1
 1.165.15^d ff.

3.58.5^c (Viṣvāmitra; to Aṣvins)
 tirāḥ purū cid aṣvinā rājānsy āṅgūśo vām maghavānā jāneṣu,
 éhá yātaṁ pathibhir devayānāir 1 dāsrāv imé vām nidháyo mádhūnām. 1
 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^d, and the cadence pathibhir devayānāih, 5.43.6^d.

[1.184.2^a, asmé ū śú vṛṣaṇā mādayetham: 4.14.4^d, asmín yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartís tánayāya tmáne ca: 1.183.3^{cd}; 6.49.5^{cd}, yéna narā nāsa-
 tyeṣayādhyāi vartír yāthás tánayāya tmáne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^d–8^d, dyāvā rákṣataṁ prthivi no ábhvat.

1.185.8^b (Agastya; to Dyāvaprthivyāu)
 deván vā yác cakṛmá kác cid ágaḥ sákhāyam vā sádam íj jáspatiṁ vā,
 iyám dhír bhūyā avayānam eṣām 1 dyāvā rákṣataṁ prthivi no ábhvat. 1
 1.185.2^d–8^d

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyam varuṇa mitryam vā sakhāyam vā sādā id bhrātaram vā,
veçam vā nityam varuṇāraṇam vā yāt sim āgaç cakṛmā çirāthas tāt.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2.27.14 ; 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

ā no viçva āskrā gamantu devā mitrō aryamā vāruṇaḥ sajōṣāḥ,
bhūvan yāthā no viçve vṛdhāsah kāran suśāhā vithurām nā çāvaḥ.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur, ā sūryo aruhac chukram āraṇaḥ,

☞ a : 4.45.2^a ; b : 5.45.10^a

yasmā ādityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōṣāḥ.

The list of the gods in the repeated pāda fits primarily the designation ādityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āskra in 1.186.2 see KZ. xxv. 71 ; for prkṣā in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

prēṣṭham vo ātithim grñīṣe 'gnīm çastībhir turvāṇiḥ sajōṣāḥ,
āsad yāthā no vāruṇaḥ sukrītir iṣaç ca paṛsad arigūrtāḥ sūriḥ.

8.84.1^a (Uçanas Kāvya ; to Agni)

prēṣṭham vo ātithim stuṣe mitrām iva priyām,

agnīm rātham nā vēdyam.

☞ 8.19.8^b

Pāda 8.84.1^a, prēṣṭham vo ātithim, followed by stuṣe, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, Prol., pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, Prol. 288 ; SBE. xlv. 195 ; Pischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, prēṣṭham u priyāṇām stuyā . . . agnīm . . .

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uṣāsānaktā)

ūpa va ēṣe nāmasā jigīṣosāsānāktā sudūgheva dhenūḥ,
samāné āhan vimīmāno arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6^b (Vasiṣṭha Māitrāvaruṇi ; Āpra, to Uṣāsānaktā)

utā yōṣaṇe divyē mahī na uṣāsānāktā sudūgheva dhenūḥ,

barhiṣādā puruhūtē maghōni ā yajñiye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va ēṣe vāndyebhiḥ çūṣāḥ . . . arkāḥ, uṣāsānāktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6^b, content to take it as it is, because the slight alteration to uṣāsānāktā sudūghām iva dhenūm is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183 : 'Bewegte sich der Ṛṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uṣāsānāktā hier akkusative sind?'

1.188.4^a (Agastya ; Āpra, to Barhis)
prācīnaṁ barhīr ōjasā sahasravīram astrīṇaṁ,
yātrādityā virājatha.

9.5.4 (Asita Kaṣyapa, or Devala Kaṣyapa ; Āpra, to Barhis)
barhīḥ prācīnaṁ ōjasā pāvamaṇa strīṇān hāriḥ,
devēṣu devā Iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194 ; and our p. 17. The Pavamaṇa stanza is accordingly late.

1.188.7^{bc} : 1.13.8^{bc} ; 1.142.8^{bc}, hōtārā dāivyā kavī, yajñāṁ no yakṣatām imām.

1.188.10^c, agnīr havyāni siṣvadat : 1.105.14^c ; 142.11^c, agnīr havyā suṣūdati.

1.189.1^b (Agastya ; to Agni)
agne nāya supāthā rāyē asmān viṣvāni deva vayūnāni vidvān,
yuyodhy āsmāj juhuraṇām éno bhūyisṭhaṁ te nāmaūktiṁ vidhema.

3.5.6^b (Viṣvāmitra Gathina ; to Agni)
ṛbhūḥ cakra īdyaṁ cāru nāma viṣvāni devó vayūnāni vidvān,
sasāsya cārma ghr̥tāvat padām vés tād id agnī rakṣaty āprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya ; to Agni)
agne tvām pārayā nāvyo asmān svastībhir āti durgāni viṣvā,
pūḥ ca prthivī bahulā na urvī bhāvā tokāya tánayāya śām yōḥ.
10.56.7^b (Bṛhaduktha Vāmadevya ; to Viṣve Devāḥ)
nāvā ná kṣódaḥ pradīḥ prthivyāḥ svastībhir āti durgāni viṣvā,
svām prajām bṛháduktho mahitvāvareshv adadhād ā parēṣu.

Cf. 1.99.1^c, sá naḥ parśad āti durgāni viṣvā.

[1.190.2^b, sárgo ná yó devayatām ásarji : 9.97.46^d, kámo ná, &c.]

1.190.8^c (Agastya ; to Bṛhaspati)
evā mahás tuvijátas tūviṣmān bṛhaspátir vṛṣabhó dhāyi devāḥ,
sá na stutó virávad dhātu gómad 1 vidyāmeṣām vṛjānaṁ jirādānum.]

☞ refrain, 1.165.15^d ff.

7.23.6^c (Vasiṣṭha Maitravaruṇi ; to Indra)
1 evéd indraṁ vṛṣaṇaṁ vājrabāhum 1 vasiṣṭhāso abhy ārcanty arkāiḥ,
☞ cf. 7.23.6^a

sá na stutó virávad dhātu gómad 1 yuyám pāta svastībhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, abhíndraṁ vṛṣaṇaṁ vājrabāhum.

1.191.1^d, 4^d, ny ādr̥ṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tr̥ṇa, Sūrya ; an Upaniṣad)

ni gāvō goṣṭhē asadan ni mṛgāso avikṣata,

ni ketāvo jānānām ny ādr̥ṣṭā alipsata.]

1.191.1^d

5.66.4^c (Rātaḥavya Ātreya ; to Mitra and Varuṇa)

ādḥā hī kāvyā yuvām dākṣasya pūrbhīr adbhuṭā,

ni ketūnā jānānām cikēthe pūtaḍakṣasā.

1.191.5^a (Agastya ; to Ap, Tr̥ṇa, Sūrya ; an Upaniṣad)

etā u tyé prāty adṛṇan pradoṣām tāskarā iva,

ādr̥ṣṭā viṇvadr̥ṣṭāḥ prātibuddhā abhūṭana.

1.191.5^c

7.78.3^a (Vasiṣṭha ; to Uṣas)

etā u tyāḥ prāty adṛṇan purāstāj jyōtir yāchantīr uśāso vibhātīḥ,

ājījanan sūryam yajñām agnīm apācīnam tāmo agād ājuṣṭam. 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, ii. 462 ; Henry, Mémoires de la Société de Linguistique, ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dr̥ṇan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, ādr̥ṣṭā viṇvadr̥ṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, só cin nú ná marāti nó vayām marāmārē asya yójanam hariṣṭhā

mādhu tvā madhulā cakāra ; 1.191.12^{c-f}, tāc cin nú ná maranti nó

vayām, &c. ; 1.191.13^{de}, āre asya yójanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions) ; Bloomfield, Concordance ; Oldenberg, RV. Noten, p. 187. For pāda f see Concordance under madhu tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gr̥tsamada Bhārgava Čāunaka, formerly Čāunahotra ; to Agni) =

10.91.10 (Aruṇa Vaitahavya ; to Agni)
tāvāgne hotrām táva potrām ṛtvíyaṁ táva neṣtrām tvám agníd
ṛtāyatāḥ,
táva praçāstrām tvám adhvarīyasi brahmá cāsi gṛhāpatiḥ ca no dáme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, *Proceedings of the Berlin Academy*, June 14, 1900, p. 603, note 1, 606.

2.1.13^d: 1.94.3^b, tvé devā havir adanty āhutam.

2.1.16 (Gr̥tsamada, &c., as above ; to Agni) =

2.2.13 (The same)
yé stotṛbhyo góagrām ácvapeçasam ágne rātīm upasṛjānti sūrāyaḥ,
asmāñ ca tāñç ca prá hí néṣi vāsya ā bṛhád vadema vidátthe suvirāḥ.

The fourth pāda is refrain: see the next item.—Cf. Oldenberg, *Prol.* p. 431 ; *RV. Noten*, p. 189 ; *Pischel, Ved. Stud.* ii. 114.

2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d; 16.9^d; 17.9^d; 18.9^d; 20.9^d;
23.19^d; 24.16^d; 27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, bṛhád vadema vidátthe suvirāḥ.

2.2.2^b (Gr̥tsamada, &c., as above ; to Agni)

abhí tvā náktīr uṣáso vavāçiré 'gne vatsám na svásareṣu dhenávaḥ,
divá ivéd aratír mānuṣā yugá kṣápo bhāsi puruvāra samyátāḥ.

8.88.1^c (Nodhas Gāutama ; to Indra)
tām vo dasmām ṛtiṣāham vāsoṛ mandānām ándhasaḥ,
abhí vatsám ná svásareṣu dhenáva ḥindram gīrbhír navāmahe.]

8.76.5^c

Cf. Geldner, *Ved. Stud.* iii. 114, who renders erroneously náktīr uṣáso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhí vavāçire ; cf. 9.94.2.

[**2.2.4^d**, pāthó ná pāyūm jānasī ubhé ánu : 9.70.3^b, ádābhyāso janūṣī ubhé ánu.]

2.2.8^c (Gr̥tsamada, &c., as above ; to Agni)

sá idhāná uśáso rámyā ánu svār nā dīded aruśēṇa bhānúnā,
hótrābhir agnir mánusaḥ svadhvaró rājā viçám átithiç cārur āyáve.

10.11.5^b (Havirdhāna Āngi ; to Agni)

sádāsi raṇvó yāvaseva pūṣyate hótrābhir agne mánusaḥ svadhvarāḥ,
viprasya vā yác chaçamāná ukthyām vājam sasavān upayāsi bhúrribhiḥ.

Cf. 1.36.7^c, hótrābhir agniṁ mánusaḥ sám indhate.

2.2.13 = 2.1.16.

2.3.1^d (Gr̥tsamada, &c., as above ; to Agni)

sámiddho agnir níhitaḥ prthivyām pratyān viçvāni bhūvanāny asthāt,
hótā pāvakāḥ pradīvaḥ sumedhā devó devān yajatv agnir árhan.

10.2.2^d (Trita Āptya ; to Agni)

ṽeṣi hotrām utá potrām jánanam, mandhātāsi draviṇodā ṛtāvā,
svāhā vayām kṛṇāvāmā havīṁsi devó devān yajatv agnir árhan.

1.76.4^c

2.3.7^{a+d} (Gr̥tsamada, &c., as above ; Āpra, to Dāivyā Hotārā)

dāivyā hótārā prathamā vidúṣṭara ṛjū yaksataḥ sám ṛcā vapuṣṭarā,
devān yajantāv ṛtuthā sám añjato nābhā prthivyā ádhi sánuṣu triṣú.

3.4.7^a (Viçvāmitra Gāthina ; Āpra, to Dāivyā Hotārā) =

3.7.8^a (Viçvāmitra Gāthina ; to Agni)

dāivyā hótārā prathamā ny ṛñje saptá pṛkṣāsah svadhāyā madanti,
ṛtām çānsanta ṛtām ít tá āhur ánu vratām vratapá dīdhyanāḥ.

10.66.13^a (Vasukarṇa Vasukra ; to Viçve Devāḥ)

dāivyā hótārā prathamā puróhita ṛtāsya pántham ánv emi sādhuṣā,
kṣétrasya pátim prátiveçam Imahe viçvān devān amṛtān āprayuchataḥ.

1.124.3^c

10.110.7^a (Jamadagni Bhārgava, or Rāma Jāmadagnya ; Āpra, to Dāivyā Hotārā)

dāivyā hótārā prathamā suvácā mīmānā yajñām mánuso yajadhyāi,
pracodáyantā vidátheṣu kārū prāçīnam jyótiḥ pradīçā diçántā.

3.29.4^b (Viçvāmitra ; to Agni)

ilāyas tvā padé vayām nābhā prthivyā ádhi,
jātavedo ní dhīmahy ṽagne havyāya vólhave.

1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{cd}).—In 2.3.7 vapuṣṭarā (for vapuṣṭarā) is made to rhyme more perfectly with vidúṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened pāda 3.29.4^b cf. 3.8.3^b, vārsman prthivyā ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, áthā devānām ápy etu páthah : 3.8.9^d ; 7.47.3^b, devā (7.47.3^b, devír) devānām ápi yanti páthah.]

2.3.11^c (Gr̥tsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni)
ghṛtām mimikṣe ghṛtām asya yónir ghṛté çritó ghṛtām v asya dhāma,
anuṣvadhām ā vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havyam.

3.6.9^d (Somāhuti Bhārgava ; to Agni)

āibhir agne sarātham yāhy arvān nānarathām vā vibhāvo hy āçvāh,
pātnivatas triṇçātām triṇç ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11^c has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3.6.9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava ; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyōh,
eṣā viçvāny abhy āstu bhūmā devānām agnir aratir jirāçvāh.

10.46.2^a (Vatsapri Bhālandana ; to Agni)

imām vidhānto apām sadhāsthe paçūm nā naṣtām padāir ānu gman,
gūhā cātantam uçiḡo nāmobhir ichānto dhīrā bhṛgāvo 'vindan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4^c ; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava ; to Agni)

sakām hī çūcinā çūciḡ praçastā kratunājanī,
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6^c (Nārada Kāṇva ; to Indra)

stotā yāt te vicarṣaṇir atipraçardhāyad girāh,
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5^c. See Part 2, chapter 2, class B 4.—For vayā see Max Müller, SBE. xxxii. 207 ; Oldenberg, SBE. xlv. 207 ; RV. Noten, p. 164, where other literature is cited. It seems to me that vayās is nom. sg. of a stem vayās 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty'; cf. vayāvantam kṣāyam in 6.2.5 with kṣāya prajāvat, nṛvāt, svapatyā, suvīra. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vicarṣaṇi in 8.13.6^c is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛtīnām vicarṣaṇiḡ by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛtī and carṣaṇi shows that the vicarṣaṇi means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8^c (Somāhuti Bhārgava ; to Agni)

yáthā vidván áram kárah víçvebhyo yajatébhyaḥ,
ayám agne tvé ápi yám yajñám cakrmá vayám.

8.44.28^a (Virūpa Āṅgīrasa ; to Agni)

ayám agne tvé ápi jaritá bhūtu santya,
ṭásmāi pāvaka mṛṇaya.

cf. 1.10.9^c

The repeated pāda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.48.28, 'ich möge sein preissänger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated pāda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated pāda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kárah for kárah. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1^c: 1.26.5^c; 1.45.5^b, imā u śu çrudhī girāḥ.

2.6.5^a (Somāhuti Bhārgava ; to Agni)

sá no vṛṣṭīm divás pári sá no vājam anarvāṇam,
sá naḥ sahasrīṇīr iṣaḥ.

9.65.24^a (Bhṛgu Vāruṇi, &c. ; to Pavamāna Soma)

té no vṛṣṭīm divás pári pávantām á suvīryam,
suvāná devāsa indavaḥ.

Ellipsis of some such verb as á vah in 2.6.5.

[2.7.3^c: áti gāhemahi dvīṣaḥ: 3.27.3^c, áti dvéṣāṁsi tarema.]

2.7.4^a (Somāhuti Bhārgava ; to Agni)

çúciḥ pāvaka vándyó 'gne brhád ví rocase,
tvám ghṛtébhir áhutaḥ.

7.15.10^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)

ṭagní rákṣāṁsi sedhati, çukráçocir ámartyaḥ,
çúciḥ pāvaká íḍyaḥ.

cf. 1.79.12^b

Cf. agnīḥ pāvaká íḍyaḥ, 3.27.4^b.

[2.8.5^b, agním uktháni vāvṛdhuḥ: 8.6.35^a; 95.6^b, índram uktháni, &c.]

2.8.5^c (Gr̥tsamada ; to Agni)

átrim ánu svarájyam ṭagním uktháni vāvṛdhuḥ,
víçvā ádhi çriyo dadhe.

cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others ; to Agni)

tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva,

kṛṣṇā rūpāṇy ārjunā ví vo máde víçvā ádhi çríyo dhise vívakṣase.

10.127.1^c (Kuçika Saubhara, or Ratri Bhāradvāji ; Rātristavaḥ)

rātrī vy ākhyad āyatī purutrā devy ākṣābhiḥ,

víçvā ádhi çríyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5^a, saptó ádhi çríyo dhire.

2.8.6^{c+d} (Gr̥tsamada ; to Agni)

agnér indrasya sómasya devānām ūtibhir vayām,

áriṣyantaḥ sacemahy abhí ṣyāma pṛtanyatāḥ.

8.25.11^c (Viçvamanas Vāiyaçva ; to Viçve Devāḥ)

té no nāvām uruṣyata dívā náktan sudānavaḥ,

áriṣyanto ní pāyūbhiḥ sacemahi.

9.35.3^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)

tvāyā vīreṇa vīravo 'bhí ṣyāma pṛtanyatāḥ,

kṣārā ṇo abhí váryam.

Cf. sāsahyāma pṛtanyatāḥ, under 1.8.4.

2.11.2^b (Gr̥tsamada ; to Indra)

sr̥jó mahír indra yá ápinvaḥ páriṣṭhitā áhinā çūra pūrvīḥ,

ámartyaṁ cid dāsāṁ mányamānam ávābhīnad uktháir vāvṛdhānāḥ.

7.21.3^b (Vasiṣṭha Māitrāvaruṇi ; to Indra)

tvám indra sr̥ávitavā ápās kaḥ páriṣṭhitā áhinā çūra pūrvīḥ,

tvád vāvakre rathyò na dhénā réjante víçvā kṛtrimāṇi bhīṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
Cf. Geldner, Ved. Stud. iii. 37, 45, 125 ; Oldenberg, Vedaforschung, p. 97.

2.11.4^d, 5^a (Gr̥tsamada ; to Indra)

çubhrām nú te çuṣmaṁ vardháyantaḥ çubhrām vājraṁ bāhvór dādhanāḥ,

çubhrás tvám indra vāvṛdhānó asmé dāsīr víçaḥ sūryeṇa sahyāḥ.

gūhā hitām gūhyaṁ gūlhām apsv ápr̥v̥taṁ mayīnaṁ kṣiyāntam,

utó apó dyām tastabhvānsam áhann áhim çūra vryeṇa.

3.39.6^c (Viçvāmitra ; to Indra)

índro mādhu sám̐bhrtam usriyāyām padvād viveda çaphāvan náme góḥ,

gūhā hitām gūhyaṁ gūlhām apsú háste dadhe dākṣiṇe dākṣiṇāvān.

10.148.2^{b+c} (Pr̥thu Vāinya ; to Indra)

ṛṣvās tvám indra çūra jātó dāsīr víçaḥ sūryeṇa sahyāḥ,

gūhā hitām gūhyaṁ gūlhām apsú bibhṛmāsi prasrávane ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Sāyaṇa. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den insgeheim niedergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75 : 'le Soma caché dans les eaux (dans la nuée).' Sāyaṇa refers the pāda to the demon Kuyava : the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility ; 10.148.2^{cd} would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasrāvaṇa (pitcher?)'. In 3.39.6 Sāyaṇa still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under hāste ; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that guhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyaṇa contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada ; to Indra)

pībā-pibéd indra çūra sōmañ mándantu tvā mandínaḥ sutásah, 1.134.2^a
prnāntas te kukṣī vardhayantv itthā sutāḥ pāurā índram āva.

10.22.15^a (Vimada Āindra, or some other ; to Indra)

pībā-pibéd indra çūra sōmañ mā riṣaṇyo vasavāna vásuḥ sán,
utā trāyasva gr̥nató maghóno mahāç ca rāyó revātas kṛdhi naḥ.

10.22.15^c

2.11.11^b, mándantu tvā mandínaḥ sutásah : 1.134.2^a, mándantu tvā mandíno
vāyav índavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada ; to
Indra)

nūnām sá te prāti várañ jaritré duhīyád indra dākṣiṇā maghónī,
çíkṣā stotṛbhyo māti dhag bhāgo no br̥hád vadema vidáthe suvíraḥ.

refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. ii. 107 ; Oldenberg, RV. Noten, p. 196.

[2.12 : 10.121, sundry looser resemblances ; see p. 19, and Oldenberg, Prol.
p. 316, note.]

[2.12.3^a, yó hatvāhim áriṇāt saptá sindhūn : 4.28.1^c ; 10.67.12^c, áhann áhim, &c.]

[2.12.12^a, yāḥ saptáraçmir vṛṣabhás túviṣmān : 4.5.3^b, sahásraretā vṛṣabhás, &c.]

2.12.12^b, avásrjat sártave saptá sindhūn : 1.32.12^d, avásrjaḥ sártave saptá sindhūn.

2.12.14^b (Gr̥tsamada ; to Indra)

yāḥ sunvántam ávati yāḥ pácantañ yāḥ çānsantañ yāḥ çaçamānām ūtí,
yasya brāhma vārdhanañ yasya sómo yasyedāñ rādhaḥ sá janāsa índraḥ.

2.20.3^c (The same)

sá no yúvéndro johútraḥ sákhā çivó narām astu pātá,
yāḥ çānsantañ yāḥ çaçamānām ūtí pácantañ ca stuvántam ca prapēsat.

2.12.15^c (Gr̥tsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid vájam dārdarṣi sá kilāsi satyāḥ,
vayám ta indra viçvāha priyāsah ṽsuvírāso vidátham á vadema. § 1.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trātāro devā ádhi vocatā no má no nidrá ṛçata mótá jālpīḥ,
vayám sómasya viçvāha priyāsah ṽsuvírāso vidátham á vadema. § 1.117.25^d

2.12.15^d: 1.117.25^d; 8.48.14^d, *suvírāso vidátham á vadema.*

2.13.2^d–4^d, yás tákr̥ṇoh̥ prathamám sāsý ukthyāḥ.

2.13.9^b (Gr̥tsamada; to Indra)

çatām vā yásya dāça sākām ádya ékasya çruṣṭāu yád dha codám ávitha,
arajjú dāsyūn sám unab dabhítaye suprávyò abhavaḥ sāsý ukthyāḥ.

8.3.12^a (Medhyātithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhíya indra síṣāsataḥ,
çagdhí yáthā rúçaman̐ çyávakam̐ kípam̐ indra právaḥ svāṇaram.

The reason for confronting the two faintly similar pādas of this item is in the parallelism of *codám* and *pāurám*. The word *codá* has been regarded universally as an appellative in the sense of ‘inspiring, promoting’ (Pet. Lexs.; Sāyaṇa, *stotṛñām prerakam̐ yajamānam*¹); or ‘poet’ (Grassmann); or ‘herrscherstab’, or ‘befehl’ (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: ‘Whose (sc. the enemy’s) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhīti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.’ Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)

asmābhyam̐ tād vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,
indra yác citráṁ çravasyá ánu dyūn̐ ṽbrhád vadema vidáthe suvirāḥ. § refrain, 2.1.16^d ff.

2.14.1^a (Gr̥tsamada; to Indra)

ádhvaryavo bháratéन्द्रāya sómam̐ ámatrebhiḥ síncatā mádyam̐ ándhaḥ,
kāmí hí virāḥ sadám̐ asya pítim̐ juhóta vṛṣṇe tād id̐ eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āiluṣa; to Āpaḥ or Aponaptr̥)

ágmann̐ āpa uçatír̐ barhír̐ édám̐ ny adhvaré asadan̐ devayántiḥ,
ádhvaryavaḥ sunutéन्द्रāya sómam̐ ábhūd u vaḥ suçākā devayajyá.

I incline to believe that 2.14.1 is later than 10.13.15 (*sunutá* better than *bhárata*). For the general character of 2.14 cf. Weber, *Sitzungsberichte der Berliner Akademie der Wissenschaften*, 1900, p. 606.

¹ Sāyaṇa has in mind expressions such as *yajamānasya codāu* in 2.30.6, or *yajamānasya coditá* in 1.51.8. The word *pāurá* similarly plays upon the idea ‘liberal’, *purukṣt*, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gr̥tsamada; to Indra)

ádhvaryavo yó apó vavrivāṅsam vṛtrām jaghāṇācānyeva vṛkṣām,
tāsmā etām bharata tadvaçāyaḥ eṣā indro arhati pītīm asya.

2.37.1^c (Gr̥tsamada; to Ṛtus)

māndasva hotrād ānu jósam āndhasó ṛ'dhvaryavaḥ sá pūrṇām vaṣṭy
āsicam,] cf. 2.37.1^b
tāsmā etām bharata tadvaçó dadír hotrād sómam draviṇodaḥ píba
ṛtúbhiḥ.

2.14.10^b (Gr̥tsamada; to Indra)

ádhvaryavaḥ páyasódhar yáthā góḥ sómebhir im̐ pr̥natā bhojám índram,
védahām asya nibhṛtaḥ ma etád dītsantaḥ bhūyo yajatāç ciketa.

6.23.9^b (Bharadvāja; to Indra)

tām vaḥ sakḥayaḥ sām yáthā sūtēṣu sómebhir im̐ pr̥natā bhojám índram,
kuvit tāsmā āsatī no bhārāya ná súṣvim indró 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c: 1.32.3^b, trikadrukeṣv apibat sūtāsya.

2.15.2^c: 1.103.2^a, sá dhārayat pr̥thivīm paprāthac ca.

2.15.2^d–9^d, sómasya tá máda indraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9: see 2.15.10.

2.17.4^a (Gr̥tsamada; to Indra)

ádhā yó víçvā bhúvanābhī majmāneçānakīt prāvayā abhy ávardhata,
ád ródasī jyotiṣā váhnir átanot sívyan támaṅsi dúdhita sām avyayat.

9.110.9^b (Tryaruna and Trasadasyu; to Pavamāna Soma)

ádha yád imé pavamāna ródasī imā ca víçvā bhúvanābhī majmánā,
yūthé ná niṣṭhā vṛṣabhó ví tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . über alle wesen an grösze (du bist)'. The omission of the verb in 9.110.9^b possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p.xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6: see 2.15.10.

22 [H.O.S. 20]

2.18.3^d (Gr̥tsamada; to Indra)

hárī nú kaṁ rátha índrasya yojám áyái súktena vácasā návena,
mó śú tvám átra bahávo hí viprā ní rīraman yájamānāso anyé.

3.35.5^b (Viçvāmitra; to Indra)

má te harí vīṣaṇā vitápr̥sthā ní rīraman yájamānāso anyé,
atyáyāhi çáçvato vayám té 'raṁ sutébhiḥ kṛṇavāma sómāih.

Cf. 10.160.1^{cd}, indra má tvā yájamānāso anyé ni rīraman túbhyam imé sutásah. A characteristic instance of translating a repeated páda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opfer deine Hengste die höckerlosen, goldigen ergötzen'. The close parallel, má vām anyé ní yaman devayántah, 4.44.5^c; 7.69.6^d, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, Preface to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202.

2.18.7^d (Gr̥tsamada; to Indra)

māma bráhmendra yāhy áchā víçvā hárī dhurí dhiṣvā ráthasya,
purutrā hí vihávyo babhúthāsmiñ chūra sávane mādayasva.

7.23.5^d (Vasiṣṭha Maitravaruṇi; to Indra)

té tvā mādā indra mādayantu çuṣmīṇaṁ tuvirádhasaṁ jaritré,
éko devatrā dáyase hí mártān asmiñ chūra sávane mādayasva.

7.29.2^c (The same)

bráhmaṇ vīra bráhmakṛtiṁ juṣāṇò 'rvācīnó háribhir yāhi tūyam,]

asmínn ū śú sávane mādayasvó,pa bráhmāṇi çṛṇava imā naḥ.]

cf. 3.43.3^b
6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. váyo asmiñ sávane mādayasva, 7.92.5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanámo vādhar ádevasya p̥tyóh.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yáh çāṁsantaṁ yáh çaçamānám ūtí.

2.20.5^d (Gr̥tsamada; to Indra)

só āṅgirasāṁ ucáthā jujuṣvān bráhmā tutod índro gātúm iṣṇān,
muṣṇān uṣásah sūryeṇa stavān áçnasya cic chiṇnathat pūrvyāṇi.

6.4.3^d (Bharadvāja Bārhaspatya; to Agni)

dyávo ná yásya panáyanty ábhvaṁ bhāsāṁsi vaste sūryo ná çukráh,
ví yá inóty ajārah pāvako 'çnasya cic chiṇnathat pūrvyāṇi.

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇān muṣṇān see under 1.62.2^c.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Grtsamada; to Indra)

abhibhúve 'bhibhaṅgāya vanvaté 'śālḥāya sáhamānāya vedhāse,
tuvigrāye váhnaye duṣṭáritave satrásāhe náma indráya vocata.

7.46.1^c (Vasiṣṭha; to Rudra)

imā rudráya sthirádhanvane girāḥ kṣiprēsave devāya svadhāvne,
śālḥāya sáhamānāya vedhāse tigmāyudhāya bharatā ṛṇótu naḥ.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīlhūse for vedhāse in its version of 7.46.1^c. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra: there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, indrasya vocam̐ prā kṛtāni vīryā: 1.32.1^a, indrasya nú vīryāni prā vocam.]

2.22.1^d–3^d, sāinaṁ saçcad devó devāṁ satyām indraṁ satyā induḥ.

2.22.4^c, divi pravācyam̐ kṛtām: 1.105.16^b, divi pravācyam̐ kṛtāḥ.

2.23.5^a (Grtsamada; to Brahmanaspati)

ná tám áṅho ná duritām kútaç caná nárātayas titirur ná dvayāvīnaḥ,
viçvā id asmāḍ dhvarāso vi bādhasse yām sugopā rákṣasi brahmanas pate.

8.19.6^c (Sobhari Kāṇva; to Agni)

tásyéd árvanto ranhayanta açávas tásya dyumnítamam̐ yáçāḥ,
ná tám áṅho devákṛtam kútaç caná na mártyakṛtam̐ naçat.

10.126.1^a (Kulmalabarhiṣa Çailūṣi, or Áṅhomuc Vāmadevya; to Viçve Devāḥ)

ná tám áṅho ná duritām dévāso aṣṭa mártyam,
sajóçaso yām aryamā mitró náyanti várūṇo áti dviṣāḥ.

Cf. 7.82.7, ná tám áṅho ná duritāni mártyam.—The pādas lend themselves to the following facile chronological arrangement: surely 10.126.1^a is a truncated form of 2.23.5^a, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms áṅhas and duritā makes it certain that 8.19.6^c is a sophisticated form of 2.35.5^a, because it substitutes devákṛtam for ná duritām.

2.23.8^c (Grtsamada; to Brhaspati)

trātāraṁ tvā tanūnām havāmahé 'vaspartar adhivaktāram asmayūm,
bṛhaspate devanído ní barhaya mā durévā úttaraṁ sumnām ún naçan.

6.61.3^a (Bharadvāja; to Sarasvatī)

sárasvati devanído ní barhaya prajāṁ viçvasya bṛsayasya māyīnaḥ,
utā kṣitibhyo 'vánir avindo viṣām ebhyo asravo vājīnīvati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8: the alliteration bṛhaspate . . . ní bar-

haya marks that composition as primary; cf. 2.23.13, bṛhaspátir ví vavarhā. In 6.61 Sarasvatī is assimilated to Bṛhaspati in an especial degree: in st. 3, as dhinām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Bṛhaspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Panis. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

2.23.10^c, mā no duḥṣāṁso abhidipsúr iṣata: 1.23.9^c; 7.94.7^c, mā no duḥṣāṁsa iṣata; 10.25.7^d, mā no duḥṣāṁsa iṣatā vívaksase.

2.23.11^c, ási satyá ṛṇayá brahmaṇas pate: 1.87.4^c, ási satyá ṛṇayá vānedyah.

[2.23.15^d, tát asmásu dráviṇaṁ dhehi citrám: 10.37.10^d, tát sūrya dráviṇaṁ, &c.]

2.23.19^{cd} = 2.24.16^{cd} (Gṛtsamada; to Brahmanaspati)

bráhmanas pate tvám asyá yantá súktásya bodhi tánayaṁ ca jinva,
víḡvaṁ tát bhadráṁ yád ávanti devá ṽbṛhád vadema vidátthe suvírāḥ.]
☞ refrain, 2.1.16^d ff.

2.35.15^{cd} (Gṛtsamada; to Aponaptar)

áyānsam agne suksitím jánāyáyānsam u maghávadbhyaḥ suvṛktím,
víḡvaṁ tát bhadráṁ yád ávanti devá ṽbṛhád vadema vidátthe su-
vírāḥ.]
☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^d–5^d, yám-yaṁ yújam kṛṇuté bráhmanas pátiḥ.

[2.25.4^b, sá sátvabhiḥ prathamó góṣu gachati: 1.83.1^a, áḡvāvati prathamó, &c.]
Cf. 9.86.12.

2.25.5^b (Gṛtsamada; to Brahmanaspati)

tásmā íd víḡve dhunayanta síndhavó 'chidrā ḡarma dadhire purúṇi,
devānām sumné subhágah sá edhate ṽyám-yaṁ yújam kṛṇuté bráhmanas pátiḥ.]
☞ refrain, 2.25.1^d–5^d

3.15.5^a (Utkīla Kātya; to Agni)

áchidrā ḡarma jaritah purúṇi devān áchā dídyānah sumedháh,
rátho ná sásnir abhí vakṣi vūjam ágne tvám ródasi nah suméke.

For 3.15.5 see Geldner, Ved. Stud. i. 160; Oldenberg, SBE. xlv. 223.

2.26.2^b (Gṛtsamada; to Brahmanaspati)

yájasva víra prá vihi manāyató bhadráṁ mánah kṛṇuṣva vṛtratúrye,
haviṣ kṛṇuṣva subhágó yáthāsasi ṽbráhmanas páter áva á vṛṇīmahe.]
☞ cf. 2.26.2^d

8.19.20^a (Sobhari Kāṇva; to Agni)

bhadráṁ mánah kṛṇuṣva vṛtratúrye yénā samátsu sāsáhah,
áva sthirá tanuhi bhūri ḡardhatām vānema te abhiṣtibhiḥ.

An interesting study in translations of repeated pādas :—

- { Grassmann, i. 33, ad 2.26.2^b: 'mache tüchtig deinen Geist zur Feindesschlacht.'
- { Grassmann, i. 424, ad 8.19.20^a: 'im Feindeskampfe mache heilvoll deinen Muth.'
- { Ludwig, 728, ad 2.26.2^b: 'fass guten mut zur bekämpfung der feinde.'
- { Ludwig, 401, ad 8.19.20^a: 'betätigte beglückenden sinn bei der Vṛtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression sthirām mānaḥ kṛ, 5.30.4; 10.117.2.

[2.26.2^d, brāhmaṇas pāter āva ā vṛṇīmahe: 10.35.2^a, divāsprthivyor āva, &c.]

2.26.3^b, sā putrāir vājāṃ bharate dhānā nṛbhiḥ: 1.64.13^c, ārvadbhir vājāṃ, &c.;
10.147.4^d, makṣū sā vājāṃ, &c.

2.27.2^b, mitrō aryamā vāruṇo juṣanta: 7.64.1^d, rājā suksātrō vāruṇo juṣanta.]

[2.27.4^b, devā viçvasya bhūvanasya gopāḥ: 1.164.21^c, inō viçvasya, &c.]

2.27.7^c (Kūrma Ḡṛtsamada, or Ḡṛtsamada; to Ādityas)

pīpartu no āditi rājaputrāti dvēṣānsy aryamā sugēbhiḥ,

bṛhān mitrāsya vāruṇasya çārmōpa syāma puruvīrā āriṣṭaḥ.

10.10.6^c (Yami Vaivasvatī; Saṃvāda)

kō asyā veda prathamasyāhnaḥ kā m dadarça kā ihā prā vocat,

bṛhān mitrāsya vāruṇasya dhāma kād u brava āhano vicyā nṛn.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, Gurupūjākāumudī, p. 22; v. Schroeder, *Mysterium und Mimus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kūrma Ḡṛtsamada, or Ḡṛtsamada; to Ādityas)

trī rocanā divyā dhārayanta hiranyāyāḥ çucayo dhārapūtāḥ,

āsvapnajo animiṣā ādabdhā uruçānsā rjāve mārtyāya.

5.29.1^b (Gauriviti Çaktya; to Indra)

try aryamā mānuṣo devātātā trī rocanā divyā dhārayanta,

ārcanti tvā marutaḥ pūtādakṣās tvām eṣām řṣir indrāsi dhīraḥ.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, *RV. Noten*, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of aryamā in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (řṣir dhīraḥ), and by means of the sacrifice of Manu (mānuṣo devātātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamā calls up the particular expression trī rocanā divyā dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamā grammatically into the position of a plural ekaçeṣa, or an elliptical σχῆμα καθ' ὅλον καὶ μέρος; cf. arīr = aryō, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamā), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kūrma Gārtsamada, or Gṛtsamada; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣve Devāḥ)

māhām maghóno varuṇa priyásya bhūridāvna á vidaṁ ḡnam āpéh,
mā rāyó rājan suyámād áva sthām [bṛhád vadema vidáthe suvírāḥ.]
d : refrain, 2.1.16^d ff.

2.28.1^b (Kūrma Gārtsamada, or Gṛtsamada; to Varuṇa)

idám kavér ādityásya svarújo víḡvāni sánty abhy āstu mahná,
āti yó mandró yajāthāya devāḥ sukīrtīm bhikṣe vāruṇasya bhūreḥ.

8.100.4^b (Indra; to Indra)

ayám asmi jaritaḥ páḡya mehá víḡvā jātāny abhy āsmi mahná,
ṛtásya mā pradiḡo vardhayanty ādardiró bhúvanā dardarīmi.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25.5^d; 8.88.4^b.

[2.28.3^c, yūyám naḥ putrá aditer adabdhāḥ: 7.60.5^d, ḡgmāsah putrá áditer
ádabdhāḥ.]

2.28.11: see 2.27.17.

[2.29.2^b, yūyám dvéṣāṇsi sanutár yuyota: 10.100.9^b, víḡvā dvéṣāṇsi, &c.]

2.29.7: see 2.27.17.

2.31.1^b (Gṛtsamada; to Viṣve Devāḥ)

asmākam mitrāvaruṇāvataṁ rátham ādityái rudráir vásubhiḥ sacābhúvā,
prá yád váyo ná páptan vásmanas pári ḡravasyávo hṡivanto vanarṡadaḥ.

8.35.1^b (Ḣyāvāḡva Ātreya; to Aḡvins)

agnínéndreṇa vāruṇena viṡṇunādityái rudráir vásubhiḥ sacābhúvā,

[sajóṡasā uṡásā súryeṇa ca] [sóman pibataṁ aḡvinā.]

c : refrain, 8.35.1^c–21^c; d : refrain, 8.35.1^d–3^d

2.33.2^c (Gṛtsamada; to Rudra)

tvádattebhī rudra ḡántamebhiḥ ḡatām hímā aḡya bheṡajébhiḥ,
vy āsmád dvéṡo vitarām vy áṅho vy ámivāḡ cātayasvā viṡucīḥ.

6.44.16^d (Ḣamyu Bārhaspatya; to Indra)

idám tyát pátram indrapānam índrasya priyám amítam apāyi,
mátsad yáthā sāumanasāya devām vy āsmád dvéṡo yuyávad vy áṅhaḥ.

For 2.33.2^{cd} cf. 6.74.2^{ab}.

2.33.14^a (Gṛtsamada; to Rudra)

pári ṇo hetí rudrásya vṛjyāḥ pári tveṡásya durmatír mahí ḡāt,
áva sthirā maghāvadbhyas tanuṡva [mídḡvas tokáya tánayāya mṛḡa.] I.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ sūyāvasaṁ riçāntīḥ çuddhā apāḥ suprapāṇé pibantīḥ,
[mā va stenā içata mágḥaçaṁsaḥ] pári vo hetí rudrásya vṛjyāḥ.

§ 2.4.2.3^c

7.84.2^c (Vasiṣṭha ; to Indra and Varuna)

yuvó raṣṭrāṁ bṛhád invati dyāur yāu setṛbhīr arajjúbhiḥ sinthāḥ,
pári no hélo várūṇasya vṛjyā urūṁ na índraḥ kṛṇavad u lokām.

The repeated pāda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pari ṇo rudrasya hetir vṛṇaktu. We need not assume really conscious imitation of one another on the part of the two types pári hetīḥ and pári hélaḥ. Yet I believe that pári hetīḥ preceded pári hélaḥ ; cf. the opening paragraphs of Part 2, chapter 4.—The expression áva sthirā maghāvadbhyas tanuṣva means ‘loosen the strung bows that are directed against our patrons’ (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14^d, mīdhvas tokāya tánayāya mṛla : 1.114.6^d, tmāne tokāya tánayāya mṛla.

2.34.4^c (Gr̥tsamada ; to Maruts)

prkṣé tá viçvā bhūvanā vavakṣire mitráya vā sádām ā jirádānavah,
pṛṣadaçvāso anavabhrárādhasa ṛjipyāso ná vayúṇeṣu dhūrṣadaḥ.

3.26.6^c (Viçvāmitra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastibhir agnér bhāmaṁ marútām ója
Imahe,
pṛṣadaçvāso anavabhrárādhaso gántaro yajñām vidátheṣu dhírāḥ.

For sundry points in 2.34.6 see Pischel, Ved. Stud. i. 301 ; Max Müller, SBE. xxxii. 302 ; Ludwig, Ueber Methode, p. 30 ; Oldenberg, RV. Noten, p. 216. For 3.26.6, Max Müller, ibid. 299 ; Geldner, Ved. Stud. iii. 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gr̥tsamada ; to Maruts)

tán vo mahó marúta evayāvno viṣṇor eṣásya prabhṛthé havāmahe,
hiraṇyavarṇān kakuhān yatásruco brahmaṇyántaḥ çāṁsyaṁ rādha imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyá devásya mīlhuṣo vayá viṣṇor eṣásya prabhṛthé havírbhiḥ,
vidé hí rudró rudríyaṁ mahitvām yāsiṣtām vartír açvināv írāvat.

The meaning of the repeated pāda is obscure. Ludwig, 685, to 2.34.11, renders prabhṛthé by ‘hervorbringung’ ; the same author, 224, to 7.40.5, by ‘darbringung’. Very different effects. Grassmann also renders the pādas divergently. See Bergaigne, ii. 419 ; Max Müller, SBE. xxxii. 296, 306.

[2.35.2^d, viçvāny aryó bhūvanā jajāna : 2.40.5^a, viçvāny anyó bhūvanā jajāna ;
10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe.]

[2.35.9^b, jihmánām ūrdhvó vidyútām vásānaḥ : 1.95.5^b, jihmánām ūrdhvāḥ
svayáçā upāsthe.]

2.35.12^b (Gr̥tsamada; to Aponaptr̥)

asmāi bahūnām avamāya sākhye yajñāir vidhema nāmasā havirbhiḥ,
sām sānu mārjmi didhiṣāmi bilmāir dādhamy annāiḥ pāri vanda ṛgbhiḥ.

4.50.6^b (Vāmadeva; to Bṛhaspati)

evā pitré viṣvādevāya viṣṇe yajñāir vidhema nāmasā havirbhiḥ,
bṛhaspate suprajā virāvanto [vayām syāma pātayo rayiṇām.] 4.50.6^d

[2.35.14^a, asmīn padé paramé tasthivānsam : 1.72.4^d, agnīm padé, &c.]

2.35.15^{ed}: 2.23.19^{ed} = 2.24.16^{ed}, viṣvaṁ tād bhadraṁ yād āvanti devā bṛhād
vadema vidátthe suvīrāḥ.

[2.36.4^a, á vakṣi devān ihā vipra yáksi ca : 5.26.1^c; 6.16.2^c; 8.102.16^c, á devān
vakṣi yáksi ca.]

2.36.5^c (Gr̥tsamada; to Ṛtus)

eṣā syā te tanvò nṛṇṇavārdhanaḥ sáha ójah pradīvi bāhvór hitāḥ,
túbhyaṁ sutó maghavan túbhyaṁ ábhṛtas tvám asya brāhmaṇād á trpát piba.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura; to Indra)

idām havir maghavan túbhyaṁ rātām prāti samrāḥ áhrṇāno ṛgbhāya,
túbhyaṁ sutó maghavan túbhyaṁ pakvò 'ddhīndra piba ca prāsthitasya.

2.36.6^a (Gr̥tsamada; to Ṛtus)

juṣéthām yajñām bódhataṁ hávasya me sattó hótā nividaḥ pūrvyā ānu,
áchā rájānā náma ety āvītaṁ praçāstrād á pibataṁ somyām mādhu.

8.35.4^a (Çyāvāçva Ātreya; to Açvins)

juṣéthām yajñām bódhataṁ hávasya me viṣvehā devāu sávanāva
gachataṁ,

[sajósasā uśásā súryeṇa céṣam no voḷham açvinā.]

4.35.1^c: refrain, 8.35.1^c–2^c; d: refrain, 8.35.4^d–6^d

For 2.36.6 cf. Hillebrandt, Ved. Myth. iii. 147 ff.; Geldner, Ved. Stud. ii. 145, note.

[2.37.1^b, ádhvaryavaḥ sá pūrṇām vaṣṭy āsīcam : 7.16.11^b, pūrṇām vivaṣṭy āsīcam.]

Both pādas apply technically to Agni Draviṇodas.

2.37.1^c, tásmā etām bharata tadvaçó dadīḥ : 2.14.2^c, tásmā etām bharata tadvaçāya.

2.38.1^a (Gr̥tsamada; to Savitar)

úd u ṣyā devāḥ savitā savāya çaçvattamām tādapā váhnir asthāt,
nūnām devébhyo ví hí dhāti rátnam áthābhajad vītihotraṁ svastáu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u syá deváh savitá hiraṇyáyā bāhú ayaṅsta sávanāya sukrátuh,
ghṛtēna pāṇí abhí pruşṇute makhó yuvā sudákṣo rájaso vidharmaṇi.

6.71.4^a (Bharadvāja ; to Savitar)

úd u syá deváh savitá dāmūnā hiraṇyapāṇiḥ pratidoṣám asthāt,
áyohanur yajató mandrájihva á dāçúṣe suvati bhūri vāmām.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u syá deváh savitá yayāma ṛ hiraṇyáyīm amátim yām áçiret,
nūnām bhágo hávyo mānuṣebhir ví yó rátnā purūvásur dádhati.

[2.38.4^d, arámatiḥ savitá devá ágāt : 1.35.8^c, hiraṇyaksáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyaṁ tát divó adbhyáh pṛthivyás tváyā dattám kámyaṁ rádha á gāt,
çám yát stotṛbhya āpáye bhávāty uruçánsāya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitravaruṇi ; to Agni)

idám vácaḥ çatasáh sámsahasram úd agnáye janīṣiṣṭha dvibárhāḥ,
çám yát stotṛbhya āpáye bhávāti dyumád amivacátanam rakṣohá.

2.39.8^a, etáni vām açvinā várdhanāni : 1.117.25^a, etáni vām açvinā vīryāni.

[2.40.1^b, jánana divó jánana pṛthivyáh : 8.36.4^a, janitá divó janitá pṛthivyáh.]

2.40.1^d (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣanā jánana rayṇām ṛ jánana divó jánana pṛthivyáh, cf. 2.40.1^b
játáu víçvasya bhúvanasya gopáu devá akṛṇvann amṛtasya nábbhim.

3.17.4^d (Kata Vāiçvāmītra ; to Agni)

agnīm sudītīm sudṛçam gr̥nānto namasyāmas tvédyam jātavedaḥ,
tvām dūtām aratīm havyavāham devá akṛṇvann amṛtasya nábbhim.

Possibly the expression amṛtasya nábbhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4.

2.40.2^c, ābhyám índraḥ pakvám āmāsv antáh : 6.72.4^a, índrasomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, víçvāny anyó bhúvanā jajāna : 2.35.2^d, víçvāny anyó bhúvanā jajāna :
10.85.18^c, víçvāny anyó bhúvanābhicāṣṭe.]

2.40.5^c (Gr̥tsamada ; to Soma and Pūṣan)

ṛ víçvāny anyó bhúvanā jajāna, víçvam anyó abhicāksāna eti, cf. 2.35.2^d
sómāpūṣanāv ávataṁ dhīyaṁ me yuvābhyām víçvāḥ pītanā jayema.

6.52.16^a (R̥jigvan Bhāradvāja; to Viçve Devāḥ, here Agni and Parjanya)
 āgnīparjanyaṽ āvataṁ dhiyaṁ me 'smīn hāve suhāvā suṣṭutīm naḥ,
 iḷām anyó janāyad gārbham anyāḥ prajāvatīr iṣa ā dhattam asmé.

[2.40.6^c, āvatu devy āditir anarvā: 7.40.4^c, suhāvā devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gr̥tsamada; to Vāyu)
 niyútvan vāyav ā gahy ayāṁ çukró ayāmi te,
 gāntāsi sunvató gṛhām.

4.47.1^a (Vāmadeva; to Vāyu)
 vāyo çukró ayāmi te mādho āgrāṁ diviṣṭiṣu,
 ā yāhi sómapitaye spārḥó deva niyútvatā.
 8.101.9^d (Jamadagni Bhārgava; to Vāyu)
 ā no yajñāṁ diviṣpṛçāṁ vāyo yāhi sumānmabhiḥ,
 antāḥ pavitra upāri çṛṇānò 'yāṁ çukró ayāmi te.

2.41.4^b: 1.47.1^b, sutāḥ sóma ṛtāvṛdhā.

2.41.6^a: 1.136.1^d, tā samrājā gṛtāsuti.

2.41.6^b: 1.136.3^e, ādityā dānunas patī.

2.41.8^{a+c} (Gr̥tsamada; to Açvins)
 ná yāt páro nāntara ādadhārṣad viṣaṇvasū,
 duḥçāṁso mārtyo ripūḥ.

6.63.2^d (Bharadvāja; to Açvins)
 āraṁ me gantaṁ hāvanāyāsmāi gṛṇānā yāthā pibātho āndhaḥ,
 pāri ha tyād vartīr yātho riṣó ná yāt páro nāntaras tuturyāt.
 8.18.14^b (Irimbiṭhi Kāṇva; to Indra)
 sām ít tām aghām açnavad duḥçāṁsaṁ mārtyaṁ ripúm,
 yó asmatrá durhāṇāvān úpa dvayúḥ.

2.41.13^a = 6.52.7^a: 1.3.7^b, viçve devāsa ā gata.

2.41.13^b (Gr̥tsamada; to Viçve Devāḥ) =

6.52.7^b (R̥jigvan Bhāradvāja; to Viçve Devāḥ)
 1 viçve devāsa ā gata 1 çṛṇutā ma imāṁ hāvam, 1.3.7^b
 édāṁ barhīr ní ṣidata.
 8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Açvins)
 ihā gataṁ viṣaṇvasū çṛṇutāṁ ma imāṁ hāvam,
 1 ānti ṣād bhūtu vām āvaḥ 1 refrain, 8.73.1^c–18^c

Cf. imāṁ me çṛṇutāṁ hāvam, 8.85.2^b, and imāṁ naḥ çṛṇavad dhāvam, under 8.43.22^c.

2.41.15 = 1.23.8.

2.41.16^c, apraçastá iva smasi : 1.29.1^b, anāçastá iva smási.

2.41.20^b : 1.142.8^d, sidhrám adyá divispřcam ; 5.13.2^b, sidhrám adyá divispřcaḥ.

2.42.3^c (Gr̥tsamada ; Adhvani vāçyamānasya çakuntasya stutiḥ)

áva kranda dakṣīnató gṛhāṇāṁ suman̄gálo bhadravādī çakunte,

mā na stená içata mágghāçāṁso ṽbrhád vadema vidátthe suvīraḥ.]

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ sūyávasaṁ riçántīḥ çuddhā apāḥ suprapāṇé pibantīḥ,

mā va stená içata mágghāçāṁsaḥ ṽpári vo hetī rudrásya vrjyāḥ.]

☞ 2.33.14^a

Cf. mā no duḥçāṁsa içata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, krátum punānāḥ kavibhiḥ pavitrāḥ : 3.3.1.16^c, mādhvah punānāḥ, &c.]

3.1.13^a : 1.164.52^b, apām gārbham darçatām oṣadhīnām.

3.1.15^d (Viçvāmitra Gāthina ; to Agni)

īḷe ca tvā yājamāno havīrbhir īḷe sakhitvām sumatīm nikāmaḥ,
devāir āvo mimihī sām jaritré rákṣā ca no dāmyebhir ānikāiḥ.

3.54.1^c (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,
here Agni)

imām mahé vidathyāya çūśām çāçvat kṛtvā īdyāya prā jabhruḥ,
çṛṇótu no dāmyebhir ānikāiḥ çṛṇótv agnir divyāir ājasrah.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : ‘und schütze uns durch häusliches Erglänzen’; and ‘es hör’ uns Agni mit des Hauses Feuern’. Ludwig, 303, ad 3.1.15, ‘behüt’ uns mit deinen hausliebenden [vilen] antlitzen’; and, 200, ad 3.54.1, ‘er erhöere uns mit seinen hausfreundlichen angesichtern’. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests ‘ses formes domestiques’ for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because ‘hearing with domestic forms’ is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, ‘protect us with thy several faces (which thou showest as house-fire)’. A bolder poet treats the idea more secondarily, to wit, ‘hear us with thy faces’, i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlv. 221.

3.1.19^{ab} (Viçvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saraṇyān,
asmé rayīm bahulām sāmtarutram suvācam bhāgām yaçāsam kṛdhī naḥ.

3.3.1.18^{cd} (Kuçika Āiçrathi, or Viçvāmitra ; to Indra)

pātir bhava vṛtrahan sūnītānām girām viçvāyur vṛṣabhó vayodhāḥ,
ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saraṇyān.

4.32.1^c (Vāmadeva ; to Indra)

ā tú na indra vṛtrahann asmākam ardhām ā gahi,
mahān mahībhir ūtibhiḥ.

3.1.20^{c+d} (Viçvāmitra Gāthina ; to Agni)

etā ta agne jānimā sánāni prā pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sávanā kṛtémā jānmañ-janman níhito jātávedāḥ.

3.30.2^c (Viçvāmitra ; to Indra)
 ná te dūrē paramā cid rájaṁsy á tú prá yāhi harivo háribhyām,
 sthirāya vṛṣṇe sávanā kṛtémā yuktā grāvāṇaḥ samidhāné agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{cd}.

3.1.21^a: 3.1.20^d, jánmañ-janman nihito jātāvedāḥ.

3.1.21^{cd} (Viçvāmitra Gāthina ; to Agni)

ḷjánmañ-janman nihito jātāvedā, viçvāmitrebhir idhyate ájasraḥ, 3.1.20^d
 tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasé syāma.

3.59.4^{cd} (Viçvāmitra ; to Mitra)
 ayām mitró namasyāḥ suçévo rája suksatró ajanīṣṭa vedhāḥ,
 tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasé syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =
 10.131.7^{ab} (Sukīrti Kākṣivata ; to Indra)
 tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasé syāma,
 ḷsá sutrāmā svāvān indro asmé ārāc cid dvéṣaḥ sanutár yuyotu. 6.47.13^{cd}

10.14.6^{cd} (Yama Vāivasvata ; Liṅgoktadevatāḥ)
 āṅgirasō naḥ pitáro nāvagvā átharvāṇo bhṛgavaḥ somyāsāḥ,
 téṣāṁ vayām sumatāu yajñīyānām āpi bhadre sāumanasé syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmitra Gāthina ; to Agni)

imām yajñām sahasāvan tvām no devatrā dhehi sukrato rārāṇaḥ,
 prá yaṁsi hotar brhatīr īṣo nó 'gne máhi dráviṇam á yajasva.

10.80.7^d (Agni Sāucika, or Agni Vāiçvānara ; to Agni)
 agnáye bráhma ṛbhāvas tataksur agníṁ mahām avocāmā suvr̥ktīm,
 ágne práva jaritāraṁ yaviṣṭhāgne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmitra Gāthina ; to Agni) = 3.15.7 (Utkīla
 Kātya ; to Agni) = 3.22.5 (Gāthin Kāucika ; to Agni) = 3.23.5
 (Devagravas Bhārata, and Devavāta Bhārata ; to Agni)

iḷām agne purudāsāṁ sanīm góḥ ṇaṇvattamām hávamānāya sādha,
 syān naḥ sūnūs tánayo vijāvágne sá te sumatír bhūtv asmé.

3.2.2^c (Viçvāmitra Gāthina ; to Agni)

sá rocayaj janúṣā ródasī ubhé sá mātṛór abhavat putrá ídyāḥ,
 havyavāḷ agnir ajáraḥ cānohito dulābho viçām átithir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)
 havyavāḷ agnir ajáraḥ pitá no vibhūr vibhāvā sudṛṇiko asmé,
 sugārhapatyāḥ sām īṣo didthy ḷasmadryāk sām mimihi ṇrāvāṁsi. 3.54.22^b

The two hymns correspond also in 3.2.10^c = 5.4.3^a.

3.2.5^a (Viṣvāmitra Gāthina; to Agni)

**agnīm sumnāya dadhire puró jánā vājaçravasam ihá vṛktábarhiṣaḥ,
yatásrucaḥ surúcam viṣvādevyaṁ rudrám yajñánām sádhadiṣṭim apásam.**

10.140.6^b (Agni Pāvaka; to Agni)

**ṛtāvānaṁ mahiṣám viṣvadarçatam agnīm sumnāya dadhire puró jánāḥ,
çrútkarṇaṁ sapráthastamaṁ tvā giráḥ dāivyaṁ mānuṣā yugá. 1.45.7^c**

We render 3:2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlv. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established).' The second hemistich is anacoluthic; the change of person in the phrase tvā girá limps along late in the stanza; moreover tvā girá is almost certainly an appendage to the third pāda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viṣvāmitra Gāthina; to Vaiṣvānara)

**namasyāta havyádātīm svadhvarám duvasyāta dāmyaṁ jātāvedasam,
rathír ṛtasya bṛhāto vicarṣaṇir agnir devānām abhavat puróhitaḥ.**

10.110.11^b (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpriyaḥ)

**sadyó jató vy āmimita yajñām agnir devānām abhavat purogāḥ,
asyá hótuh pradīçy ṛtasya vāci svāhākṛtaṁ havir adantu devāḥ.**

10.150.4^a (Mṛṇika Vasiṣṭha; to Agni)

**agnir devó devānam abhavat puróhito 'gnīm manuṣyā ṛṣayaḥ sām idhire,
agnīm mahó dhānasātāv ahám huve mṛṇikām dhānasātaye.**

The pāda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

3.2.10^a (Viṣvāmitra Gāthina; to Vaiṣvānara)

**viçám kavīm viçpátīm mānuṣir iṣaḥ sām sīm akr̥ṇvan svádhitīm ná téjase
sá udvāto nivāto yāti véviṣat sá gárbbham eṣū bhúvaneṣu didharat.**

5.4.3^a (Vasuçruta Ātreya; to Agni)

**viçám kavīm viçpátīm mānuṣiṇām çúciṁ pāvakām ghr̥tāpr̥ṣṭham agnīm
ní hótāraṁ viçvavidāṁ dadhidhve sá devēsu vanate váryāni.**

6.1.8^a (Bharadvāja Bārhaspatya; to Agni)

**viçám kavīm viçpátīm çáçvatīnām nitóçanam vṛṣabhám carṣaṇīnām,
prétiṣaṇim iṣāyantam pāvakām rájantam agnīm yajatām rayīnām.**

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mānuṣir iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the pāda 3.2.2^c = 5.4.2^a.

3.2.11^c (Viçvāmitra Gāthina ; to Vaiçvānara)

sá jinvate jathāreṣu prajāññivān vṛṣā citreṣu nānadan ná sinhāḥ,
vāiçvānarāḥ pṛthupājā ámartyo vásu rātnā dāyamāno ví dāçúṣe.

3.2.7^a (Viçvāmitra ; to Agni)

pṛthupājā ámartyo ghṛtānirṇik svāhutaḥ,
agnir yajñāsya havyavāt.

3.4.6^c, yāthā no mitró váruṇo jújoṣat : 1.43.3^a, yāthā no mitró váruṇaḥ.

3.4.7 = 3.7.8 (Viçvāmitra Gāthina ; Āpra, here Daīvyā Hotārā)

ḍáivya hotārā prathamā ny řñje, saptá pṛkṣāsah svadhāyā madanti,
ṛtām çānsanta ṛtām ít tá āhur ānu vratām vratapā dīdhyānāḥ. 2.3.7^a

3.4.7^a = 3.7.8^a, dáivya hotārā prathamā ny řñje : 2.3.7^a, dáivya hotārā prathamā
viduṣtarā ; 10.66.13^a, dáivya hotārā prathamā puróhita ; 10.110.7^a,
dáivya hotārā prathamā suvācā.

3.4.8 (Viçvāmitra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tisro Devīḥ)
á bhāratī bhāratībhiḥ sajóṣā ilā devāir manuṣyēbhir agnīḥ,
sārasvatī sārasvatēbhir arvāk tisró devir barhír édām sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmitra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tvaṣṭar)
tán nas turīpam ádha poṣayitnú déva tvaṣṭar ví rāraṇāḥ syasva,
yáto vīrāḥ karmaṇyāḥ sudákṣo yuktágrāvā jáyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

3.4.10 (Viçvāmitra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Vanaspati)
vánaspaté 'va srjópa devān agnir haviḥ çamitā sūdayāti,
séd u hótā satyátaro yajāti yāthā devānām jánimāni véda.

Cf. for the first distich 2.3.10^{ab}.

3.4.11^{b+d} (Viçvāmitra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Agni)
á yāhy agne samidhānó arvān indreṇa devāiḥ sarátham turébhiḥ,
barhír na āstām áditīḥ suputrā svāhā devā amṛtā mādayantām.
5.11.2^c (Sutamābhara Ātreya ; to Agni)
ḍyajñāsya ketúm prathamām puróhitam, agním náras trisadhasthé sám
idhire, 5.11.2^a
indreṇa devāiḥ sarátham sá barhíṣi sídan ní hótā yajáthāya sukrātuḥ.
10.15.10^b (Çāṅkha Yāmāyana ; to the Fathers)
yé satyáso havirádo haviṣpā indreṇa devāiḥ sarátham dādhanāḥ,
ágne yāhi sahásram devavandāiḥ páraḥ pūrvāiḥ pitṛbhir gharmaśadbhiḥ.

10.70.11^d (Sumitra Bādhryaṣva ; Āpra, here Agni)
 āgne vaha vāruṇam iṣṭāye na indraṁ divo marūto antāriksāt,
 sīdantu barhīr viṣva ā yājatraḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādaḥ, haviṣpāḥ, gharmāsadaḥ, also perhaps pārāḥ and pūrvāḥ, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, Ved. Myth. iii. 414.—For 3.4.11^d cf. 10.16.8^d, tāsmin devā amṛtā mādayante.

[3.5.4^a, mitrō agnīr bhavati yāt sāmiddhaḥ : 5.3.1^d, tvām mitrō bhavasi yāt, &c.]
 Cf. 3.18.5^b.

3.5.4^b (Viṣvāmitra Gāthina ; to Agni)
 mitrō agnīr bhavati yāt sāmiddho, mitrō hótā vāruṇo jātāvedāḥ, cf. 3.5.4^a
 mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sīndhūnām utā pārvatānām.

10.83.2^b (Manyu Tāpasa ; to Manyu)
 manyūr indro manyūr evāsa devō manyūr hótā vāruṇo jātāvedāḥ,
 manyūm viṣva ilate mānuṣīr yāḥ pāhī no manyo tāpasā sajoṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda. Cf. under 10.45.2.

3.5.5^a (Viṣvāmitra Gāthina ; to Agni)
 pāti priyām rūpō āgram padām vēḥ pāti yāhvāc cāraṇam sūryasya,
 pāti nābhā saptāṅṛṣaṇam agnīḥ pāti devānām upamādam ṛṣvāḥ.

4.5.8^d (Vāmadeva Gāutama ; to Vaiṣvānara)
 pravācyaṁ vācasah kim me asyā gūhā hitām ūpa niṇig vadanti,
 yād usriyāṇām āpa vār iva vrān pāti priyām rūpō āgram padām vēḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions āgre rūpā ārupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāñca padāni rūpō ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that rūpō in 3.5.5 is a slip for rūpō on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With rūpō changed to rūpō in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu ; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noten, pp. 227, 271. Cf. also Roth, Nirukta, 6.17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devō vayūnāni vidvān : 1.189.1^b, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmitra Gāthina ; to Agni)
 ā ródasī aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,
 divāc cid agne mahinā pṛthivyā vacyāntām te vāhnayaḥ saptājihvāḥ.

4.18.5^d (Sāṁvāda Indrāditi vāmadevānām)
 avadyām iva mānyamānā gūhākar indram mātā vīryeṇa nyiṣṭam,
 āthód asthāt svayām ātkam vāsāna ā ródasī aprṇā jāyamānaḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi ; to Vaiçvānara)
 tvām agne çociṣā çocucāna ā ródasī aprṇā jāyamānaḥ,
 tvām devān abhiçaster amuñco vaiçvānara jātavedo mahitvā.
 10.45.6^b (Vatsapri Bhālandana ; to Agni)
 viçvasya ketúr bhūvanasya gārbha ā ródasī aprṇāj jāyamānaḥ,
 viḷūm cid ādrim abhinat parāyāñ jānā yād agnīm āyajanta pāñca.

For 3.6.2^d see Geldner, Ved. Stud. ii. 258.

3.6.6^d (Viçvāmitra Gāthina ; to Agni)

ṛtāsyā vā keçinā yogyābhir ghṛtasnūvā rōhitā dhurī dhiṣva,
 áthā vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Bārhaspatya ; to Agni) [dhvam,
 puró vo mandráṁ divyāṁ suvṛktīm prayati yajñé agnīm adhvaré dadhi-
 purā ukthébhiḥ sá hí no vibhāvā svadhvarā karati jātavedaḥ.
 7.17.3^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 ágne víhí havīṣā yákṣi devān svadhvarā kṛṇuhi jātavedaḥ.
 7.17.4^a (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 svadhvarā karati jātavedā yáksad devān amṛtān pipráyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agnīm is apparently the secondary element in the hypermetric line; mandráṁ in pāda a without agnīm in pāda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhám ā vaha mādāyasya.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viçvāmitra Gāthina ; to Yūpa)

úc chrayasva vanaspate vārṣman pṛthivyā ádhi,
 súmiti mīyámāno várco dhā yajñāvāhase.

3.24.1^d (Viçvāmitra ; to Agni)
 ágne sáhasva pṛtanā abhimātr āpāsyā,
 duṣṭáras tārann árātir várco dhā yajñāvāhase.

For 3.8.3^b cf. 3.29.4^b, nábhā pṛthivyā ádhi, under 2.3.7^d.

[3.8.8^a, ádityā rudrá vásavaḥ sunthāḥ ; 7.35.14^a, ádityā rudrá vásavo juṣanta
 (idám bráhma) ; 10.66.12^c, ádityā rúdrā vásavaḥ súdānavaḥ (imá
 bráhma).]

3.8.9^a, hañsá iva çreniçó yátānāḥ : 1.163.10^c, hañsá iva çreniçó yatante.

3.8.9^d (Viçvāmitra Gāthina ; to Yūpāḥ)

hañsá iva çreniçó yátānāḥ, çukrá vásānāḥ sváravo na águḥ, 1.163.10^c
 unnīyámānāḥ kavibhiḥ purástād devā devānām ápi yanti páthaḥ.

7.47.3^b (Vasiṣṭha ; to Āpah)
 çatāpavitraḥ svadhāyā mādanṭir devīr devānām āpi yanti pāthah,
 [tā indrasya nā minanti vratāni] [sindhubyho havyām ghṛtāvaj juhota.]
 § c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthah.

3.9.1^b: 5.22.3^b; 8.11.6^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye havāmahe.

3.9.1^c (Viṣvāmitra Gāthina ; to Agni)
 sākḥayas tvā vavrmahe [devām mātāsa utāye,]
 apām nāpātām subhāgam sudīditim [suprātūrtim anehāsam.]
 § 1.144.5^b
 § 1.40.4^d

8.19.4^a (Sobhari Kāṇva ; to Agni)
 ūrjō nāpātām subhāgam sudīditim agnīm çreṣṭhaçociṣam,
 sā no mitrāsya vāruṇasya sō apām ā sumnām yakṣate divi.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, suprātūrtim anehāsam.

3.9.6^b (Viṣvāmitra Gāthina ; to Agni)
 tām tvā mātā agrbhṇata devébhyo havyavāhana,
 viçvān yād yajñān abhipāsi mānuṣa tāva krātvā yaviṣṭhya.

10.118.5^b (Urukṣaya Āmahiyava ; to Agni Rakṣohan)
 jāramāṇaḥ sām idhyase devébhyo havyavāhana,
 tām tvā havanta mārtyāḥ.

10.119.13^b (Laba Āindra ; Labasya [Indrasya] ātmastutiḥ)
 grhó yāmy āramkrto devébhyo havyavāhanaḥ,
 [kuvit sōmasyāpām iti.]
 § refrain, 10.119.1^c–13^c

10.150.1^b (Mṛṛika Vasiṣṭha ; to Agni)
 sāmiddhaç cit sām idhyase devébhyo havyavāhana,
 ādityāi rudrāir vāsubhir na ā gahi mṛṛikāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kägi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (grhó = grhām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads gráho for grhó: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.8^b (Viçvāmitra Gāthina ; to Agni)

á juhota svadhvarám çirám pāvakāçocişam,
açúm dutám ajirám pratnám ídyañ çruṣṭí devám saparyata.

8.43.31^b (Virūpa Āṅgīrasa ; to Agni)

agním mandráñ purupriyám çirám pāvakāçocişam,
hr̥dbhír mandrébhir Imahe.

8.102.11^a (Prayoga Bhārgava, or others ; to Agni)

çirám pāvakāçocişam jyēṣṭho yó dāmeṣv á,
dīdāya dirghaçruttamaḥ.

10.21.1^d (Vimada Āindra, or others ; to Agni)

ágním ná svāvṛktibhír ḥótārañ tvā vṛṇīmahe, 5.20.3^a
yajñāya stīrṇābarhiṣe vi vo mādē çirám pāvakāçocişam vívaksase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakāçocişam, 8.44.13^b.

3.9.9 (Viçvāmitra Gāthina ; to Agni) =

10.52.6 (Agni Sāucika ; to Devāḥ)

trīñi çatā trī saḥsṛāñy agnīm triñçác ca devā náva cāsaparyan,
áuksan ghṛtāir āstrñan barhír asmā ád id dhótārañ ny āsādayanta.

Cf. 10.7.5^d, vikṣú hótārañ ny āsādayanta.

3.10.1^{a+b} (Viçvāmitra Gāthina ; to Agni)

tvám agne manīṣīṇaḥ samrájañ carṣaṇīnám,
devám mártāsa indhate sám adhvaré.

8.44.19^a (Virūpa Āṅgīrasa ; to Agni)

tvám agne manīṣīṇas tvám hinvarianti cītibhiḥ,

ḥtvám vardhantu no girāḥ,

1.5.8^c

10.134.1^d (Mādhātā Yāuvanaçva ; to Indra)

ubhé yád indra ródasi āpaprāthoṣá iva,

mahāntaṁ tvā mahīnām samrájañ carṣaṇīnám ḥdeví jānītry ajñjanad

bhadrá jānītry ajñjanat. 10.134.1^{ef-6ef}

See under 1.5.8^c for the character of 8.44.19. For the pāda samrájañ carṣaṇīnám cf. 8.16.1^a, prá samrájañ carṣaṇīnám, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmitra Gāthina ; to Agni)

tvám yajñéṣv ṛtvijam ḥagne hótārañ ḥlate,

cf. 1.128.8^a

gopá ṛtāsya dīdihi své dāme.

10.21.7^a (Vimada Āindra, or others ; to Agni)

tvám yajñéṣv ṛtvijam cārum agne ní ṣedire,

ghṛtāpratīkañ mānuṣo vi vo mādē çukráñ cētīṣṭham akṣābhir vívaksase.

10.118.7^c (Uruksaya Āmahyava ; to Agni Rakṣohan)

ádābhyena çocīṣāgne rákṣas tvám daha,

gopá ṛtāsya dīdihi.

Note that 3.10.2^a and 10.21.7^{cd} are both metrically composite.—Cf. gopām ṛtāsya dīdivim, 1.1.8^b, and see p. 19.

3.10.2—] *Part 1: Repeated Passages belonging to Book III* [188

[3.10.2^b, ágne hótāram īlate: 6.14.2^c, agnīm hótāram īlate. See also under 1.128.8^a.]

3.10.3^b (Viçvāmitra Gāthina; to Agni)
sá ghā yás te dádāçati samídhā jātávedase,
só agne dhatte suvīryam sá puşyati.

7.14.1^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
samídhā jātávedase devāya deváhūtibhiḥ,
havírbhiḥ çukráçocişe namasvīno vayam dāçemāgnāye.

[3.10.4^b, agnir devébhir á gamat: 1.1.5^c, devó devébhir á gamat.]

Cf. in the Introduction, p. 19.

3.10.8^a, sá naḥ pāvaka dīdhi: 1.12.10^a, sá naḥ pāvaka dīdivaḥ.

[3.10.8^b, dyumád asmé suvīryam: 3.13.7^c, dyumád agne suvīryam.]

3.10.9^{ab}, tám tvā viprā vipanyávo jāgrváṁsaḥ sám indhate: 1.22.21^{ab}, tād
viprāso vipanyávaḥ jāgrváṁsaḥ sám indhate.

3.10.9^c (Viçvāmitra Gāthina; to Agni)
[tám tvā viprā vipanyávo jāgrváṁsaḥ sám indhate,] § 1.22.21^{ab}
havyavāham ámartyam sahovīdham.

4.8.1^b (Vāmadeva Gāutama; to Agni)
dūtām vo viçvávedasaṁ havyavāham ámartyam,
yájiṣṭham rñjase girá.
8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tám tvājananta mātaraḥ kavīm devāso āngiraḥ,
havyavāham ámartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, ketūr yajñāsya pūrvyāḥ: 9.2.10^c, ātmā yajñāsya pūrvyāḥ.]

3.11.4^c (Viçvāmitra Gāthina; to Agni)
agnīm sūnūm sānaçrutam sāhaso jātávedasam,
vāhniṁ devā akr̥vata.

7.16.12^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
tám hótāram adhvarāsya prāçetasam vāhniṁ devā akr̥vata,
[dádhati rātnam vidhaté suvīryam,] agnir jānāyā dāçūşe. § 4.12.3^c

3.11.6^c (Viçvāmitra Gāthina; to Agni)
sāhvān viçvā abhiyújaḥ krátur devānām āmr̥ktaḥ,
agnis tuvīçravastamaḥ.

5.25.5^a (Vasūyava Ātreyaḥ ; to Agni)

agnis tuviçravastamaṁ tuvībrahmāṇam uttamām,
atūrtam çrāvayātpatiṁ putrām dadāti dāçuṣe.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmitra Gāthina ; to Agni)

pāri viçvāni sūdhitāgnér açyāma mánmabhiḥ,
víprāso jātávedasaḥ.

8.11.5^c (Vatsa Kāṇva ; to Agni)

mārtā ámartasya te bhūri náma manāmahe,
víprāso jātávedasaḥ.

3.12.4^b (Viçvāmitra Gāthina ; to Indra and Agni)

toçá vṛtrahánā huve sajítvanāparājitā,
indrāgni vājasātama.

8.38.2^b (Çyāvāçva Ātreya ; to Indra and Agni)

toçāsā rathayāvānā vṛtrahánāparājitā,
indrāgni tāsya bodhatam.

One is obviously patterned after the other. But which?

[3.12.9^c, tād vām ceti prá víryam : 1.93.4^a, ágniṣomā ceti tād víryam vām.]

3.13.2^b : 1.134.2^e, dáksam sácanta utáyah.

[3.13.7^c, dyumád agne suvíryam : 3.10.8^b, dyumád asmé suvíryam.]

3.14.5^b (Rṣabha Viçvāmitra ; to Agni)

vayám te adyá rarimá hí kāmam uttánáhastā námasopasádyā,
yájiṣṭhena mánasā yakṣi devān áśredhatā mánmanā vipro agne.

6.16.46^d (Bharadvāja ; to Agni)

vítí yó devām mártō duvasyéd agnim ṛitādhvaré haviṣmān,
[hótāram satyayájām ródasyor] uttánáhasto námasā vivāset. 4.3.1^b
10.79.2^d (Agni Sāucika, or others ; to Agni)
gūhā çiro nihitam řdhag akṣí ásinvann attí jihváyā vānāni,
átrāṇy asmāi paçbhíḥ sám bharanty uttánáhastā námasādhi vikṣú.

3.15.5^a, áchidrā çárma jaritaḥ purūṇi : 2.25.5^b, áchidrā çárma dadhire purūṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkla Kātya ; to Agni)

imám naro marutaḥ saçcatā vřdham yásmín ráyah çévřdhāsaḥ,
abhi yé sánti pñtanāsu dñdhyō viçvāhā çátrum ādabhūh.

7.18.25^a (Vasiṣṭha Maitravaruṇi; Sudāsaḥ Paijavanasya dānastutiḥ)
imān naro marutaḥ saçcatānu divodāsaṁ nā pitāraṁ sudāsaḥ,
aviṣṭānā paijavanāsyā kētaṁ dūṇāçaṁ kṣatrām ajāraṁ duvoyū.

For 7.18.25^a cf. 6.46.10. For vīdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Antecedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda; cf. under 1.8.5^c.

3.16.6^d, tūvidyumna yāçasvatā: 1.9.6^c, tūvidyumna yāçasvatāḥ.

[3.17.2^b, yāthā divo jātavedaḥ cikitvān: 4.3.8^d, sādha divo, &c.]

3.17.4^d: 2.40.1^d, devā akṛṇvann amṛtasya nābhim.

3.17.5^a (Kata Vaiçvāmītra; to Agni)

yās tvād dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca çambhūḥ,
tāsyānu dhārma prā yajā cikitvō 'thā no dhā adhvarām devāvitāu.

5.3.5^a (Vasuçruta Ātreya; to Agni)

nā tvād dhótā pūrvo agne yājīyān nā kāvyāiḥ parō asti svadhāvaḥ,
viçāç ca yāsyā ātithir bhāvāsi sā yajñēna vanavaḍ deva mātān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the pūrvo dhótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices; therefore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5^d); 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1^c (Gāthīn Kāuçika; to Agni)

agnīm hótāraṁ prā vṛṇe miyédhe gṛtsam kavīm viçvavidam āmūram,
sā no yakṣad devātātā yājīyān rāyē vājāya vanate maghāni.

10.53.1^c (Agni Sāucika; to Agni)

yām āichāma mānasā sō 'yām āgād yajñāsya vidvān páruṣaḥ cikitvān,
sā no yakṣad devātātā yājīyān ní hí ṣātsad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 232. The expression devātātā yājīyān occurs also at 4.6.1; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthīn Kāuçika; to Agni)

prā te agne havīsmatīm iyarmy āchā sudyumnāṁ rātīnīm ghṛtācīm,
pradakṣiṇīd devātātīm urāṇāḥ sām rātībhir vásubhir yajñām açret.

4.6.3^b (Vāmadeva Gāutama; to Agni)

yatā sujūrṇī rātīnī ghṛtāçī, pradakṣiṇīd devātātīm urāṇāḥ, ~~cf.~~ cf. 4.6.3^a
ūd u svārur navajā nákrāḥ paçvō anakti súdhitāḥ sumékaḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318; Grassmann, i. 70; Oldenberg, SBE. xlv. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit : ‘(The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akrá; well-placed, well-established, it anoints the (victim) cattle.’ I have refrained from translating akrá by ‘horse’, as suggests Geldner, Ved. Stud. i. 168, with Oldenberg’s approval, SBE. xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, RV. 1.143.7, *indhāno akró vidátheṣv dídyac chukrávarṇām úd u no yaṁsate dhiyam*, ‘the kindled horse shining at the sacrifice shall now lift up our luminous prayer’. akrá seems to mean ‘beacon’. Cf. Ludwig, *Über die neuesten Arbeiten*, p. 54. Be this as it may, the anacoluthic and parenthetical position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthin Kāuṇika; to Viçve Devāḥ)

*dadhikrām agnīm uśásam ca devīm bḥaspátim savitāram ca devām,
açvínā mitrávaruṇā bhágam ca vásun rudrān adityān ihá huve.*

10.101.1^c (Budha Säumya; to Viçve Devāḥ, or Rtvikstutih)

*úd budhyadhvaṁ sámanasaḥ sakhāyaḥ sám agnīm indhvaṁ bahávaḥ
sānīlaḥ,*

dadhikrām agnīm uśásam ca devīm indrāvató vase ní hvaye vaḥ.

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. RV. 1.13.7–12, and see Bloomfield, *The Atharva-Veda*, p. 46.

3.21.1^c, 4^b, *stokánām* (4^b, *stokáso*) *agne médaso ghṛtásya*.

3.21.2^d (Gāthin Kāuṇika; to Agni)

*ghṛtāvantāḥ pāvaka te stoká çcotanti médasaḥ,
svádharman devāvitaye çréṣṭham no dhehi vāryam.*

10.24.2^d (Vimada Āindra, or others; to Indra)

tvām yājñēbhir uktháir úpa havyēbhir imāhe,

çáçpate çacnām ví vo máde çréṣṭham no dhehi vāryam vívaksase.

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, *váro dhā yājñāvāhase*.

3.24.3^{b+c} (Viçvāmitra; to Agni)

*agne dyumnéna jāgrve sáhasaḥ sūnav āhuta,
édám barhiḥ sado máma.*

8.19.25^c (Sobhari Kāṇva; to Agni)

*yád agne mártyas tvām syám ahám mitramāho amartyaḥ,
sáhasaḥ sūnav āhuta.*

8.75.3^b (Virūpa Āngirasa; to Agni)

*tvām ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,
ṛtāvā yajñīyo bhúvaḥ.*

8.17.1^c (Irimbiṭhi Kāṇva ; to Indra)

á yāhi suṣumá hí ta ṁindra sómaṁ pībā imám,ṁ

cf. 8.17.1^b

édám barhiḥ sado máma.

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3^c, sá no agniḥ suvīryam sváçvyam : 8.12.33^a, suvīryam sváçvyam.]

3.26.6^c : 2.34.4^c, pṛṣadaçvāso anavabhrārādhasaḥ.

3.27.2^b, girá yajñásya sádhanam : 1.44.11^a, ní tvā yajñásya sádhanam ; 8.6.3^b,
stómair yajñásya sádhanam ; 8.23.9^b, yajñásya sádhanam girá.

[3.27.3^c, áti dvēsānsi tarema : 2.7.3^c, áti gahemahi dvīṣaḥ.]

[3.27.4^b, agniḥ pāvaká íḍyaḥ : 7.15.10^c, çúciḥ pāvaká íḍyaḥ.]

3.27.5^a, pṛthupájā ámartyaḥ : 3.2.11^c, vāiçvānarāḥ pṛthupájā ámartyaḥ.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devó ámartyaḥ purástād eti māyáyā,

vidáthāni pracodāyan.

8.19.24^d (Sobhari Kāṇva ; to Agni)

yó havyāny áirayatā mánurhito devá āsá sugandhinā,

vivāsate vāryāni svadhvaró hótā devó ámartyaḥ.

3.27.13^b (Viçvāmitra ; to Agni)

īlényo namasyās tirás támānsi darçatāḥ,

sām agnir idhyate víṣa.

8.74.5^b (Gopavana Ātreya ; to Agni)

ṁamftam jātāvedasaṁ,ṁ tirás támānsi darçatām,

cf. 6.48.1^c

ghṛtāhavanam íḍyam.

The expressions tirás támānsi darçatāḥ, and ghṛtāhavana íḍyaḥ are 'leitmotifs' of Agni ; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, puroḷāçam jātavedaḥ.

3.29.4^b, nábhā pṛthivyá ádhi : 2.3.7^d, nábhā pṛthivyá ádhi sānuṣu triṣú.

3.29.4^d : 1.45.6^d, āgne havyāya vólhave ; cf. agnīm havyāya, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra ; to Agni)

yád adyá tvā prayatí yajñé asmín hótaç cikítvó 'vṛṇimahihā,

dhruvām ayā dhruvām utāçamiṣṭhāḥ prajānān vidvān ūpa yāhi sómam.

3.35.4^d (Viçvāmitra ; to Indra)

brāhmaṇa te brahmayūjā yunajmi hāri sākhyā sadhamāda açū,
sthirām rātham sukhām indradhitīṣṭhan prajānān vidvān ūpa yāhi
sómam.

3.30.2^c, sthirāya vīṣṇe sávanā kṛtémā : 3.1.20^c, mahānti vīṣṇe sávanā kṛtémā.

3.30.13^d (Viçvāmitra ; to Indra)

didṛkṣanta uśāso yāmann aktōr vivāsvatyā māhi citrām anīkam,
viçve jānanti mahinā yād āgād indrasya kārma sūkṛtā purūṇi.

3.32.8^a (Viçvāmitra ; to Indra)

indrasya kārma sūkṛtā purūṇi vratāni devā ná minanti viçve,
dadhāra yāḥ pṛthivīm dyām utémām, jajāna sūryam uśāsam sudānsāḥ.
65 cf. 3.32.8^c

3.34.6^b (Viçvāmitra ; to Indra)

mahó mahāni panayanty asyéndrasya kārma sūkṛtā purūṇi,
vrjānena vrjinān sám pipeṣa mājābhir dāsyuṇr abhībhūtyojāḥ.

For vrjānena vrjinān in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8^c cf. 3.34.8^c, again of Indra, sasūna yāḥ pṛthivīm dyām utémām.

3.30.17^d (Viçvāmitra ; to Indra)

úd vṛha rákṣaḥ sahāmūlam indra vṛçā mādhyam prāty āgram çṛṇhi,
ā kīvataḥ salalūkaṁ cakartha brahmadviṣe tāpusīm hetim asya.

6.52.3^d (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

kīm āṅgā tvā brāhmaṇaḥ soma gopām kīm āṅgā tvāhur abhiçastipām naḥ,
kīm āṅgā naḥ paçyasi nidyamānān brahmadviṣe tāpusīm hetim asya.

For salalūka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmitra ; to Indra)

imām kāmam mandayā góbhir āçvāiç candrāvatā rādhasā papráthaç ca,
svaryávo matibhis túbhyaṁ víprā indráya váhaḥ kuçikāso akran.

Cf. Muir, OST. i. 347 ; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmitra ; to Indra)

ā no gotrá dardṛhi gopate gāḥ sám asmábhyaṁ sanāyo yantu vājāḥ,
divákṣa asi vṛṣabha satyāçuṣmo 'smábhyaṁ sú maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āiṣṭrathi, or Viçvāmitra ; to Indra)

māhy ā te sakhyām vaçmi çaktīr ā vṛtraghné niyūto yanti pūrvīḥ,
māhi stotrām āva āganma sūrér asmākaṁ sú maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva ; to Indra)

asmākam ít sú çṛṇuhi tvām indrāsmábhyaṁ citrān ūpa māhi vājān,
asmábhyaṁ viçvā iṣaṇaḥ pūramdhīr asmākaṁ sú maghavan bodhi
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19^c, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra,
or his descendants; to Indra)

ṣunām huvema maghāvānam indram asmīn bhāre nṛtamañ vājasātāu,
ṣṇvāntam ugrām ūtāye samātsu ghnāntam vṛtrāṇi samjītam dhānānām.

The appearance of this Viçvāmītra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

satāḥ-satāḥ pratimānañ purobhūr vīçvā veda jānimā hānti ṣuṣṇam,
prā no divāḥ padavīr gavyūr ārcan sākḥā sākḥīr amuñcan nīr avadyāt.

10.111.5^b (Aṣṭradanṣṭra Vāirūpa; to Indra)

indro divāḥ pratimānañ pṛthivyā vīçvā veda sāvanā hānti ṣuṣṇam,
mahīm cid dyām ātanot sūryeṇa cākāmbha cit kāmhanena skābhīyān.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth Ṣuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth Ṣuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That vīçvā veda sāvanā hānti ṣuṣṇam is the overshrewd thought of an epigonal poet is not doubtful: vīçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9^b: 1.7.2.9^b, kṛṇvānāso amṛtatvāya gātum.

3.31.14^d, asmākam sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākam
(3.30.21^d, asmābhyañ) sū maghavan bodhi godāḥ.

[3.31.16^c, mādḥvaḥ punānāḥ kavībhiḥ pavitraiḥ: 3.1.5^b, krātum punānāḥ, &c.]

3.31.17^a (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

ānu kṛṣṇé vāsudhitī jihāte ubhé sūryasya mañhānā yājatre,
pāri yāt te mahimānañ vṛjādhyāi sākḥaya indra kāmā rjipyāḥ.

4.48.3^a (Vāmadeva; to Vāyu)

ānu kṛṣṇé vāsudhitī yemāte viçvāpeçasā,

1 vāyav ā candreṇa rāthena yāhi sūtāsyā pitāye. ~~refrain~~ 4.48.1^{cd}-4^{cd}

The words kṛṣṇé and vāsudhitī are both dvandva ekaṣeṣa: 'black (Night) and (Uṣas)' is a way of saying nāktōṣāsā; conversely 'treasure-giving (Morn) and black (Night)' is uṣāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhitī in 4.48.3 is not to be changed to vāsūdhitī, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Fischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^{cd}: 3.1.19^{ab}, ā no gahi sakhyébhiḥ çivébhir mahān mahībhir utībhiḥ
saranyān; 4.32.1^c, mahān mahībhir utībhiḥ.

3.31.21^d (Kuçika Āiṣṛathi, or Viçvāmitra; to Indra)

ādediṣṭa vṛtrahā gōpatir gā antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,
prā sunṛtā diçāmāna ṛtēna dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvaṇa; to Indra)

imā brāhma bṛhāddivo vivaktīndrāya çuṣām agriyāḥ svarṣāḥ,
mahō gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous: 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498: 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better; in it ca connects properly its two pādas, and dūraḥ, which lacks definition in 3.31.21, is defined by gotrāsya: 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213; iii. 211, note, 248; Ludwig, Kritik, p. 29; Geldner, Ved. Stud. ii. 276.

3.31.22: see under 3.30.22.

[3.32.4^d, amarmāṇo mānyamānasya mārma: 5.32.5^b, amarmāṇo vidād id asya mārma.]

3.32.7^b (Viçvāmitra; to Indra)

yājāma in nāmasā vṛddhām indram bṛhāntam ṛṣvām ajāram yuvānam,
yāsyā priyē mamātur yajñiyasya nā rōdasī mahimānam mamāte.

6.19.2^b (Bharadvāja; to Indra)

indram evā dhiṣāṇā sātāye dhād bṛhāntam ṛṣvām ajāram yuvānam,
āṣāḥena çāvasā çuçuvāṇsam sadyāç cid yō vāvṛdhē āsāmi.

6.49.10^c (Rjçvan Bhāradvāja; to Viçve Devāḥ, here Rudra)

bhūvanasya pitāram gīrbhīr ābhī rudrām divā vardhāyā rudrām aktāu,
bṛhāntam ṛṣvām ajāram suṣumnām ṛdhag ghuvema kavineṣitāsaḥ.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yuvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change; cf. his epithets mīdhvās and çivā; his hāsto mṛṣayākuḥ in 2.33.7, and more directly such a passage as 2.33.1*, ā te pitar marutām sumnām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244; for dhiṣāṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a: 3.30.13^d; 3.34.6^b, indrasya kārma sūkrta purūṇi.

[3.32.8^c, dādāhā yāḥ pṛthivīm dyām utémām: 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmitra; to Indra)

āhann āhim pariçāyānam ārṇa oḥayāmānam tuvijata tāvyān,
nā te mahitvām ānu bhud ādha dyāur yād anyāyā sphigyā kṣām āvasthāḥ.

4.19.2^c (Vāmadeva; to Indra)
 ávāsṛjanta jivrayo ná devá bhúvaḥ samrāḥ indra satyáyonih,
 áhann áhiṁ pariśáyānam árṇaḥ prá vartanīr arado viṣvádhenāḥ.
 6.30.4^c (Bharadvāja; to Indra)
 satyám ít tán ná tvávāṅ anyó astíndra devó ná mártyo jyāyan,
 áhann áhiṁ pariśáyānam árṇó 'vāsṛjo apó áchā samudrám.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11^c, samānám yónim ánu saṁcárantī (10.17.11^c, saṁcárantam);
 1.146.3^a, samānám vatsám abhī saṁcárantī.]

3.33.5^c (Viṣvāmitra; to the Rivers)
 rāmadhvaṁ me vácase somyāya řtāvarīr úpa muhūrtám évāih,
 prá sindhum áchā bṛhatī manīśāvasyúr ahve kuṣikásya sūnūḥ.

6.49.4^a (Rjigvan Bharadvāja; to Viṣve Devāḥ; here Vāyu)
 prá vāyúm áchā bṛhatī manīśā bṛhādrayīm viṣvāvaram rathāprám,
 dyutádyamā niyútaḥ pátyamānaḥ kavīḥ kavīm iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatī manīśā as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2^c, indra kṣitínám asi mánuṣīṇām: 1.59.5^c, rájá kṣitínám, &c.]

[3.34.5^b, nṛvād dádhāno náryā purúṇi: 1.72.1^b; 7.45.1^c, háste dádhāno, &c.]

3.34.6^b: 3.30.13^d; 3.32.8^a, indrasya kárma súkṛta purúṇi.

[3.34.7^a, yudhéndro mahná várivaḥ cakāra . . . devébhyaḥ: 1.59.5^d; 7.98.3^d,
 yudhá devébhyo várivaḥ cakartha.]

3.34.8^a, satrásāhaṁ váreṇyam sahodām: 1.79.8^b, satrásāhaṁ váreṇyam.

[3.34.8^c, sasána yáḥ pṛthivīm dyám utémām; 3.32.8^c, dádhāra yáḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viṣvāmitra; to Indra)
 tiṣṭhā hárī rátha á yujyámānā yāhí vāyúr ná niyúto no áchā,
 píḇāsy ándho abhísṛṣto asmé indra svāhā rarimā te mādāya.

7.23.4^c (Vasiṣṭha Maitravaruṇi; to Indra)
 āpaḥ cit pipyu staryò ná gávo náḥṣann řtām jaritāras ta indra,
 yāhí vāyúr ná niyúto no áchā tvām hí dhīrbhīr dáyase ví vājān.

Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyúto is for niyúdbhiḥ, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyút (his span).'

3.35.4^d: 3.29.16^d, prajānān vidvāṅ úpa yāhi sómam.

3.35.5^b: 2.18.3^d, ní rīraman yājamānāso anyé.

3.35.6^c (Viçvāmitra ; to Indra)

tāvayām sómas tvám éhy arvāñ chaçvattamām sumānā asyā pāhi,
asmín yajñé barhiṣy ā niśádyā dadhiṣvémām jaṭhāra índum indra.

10.14.5^d (Yama Vāivasvata ; Liṅgoktadevataḥ)

aṅgirobhir ā gahi yajñīyebhir yāma vāirūpāir ihā mādayasva,
vivasvantaḥ huve yāḥ pitā te 'smín yajñé barhiṣy ā niśádyā.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmitra ; to Indra)

índrāya sómāḥ pradīvo vídānā řbhúr yébhír vřṣaparvā vihāyāḥ,
prayamyāmānān práti řú řḡbhāyéndra píba vřṣadhūtasya vřṣṇaḥ.

3.43.7^a (The same)

índra píba vřṣadhūtasya vřṣṇa ā yām te çyenā uçaté jabhāra,
yāsya máde cyāvayasi prá křṣṭír yāsya máde āpa gotrá vavārtha.

3.36.7^{a+b} (Viçvāmitra ; to Indra)

samudréṇa síndhavo yádamānā índrāya sómāḥ sūṣutam bhárantāḥ,
aṅçúm duhanti hastíno bharitrāir mádhvaḥ punanti dhárayā pavitrāiḥ.

6.19.5^d (Bharadvāja ; to Indra)

dhṛtāvrató dhanadāḥ sómavṛddhaḥ sá hí vāmāsya vásunaḥ puruḥsūḥ,
sām jagmire pathyā ráyo asmin samudré ná síndhavo yádamānāḥ.

10.30.13^d (Kavaṣa Āilusa ; to Āpaḥ or Aponaptar)

práti yád āpo ádiçram áyatír ghrtām páyānsi bíbhratír mádhūni,
adhvaryúbhir mánasā samívidānā índrāya sómāḥ sūṣutam bhárantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudréṇa in 3.36.7 is to be changed to samudré ná, as has 6.19.5. Both pádas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for puruḥsūḥ in 6.19.15^b, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvácīnam sū te mánāḥ.

3.37.5^a (Viçvāmitra ; to Indra)

índraḥ vṛtrāya hántave puruhūtám úpa bruve,
bháreṣu vājasātaye.

8.12.22^a (Paryata Kāva ; to Indra)

índraḥ vṛtrāya hántave devāso dadhire purāḥ,
índraḥ vāñr anūṣatā sám ójase.

7.31.12^a

9.61.22^b (Āmahīyu Āṅgīrasa; to Soma Pavamāna)
 śā pavasva yā āvithēndraṁ vṛtrāya hāntave,
 vavrivānsaṁ mahīr apāh.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413; iii. 174.—Cf. 3.37.6^c; indra vṛtrāya hāntave, and 8.93.7^b, mahé vṛtrāya hāntave.

[3.37.8^c, indra sōmaṁ çatakrato (sc. pāhi): 8.76.7^b, pībā sōmaṁ çatakrato.]

3.37.11^{a+d} (Viçvāmitra; to Indra)
 arvāvāto na ā gahy ātho çakra parāvātāḥ,
 u lokó yās te adriya indrehā tāta ā gahi.

3.40.8^a (The same)
 arvāvāto na ā gahi parāvātāḥ ca vṛtrahan,
 imā juṣasva no girāḥ.
 3.40.9^c (The same)
 yād antará parāvātāṁ arvāvātāṁ ca hūyāse,
 indrehā tāta ā gahi.

Cf. 8.82.1, especially its second pāda, arvāvātāḥ ca vṛtrahan; and also under 8.13.15.

3.38.8^b: 7.38.1^b, hiranyāyīm amātiṁ yām āçīçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10: see under 3.30.22.

3.39.6^c: 2.11.5^a; 10.148.2^c, gūhā hitāṁ gūhyaṁ gūḥām apsu.

3.39.9: see under 3.30.22.

3.40.4^a (Viçvāmitra; to Indra)
 indra sōmāḥ sutā imé táva prā yanti satpate,
 kṣāyaṁ candrāsa indavaḥ.

3.42.5^a (The same)
 indra sōmāḥ sutā imé tām dadhiṣva çatakrato,
 jathāre vājini vaso.

Note the slight difference in the repeated pāda: sutāḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, tūbhyaṁ sōmāḥ sutā imé.

3.40.6^c: 1.10.7^b indra tvādātāṁ id yāçāḥ.

3.40.8^a: 3.37.11^a, arvāvāto na ā gahi.

3.40.9^c: 3.37.11^d, indrehā tāta ā gahi.

3.41.2^b, tistiré barhīr ānuṣāk: 1.13.5^a, strīṇtā barhīr ānuṣāk; 8.45.1^b, strīṇānti barhīr ānuṣāk.

3.41.6 (Viçvāmitra ; to Indra) =

6.45.27 (Çaṁyu Bārhaspatya ; to Indra)
sá mandasvā hy ándhaso rádhase tanvā mahé,
ná stotāraṁ nidé karaḥ.

3.41.7^a (Viçvāmitra ; to Indra)

vayám indra tvāyávo haviṣmanto jarāmahe,
utá tvám asmayúr vaso.

7.31.4^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)
vayám indra tvāyávo 'bhí prá ṇonumo vṛṣan,
viddhí tv āsyá no vaso.

10.133.6^a (Sudās Paijavana ; to Indra)
vayám indra tvāyávaḥ sakhitvám á rabhāmahe, 9.61.4^c
ṛtásya naḥ pathá nayáti viçvāni duritá nábhantām anyakéṣāṁ jyāká
ádhi dhánvasu. refrain, 10.133.1^{fg} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmitra ; to Indra)

arvāñcam tvā sukhé ráthe váhatām indra keçínā,
ghṛtásnū barhír āsáde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)
á tvā brahmayúja hárí váhatām indra keçínā,
úpa bráhmāṇi naḥ ṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutám á gahi ; 5.71.3^a, úpa naḥ sutám á gatam.

3.42.4^a: 1.16.3^c ; 8.17.15^d ; 92.5^b ; 97.11^b ; 9.12.2^c, indraṁ sómasya pitáye.

3.42.5^a: 3.40.4^a, indra sómah sutá imé.

3.42.6^{a+c} (Viçvāmitra ; to Indra)

vidmá hí tvā dhanamjayám vájeṣu dadhrām kave,
ádihā te sumnám imahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)
vidmá hí tvā dhanamjayám indra dṛlhá cid arujám,
ādāriṇaṁ yáthā gāyam.

8.75.16^c (Virūpa Āṅgirasa ; to Agni)
vidmá hí te purá vayám ágne pitúr yáthāvasaḥ,
ádihā te sumnám imahe.

8.98.11^c (Nṛmedha Āṅgirasa ; to Indra)
tvám hí naḥ pitá vaso tvám mātá çatakrate babbhúvitha,
ádihā te sumnám imahe.

3.42.8^b (Viçvāmitra ; to Indra)

tūbhyéd indra svá okyè sómañ codāmi pītāye,
eśā rārantu te hṛdī.

8.68.7^b (Priyamedha Āṅgīrasa ; to Indra)

tām-tam id rūdhase mahā indrañ codāmi pītāye,
yāh pūrvyām ānuṣṭutim īce kṛṣṭīnām nṛtūh.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7^c (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For īc with the accusative see Grassmann's Lexicon, s.v. 8.

[3.43.3^b, indra deva hāribhir yāhi tūyam : 7.29.2^b, arvācīnó hāribhir, &c.]

3.43.6^a (Viçvāmitra ; to Indra)

ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prā yé divitā divā ṛñjānty ātāh sūsāmrṣṭāso vṛsabhāsya mūrāh.

6.44.19^a (Çamyu Bārhaspatya ; to Indra)

ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛsaraçmayó 'tyāh,
asmatrūñco vṛṣaṇo vajravāho vṛṣne mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are subjective : in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28 ; Oldenberg, RV. Noten, p. 250.

3.43.7^a : 3.36.2^d, indra pība vṛṣadhūtasya vṛṣṇah.

3.43.8 : see under 3.30.22.

3.44.1^c (Viçvāmitra ; to Indra)

ayām te astu haryatāh sóma ā hāribhiḥ sutāh,
juṣānā indra hāribhir na ā gahy ā tiṣṭha hāritam rātham.

8.13.13^c (Nārada Kaṇva ; to Indra)

hāve tvā sūra údite hāve madhyāmdine divāh,
juṣānā indra sāptibhir na ā gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item : 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam ā bhāti rocanām : 1.49.4^b, viçvam abhāsi rocanām ; 1.50.4^c,
viçvam ā bhāsi rocanām.

3.46.2^c (Viçvāmitra ; to Indra)

mahāñ asi mahiṣa vṛṣṇyebhir dhanaspṛd ugra sāhamāno anyān,
éko viçvasya bhúvanasya rájā sá yodhāyā ca kṣayāyā ca jánān.

6.36.4^d (Nara Bharadvāja ; to Indra)

sá rāyās khām ūpa srjā gr̥nānāḥ puruṣcandrāsya tvām indra vásvaḥ,
pátir babhūtásamo jánānām éko viçvasya bhúvanasya rájā.

For the repeated pāda cf. 5.85.3^c, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.

3.47.2^{ab} (Viçvāmitra ; to Indra)

sajóṣā indra ságaṇo marúdbhiḥ sómam piba vṛtrahá çūra vidván,
jahí çátruñr āpa m̐dho nudasvāthábhayaṁ kṛnuhi viçvato naḥ.

3.52.7^{cd} (The same)

pūṣaváte te cakr̥mā karambhām hárivate háryaçvāya dhānāḥ,
apūpām addhi ságaṇo marúdbhiḥ sómam piba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣaváte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmitra ; to Indra)

utá ṛtúbhir ṛtupāḥ pāhi sómam indra devébhiḥ sákhibhiḥ sutám naḥ,
yān ābhajo marúto yé tvānv āhan vṛtrám ādadhus túbhyam ójaḥ.

3.51.8^b (The same)

sá vāvaçāná ihá pāhi sómam marúdbhir indra sákhibhiḥ sutám naḥ,
játām yát tvā pari devá ābhūṣan mahé bhārāya puruhūta viçve.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmitra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútvantām vṛṣabhām vāvṛdhānām ákavārim̐ divyām çāsām
índram,
viçvāsáham ávase nūtanāyogrām sahodám ihá tám huvema.

3.48.4^b (Viçvāmitra ; to Indra)

ugrás turāsáḥ abhibhūtyoḥ yathāvaçám tanvām cakra eṣáh,
tváṣṭaram índro janúṣabhibhūyāmúsyā sómam apibac camūṣu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starīr u tvad bhāvati sūta u tvad yathāvaçám tanvām cakra eṣáh,
pitúḥ páyaḥ práti gr̥bhñāti mātá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich' ; at 7.101.3, 'und wie er will gestaltet er den Leib *ih*r'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his māyās) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.38.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2^d (Viṣvāmitra; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṛṣṭīm āvaḥ,
ihā tvā dheyur hārayaḥ suçipra pībā tv āsyā sūṣutasya cāroḥ.

7.29.1^c (Vasiṣṭha Maitravaruṇi; to Indra) [7.29.1^a
[ayām sóma indra túbhyaṁ sunva] ā tú prā yāhi harivas tādokāḥ,
pībā tv āsyā sūṣutasya cāror dādo maghāni maghavann iyanāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārayaḥ as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5^a (Viṣvāmitra; to Indra)

pūrvir asya niṣṣīdho mārtyeṣu purū vāsūni pṛthivī bibharti,
indrāya dyāva ōṣadhīr utāpo rayīm rakṣanti jirāyo vānāni.

6.44.11^c (Çamyu Bārhaspatya; to Indra)
mā jāsvane vṛṣabha no rarithā mā te revātaḥ sakhyé riṣāma,
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsūsvin prā vṛhāpṛnataḥ.

A close parallel of 3.51.5^{ab} is 3.55.22^{ab}, niṣṣīdhvarīs ta ōṣadhīr utāpo rayīm ta indra pṛthivī bibharti; cf. 8.59 (Vāl. 11).2.

3.51.6^d, sákhe vaso jaritṛbhyo váyo dhāḥ: 1.30.10^c; 8.71.9^c, sákhe vaso jari-
tṛbhyāḥ.

3.51.8^b, marúdbhir indra sákhibhiḥ sutām naḥ: 3.47.3^b, indra devébbhiḥ sákhi-
bbhiḥ sutām naḥ.

3.51.10^c (Viṣvāmitra; to Indra)

idām hy ānv ójasā sutām rādhānām pate,
pībā tv āsyā girvanaḥ.

8.1.26^a (Pragātha Kāṇva; to Indra)

pībā tv āsyā girvaṇaḥ sūtāsya pūrvapā iva,
pāriskṛtasya rasina iyām āsutiḥ cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93; Ludwig, 515; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sūtām and sūtāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1^{ab} (Viçvāmītra; to Indra)

dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnam,
indra prātār juṣasva naḥ.

8.91.2^{de} (Apālā Ātreya; to Indra)

asāu yā ēṣi vīrakó gr̥hām-gr̥hām vicākaṣat,
imām jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ
ukthīnam.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmītra; to Indra) =

4.32.16^c (Vāmadeva; to Indra)

puroḷāṣaṁ ca no ghāso joṣāyāse gīraḥ ca naḥ,
vadhūyūr iva yōṣaṇām.

3.62.8^c (Viçvāmītra; to Pūṣan)

tām juṣasva gīraṁ māma vājayāntīm avā dhīyam,
vadhūyūr iva yōṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2): puroḷāṣaṁ pacatyām juṣasvendra gurasva ca, tūbhyām havyāni sirate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāṣaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15): asmākaṁ tvā matīnām ā stōma indra yachatu, arvāg ā vartayā hāri. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes future value to ghāso and joṣāyāse (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vājayāntīm avā dhīyam.

3.52.7^d, apūpām addhi sāgaṇo marūdbhiḥ sōmaṁ piba vītrahā ṣūra vidvān:

3.47.2^{ab}, sajōṣā indra sāgaṇo marūdbhiḥ sōmaṁ piba vītrahā ṣūra
vidvān.

3.53.3^c (Viçvāmītra; to Indra)

ṣāṁsāvādhvāryo prāti me gr̥hīndrāya vāhaḥ kṛṇavāva jūṣtam,
édām barhīr yājamānasya sīdātha ca bhūd ukthām indrāya ṣastām

6.23.7^c (Bharadvāja ; to Indra)

sá no bodhi puroḷāṇam rārāṇaḥ pībā tú sóman góṛjīkam indra,
édām barhīr yājamānasya sīdorūm kṛdhi tvāyatā u lokām.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234 ; xviii. 303. In this ritual stanza prāti gr̥ṇīhi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar ; cf. Hillebrandt, *Rituallitteratur*, p. 101.

3.53.5^c, 6^c, yātrā rāthasya bṛható nidhānam.3.53.7^{b+d} (Viṣvāmitra ; to Indra)

imé bhojā āṅgirasó virūpā divás putráso ásurasya vīrāḥ,
viṣvāmitrāya dádato maghāni sahasrasāvé prá tiranta áyuh.

10.67.2^b (Ayāsyā Āṅgirasa ; to Brhaspati)

ṛtām cānsanta ṛjū dīdhyānā divás putráso ásurasya vīrāḥ,
vīpam padām āṅgirasó dādhānā yajñāsya dhāma prathamām mananta.

7.103.10^d (Vasiṣṭha ; to the Frogs [Parjanyaśtutih])

gómāyur adād ajāmāyur adāt pṛcñir adād dhārīto no vásūni,
gāvām maṇḍūkā dádatoḥ ṣatāni sahasrasāvé prá tiranta áyuh.

We may render 3.53.7 : 'These liberal Āṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532 ; Ludwig, 1003 (rather fanciful). The stanza is clear : The Āṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit : 'He that lows like a cow, bleats like a goat ; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes sahasrasāvá in the sense of 'generation of thousand plants' (sahasrasaṁkhyākā oṣadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, *Siebenzig Lieder*, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth : the hymn is a rain-charm ; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvá is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern' ; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2^c, mahás putráso ásurasya vīrāḥ.

3.53.12^a (Viṣvāmitra ; to Indra)

yá imé ródasī ubhé ahám índram átuṣṭavam,
viṣvāmitrasya rakṣati brāhmedām bhārataṁ jánam.

8.6.17^a (Vatsa Kāṇva ; to Indra)

yá imé ródasī mahí samīcī samājagrabhit,
tāmobhir indra tām guhaḥ.

9.18.5^d (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

yá imé ródasi mahí sám mātāreva dōhate,

└mādeṣu sarvadhā asi.┘

☞ refrain, 9.18.1^c—7^c

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—In 9.18.5 I suspect we must read sahmātārā instead of sám mātārā, because the root duh does not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13^b (Viçvāmitra; to Indra)

viçvāmitrā arāsata brāhméndrāya vajrīṇe,

└kārād in naḥ surādhasaḥ.┘

☞ cf. 1.23.6^c

8.24.1^b (Viçvamanas Vāiçaṇva; to Indra)

sákhāya á çīṣamahī brāhméndrāya vajrīṇe,

stuṣā ū śu vo nftamāya dhr̥ṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.13^c, kārād in naḥ surādhasaḥ : 1.23.6^c, kārātām naḥ surādhasaḥ.]

3.53.16^c (Viçvāmitra; to Vāc Sasarpārī)

sasarpārīr abharat túyam ebhyó 'dhi çrávaḥ páñcājanyāsu kṛṣṭīṣu,

pakṣyā návyam áyur dádhanā yām me pulastijamadagnāyo dadūḥ.

7.80.2^a (Vasiṣṭha; to Uṣas)

eṣá syá návyam áyur dádhanā gūdhvī támo jyótiṣoṣá abodhi,

ágra eti yuvatir áhrayānā └prácikitat sūryam yajñām agnīm.┘ ☞ 7.78.3^c

[3.53.18^c, balaṁ tókāya tánayāya jivāse : 10.35.12^c, páçve tókūya, &c.]

3.54.1^c, çṛṇótu no dāmyebhir ánikāiḥ : 3.1.15^d, rákṣa ca no dāmyebhir ánikāiḥ.

3.54.3^d : 1.58.7^d, saparyāmi prāyasā yāmi rátanam.

3.54.5^{a+d} (Prajāpati Vāiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)

kó addhā veda ká ihá prá vocat devān áchā pathyā ká sám eti,

dádṛçra eṣām avamā sādānsi páreṣu yá gūhyeṣu vratéṣu.

10.129.6^a (Prajāpati Parameṣṭhin; Bhāvavṛttam)

kó addhā veda ká ihá prá vocat kúta ájātā kúta iyām visṛṣṭiḥ,

arvāg devā asyá visárjanenāthā kó veda yāta ābabhūva.

10.114.2^d (Sadhri Vāirūpa, or Gharma Tāpasa; to Viçve Devāḥ)

tisró deṣṭrāya nīrṭtir ūpāsate dirghaçrúto ví hi jānānti váhnayaḥ,

tāsām ní cikyuḥ kavāyo nidānam páreṣu yá gūhyeṣu vratéṣu.

As regards 3.54.5^a; 10.129.6^a, it is interesting to see mystic phraseology already in a formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6^b, ká iñ dadarça ká ihá prá vocat; and 1.164.7, 18; 10.10.6; 114.7.

3.54.11^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ)
hiraṇyapaṇīḥ savitā sujihvās trīr ā divó vidátthe pátyamānaḥ,
devēṣu ca savitaḥ glókaṁ ācraḥ ād asmábhyam ā suva sarvátātīm.

3.56.5^d (The same)

trī śadhásthā sindhavas trīḥ kavínām utá trimātā vidáttheṣu samrāt,
ṛtāvarīr yóṣaṇās tisró ápyās trīr ā divó vidátthe pátyamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231; ii. 54; iii. 243; Oldenberg, SBE. xlv. 302; RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ, here Indra)

índro víçvāir vīryāḥ pátyamāna ubhé ā paprāu ródasī mahitvá,
puraṁdaró vṛtrahá dhr̥ṣṇúṣeṇaḥ saṁgṛbhya na ā bhara bhūri paçvāḥ.

4.16.5^b (Vamadeva Gāutama ; to Indra)

vavakṣā índro ámitam ṛjīṣy ubhé ā paprāu ródasī mahitvá,
átaç cid asya mahimā ví recy abhí yó víçvā bhúvana babhúva.

8.25.18^c (Viṣvamanas Vāiṣṇava ; to Mitra and Varuṇa, here Sūrya)

pāri yó raçminā divó 'ntān mamé pṛthivyāḥ,
ubhé ā paprāu ródasī mahitvá.

3.54.18^b : 1.24.10^c, ádabdhāni várūṇasya vratāni.

[**3.54.20^b**, dhruvákṣemāsa ilayā mādantaḥ : 3.59.3^a, anamivāsa ilayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ, here Agni)
svádasva havyā sám iṣo didiḥy asmadryāk sám mimīhi çrávāṁsi,
víçvāḥ agne pṛtsú táñ jeṣi çátrūn áhā víçvā sumānā didiḥi naḥ.

5.4.2^d (Vasuçruta Ātreya ; to Agni)

ḥavyavāḥ agnir ajāraḥ pitā no vibhūr vibhávā sudṛçko asmé, 3.2.2^c
sugārhapatyāḥ sám iṣo didiḥy asmadryāk sám mimīhi çrávāṁsi.

6.19.3^b (Bharadvāja ; to Indra)

pṛthú karásnā bahulā gābhastī asmadryāk sám mimīhi çrávāṁsi,
yūthéva paçvāḥ paçupā dāmūnā asmān indrābhy ā vavṛtsvājāu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256; for 5.4.2, ibid. 315; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

3.55.1^d–22^d, mahād devānām asuratvām ékam : 10.55.4^d, mahān mahatyā
asuratvām ékam.

3.55.9^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ, here Agni)
ní veveti palitó dutá āsv antār mahāṅç carati rocanéna,
vāpūṅṣi bíbhraḍ abhí no ví çaṣṭe mahād devānām asuratvām ékam.]

refrain, 3.55.1^d–22^d

10.4.2^d (Trita Āptya; to Agni)

yām tvā jānāso abhi sañcāranti gāva usṇām iva vrajān yaviṣṭha,
dūtō devānām asi mārtyānām antār mahāñç carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115; ii. 65, 456, note; iii. 286; Oldenberg, Prol. 432; RV. Noten, p. 257; Geldner, Rigveda Komm., p. 62.

3.55.13^{ab} (Prajāpati Vaiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ)
anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ,
rtāsya sá pāyasāpinvatēḷa mahād devūnām asuratvām ékam.]

refrain, 3.55.1^d-2^d

10.27.14^{ed} (Vasukra Āindra; to Indra)

bṛhānn achāyō apalāçō ārvā tasthāu mātā viṣito atti gārbhaḥ,
anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ.

Cf. Bergaigne, i. 321, 325; ii. 11, 72, 73, 73 note, 86 note, 106; iii. 243.

3.55.19^a (Prajāpati Vaiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ)
devās tvāṣṭā savitā viçvārūpaḥ pupōṣa prajāḥ purudhā jajāna,
imā ca viçvā bhūvanāny asya mahād devūnām asuratvām ékam.]

refrain, 3.55.1^d-2^d

10.10.5^b (Yami Vāivasvati; Sañvāda)

gārbhe nū nāu janitā dāmpati kar devās tvāṣṭā savitā viçvārūpaḥ,
nākir asya prā minanti vratāni véda nāv asyā pṛthivī utā dyāuḥ.

Cf. Muir, OST. i. 181; Hillebrandt, Ved. Myth. i. 528; v. Schroeder, Mysterium und Mimus, p. 283.—For 10.10.5^c cf. 1.69.7^a; 7.47.3^c.

3.55.21^{abc}, imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣeti hitāmitro ná rája,
puraḥsādaḥ çarnasādo ná virāḥ: 1.73.3^{abc}, devō ná yāḥ pṛthivīm
... upakṣēti, &c.

3.56.3^d (Prajāpati Vaiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ)
tripājasyō vṛṣabhō viçvārūpa utā tryudhā purudhā prajāvān,
tryanikāḥ patyate māhināvān sá retodhā vṛṣabhāḥ çāçvatīnām.

7.101.6^a (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

sá retodhā vṛṣabhāḥ çāçvatīnām tāsminn atmā jāgatas tasthūṣaḥ ca,]

1.115.1^c

tān ma rtām pātu çatāçaradāya yūyām pāta svastībhiḥ sādā naḥ.]

refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni; Bergaigne, i. 231; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvaṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. āsurah pitā = dyāuṣ pitā in 5.83.6).

3.56.5^d, trīr ā divō vidāthe pātyamānaḥ: 3.54.11^b, trīr ā divō vidāthe pātyamānaḥ.

3.56.7^b: 1.71.9^c, rájānā mitráváruṇā supānī.

3.58.3—] *Part 1 : Repeated Passages belonging to Book III* [208

3.58.3 = 1.118.3, except that 1.118.3 begins with pravádyāmanā, whereas 3.58.3 has in its place, suyúgbhir áçvāih.

3.58.5^c: 1.183.6^c = 1.184.6^c, éhá yātaṁ pathībhir devayānāih.

3.58.5^d: 1.183.4^d, dāsrāv imé vām nidhāyo mádhūnām.

3.58.8^d, pári dyāvāpṛthiví yāti sadyāḥ: 1.115.3^d, pári dyāvāpṛthiví yanti sadyāḥ.

[3.59.1^a, mitró jánān yātayati bruvāṇāḥ: 7.36.2^d, jánān ca mitró yatati bruvāṇāḥ.]

[3.59.1^b, mitró dādhāra pṛthivím utá dyām: 6.51.8^b, námo dādhāra, &c.]

Cf. under 3.32.8^c.

[3.59.1^d, mitráya havayām ghṛtāvaj juhota: 7.47.3^d, síndhubhyo havayām, &c.]

[3.59.3^a, anamivāsa ílayā mādantaḥ: 3.54.20^b, dhruvákṣemāsa ílayā mādantaḥ.]

3.59.4^{cd}: 3.1.21^{cd}; 6.47.13^{ab} = 10.131.7^{ab}, tāsya vayām sumatāu yajñiyasyāpi bhadre sāumanasé syāma; 10.14.6^{cd}, téṣān vayām sumatāu yajñi-yānām āpi, &c.

3.59.9^b (Viçvāmitra; to Mitra)
mitró devēṣv āyūṣu jánāya vṛktābarhiṣe,
iṣa iṣṭāvratā akah.

5.23.3^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

[vīçve hí tvā sajóṣaso] jánāso vṛktābarhiṣaḥ,
hótāraṁ sādmasu priyām vyānti várya purú.

☞ 5.21.3^a

5.35.6^b (Prabhūvasu Āngirasa; to Indra)

[tvām íd vṛtrahantama] jánāso vṛktābarhiṣaḥ,
ugrām pūrvīṣu pūrvyām [hāvante vājasātaye.]

☞ 5.35.6^a

☞ 5.35.6^d

8.5.17^a (Brahmātithi Kāva; to Aṇvins)

jánāso vṛktābarhiṣo [haviṣmanto aramkṛtaḥ],
[yuvām havante aṇvinā.]

☞ 1.14.5^c

☞ 1.47.4^d

8.6.37^b (Vatsa Kāva; to Indra)

[tvām íd vṛtrahantama] jánāso vṛktābarhiṣaḥ,
[hāvante vājasātaye.]

☞ 5.35.6^a

☞ 5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. kápvāso vṛktābarhiṣaḥ, 1.14.5^c, q.v.

3.60.3^d (Viçvāmitra; to Ṛbhus)

índrasya sakhyām ṛbhávaḥ sām ānaçur mánor nāpāta apāso dadhanvire,
sāudhanvanāso amṛtatvām érire viṣṭví çámībhiḥ sukṛtaḥ sukrtyāyā.

10.94.2^c (Arbuda Kādraveya Sarpa; to the Press-Stones)

eté vadanti çatāvat sahásravād abhi krandanti háritebhir asábhiḥ,

viṣṭví grāvāṇaḥ sukṛtaḥ sukrtyāyā hótuç cit pūrve havirádyam āçata.

We render 3.60.3, 'The Ṛbhus have obtained the friendship of Indra; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die Ṛbhus im R̥gveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the Ṛbhu myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases *viṣṭvī çāmibhiḥ* in 3.60.3, and *viṣṭvī grāvāṇaḥ* in 10.94.2, the former is the mother; cf. *vivēṣa* . . . *çāmibhiḥ* in 5.77.4, and the interesting epithets of the Ṛbhus in their *nivid*, ÇÇ.8.20, *viṣṭvī svapasah*, and *çamyā çamiṣṭhāḥ*. The expression *sukṛtaḥ sukrtyāyā* also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. *ṛbhāvaḥ sukrtaḥ suhastāḥ*, 7.35.12. The passage 3.54.12, where the Ṛbhus are said to have fashioned the sacrifice *ūrdhvagrāvāṇaḥ*, 'holding high the press-stones', may help to account for the slip of the pāda from Ṛbhus to Grāvāṇaḥ.

3.61.7^b (Viçvāmitra; to Uṣas)

ṛtasya budhnā uṣāsām iṣanyān vṛṣā mahī ródasī á viveça,
mahī mitrasya váruṇasya māyā candréva bhānūm ví dadhe purutrā.

10.80.2^b (Agni Saucika, or Agni Vaiçvānara; to Agni)

agnēr āpnasaḥ samid astu bhadrágnir mahī ródasī á viveça,
agnir ékaṁ codayat samātsv agnir vṛtrāṇi dayate purūṇi.

The *vṛṣa* in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.). See Bergaigne, i. 15, 142; ii. 160, 358. For *uṣāsām* in 3.61.7^a see last Oldenberg, RV. Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, vadhūyūr iva yōṣaṇām.

3.62.9^{ab} (Viçvāmitra; to Pūṣan)

yó viçvābhī vipāçyati bhūvanā sām ca páçyati,
sá naḥ pūṣāvitā bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)

yó viçvābhī vipāçyati bhūvanā sām ca páçyati,

ṣá naḥ paṣad āti dvīṣaḥ.

~~¶~~ refrain, 10.187.1^c–5^c

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4, 5; 6.58.2.

3.62.13^c (Viçvāmitra; to Soma)

sómo jigāti gātuvid devānām eti niṣkṛtām,
ṛtasya yónim āsadam.

5.21.4^d (Sasa Ātreya; to Agni)

devām vo devayajyāyagnim īlita mārtyaḥ,

sāmiddhaḥ çukra didihy ṛtasya yónim āsadaḥ sasasya yónim āsadaḥ.

9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

ṇdrasya soma rádhase, punanó hárdi codaya,

~~¶~~ 9.8.3^a

ṛtasya yónim āsadam.

9.64.22^c (Kaṣyapa Mārīca; to Soma Pavamāna)
 indrāyendo marútvate pávasva mádhumattamaḥ,
 ṛtásya yónim āsadam.

Cf. arkásya yónim āsadam, under 9.25.6; yónāv ṛtásya sídatam, 3.62.18^b; sídann ṛtásya yónim ā, 6.16.35^c; and yónim ṛtásya sídata, under 9.13.9^c.—For 5.21.4 see Oldenberg, SBE. xlii. 243, 345.

3.62.16^{ab} (Viṣvāmitra, or Jamadagni; to Mitra and Varuṇa)
 á no mitrávaruṇā ghr̥táir gávyūtim ukṣatam,
 mádhvā rájānsi sukratū.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)
 á no mitrávaruṇā havyájusṭim ghr̥táir gávyūtim ukṣatam ílābhiḥ,
 pr̥tī vām átra váram á jánāya, pr̥itām udnó divyásya cároh. ~~cf.~~ 7.65.4^c
 8.5.6^c (Brahmātithi Kāṇva; to Aṣvins)
 tá sudevāya dāṣuse sumedhām ávitārīṃ,
 ghr̥táir gávyūtim ukṣatam.

Cf. á no gávyūtim ukṣatam ghr̥téna, 7.62.5^b. There can be little doubt that the pāda, ghr̥táir gávyūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghr̥táir gávyūtim ukṣatam ílābhiḥ. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the pāda á no mitrávaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhi no mitra varuṇa for 3.62.16^a, without having in mind á no mitrávaruṇā havyájusṭim in 7.65.4^a. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gávyūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4^c has a partial parallel in 7.70.5^c, pr̥tī pr̥tī yātām váram á jánāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, á vām mitrávaruṇā havyájusṭim.

3.62.18^a (Viṣvāmitra, or Jamadagni; to Mitra and Varuṇa)
 gr̥ṇānā jamádagninā yónāv ṛtásya sídatam,
 pātām sómam ṛtāvṛdhā.

~~cf.~~ 9.13.9^c

~~cf.~~ 1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)
 bhadram íd bhadrá kṛṇavat sárasvaty ákavārī cetati vājīnīvatī,
 gr̥ṇānā jamádagnivát stuvānā ca vasiṣṭhavát.
 8.101.8^d (Jamadagni Bhārgava; to Aṣvins)
 rātīm yád vām arakṣāsam hāvāmahe yuvābhyām vājīnīvasū,
 pr̥cīm hótṛām pratirāntāv itām narā gr̥ṇānā jamádagninā.
 9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)
 utá no gómatir íṣo víṣvā arṣa pariṣṭúbhah,
 gr̥ṇānó jamádagninā.
 9.65.25^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 pávate haryató hárir gr̥ṇānó jamádagninā,
 hinvánó gór ádhi tvací.

The pāda-type gr̥ṇānā jamádagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamádagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^e (Vāmadeva Gāutama ; to Agni, or Agni and Varuṇa)
sákhe sákḥāyam abhy á vavṛtsvācūm ná cakráñ ráthyeva ráñhyāsmābhyam
dasma ráñhyā,
ágne mṛṇíkām vāruṇe sácā vido marútsu viçvábḥānuṣu,
tokāya tujé çuçucāna çām kṛdhy asmābhyam dasma çām kṛdhi.

8.27.3^d (Manu Vāivasvata ; to Viçve Devāḥ)
prá sú na etv adhvarò 'gná devēsu pūrvyāḥ,
adityēsu prá vāruṇe dhrtávrata marútsu viçvábḥānuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, *Prol.* pp. 141, 146 ; Bergaigne, *Quarante Hymnes*, p. 11 ; Hillebrandt, *Ved. Myth.* iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11^b, mahó budhné rájaso asyá yónāu : 4.17.14^d, tvacó budhné, &c.]

[4.1.13^c, áçmavrajāḥ sudúghā vavré antāḥ : 5.31.3^c, prācodayat sudúghā, &c.]

4.1.15^d (Vāmadeva Gāutama ; to Agni)
té gavyatá mánasā drdhrám ubdhām gá yemānām pári śāntam ádrim,
dṛḷhām náro vácasā dāivyena vrajám gómantam uçijo ví vavruḥ.

4.16.6^d (Vāmadeva Gāutama ; to Indra)
viçvāni çakró nāryāni vidvān, apó rireca sákhibhir nikāmāiḥ,
áçmānām cid yé bibhidúr vácobhir vrajám gómantam uçijo ví vavruḥ.
10.45.11^d (Vatsapri Bhālandana ; to Agni)
tvám agne yájamānā ánu dyún viçvā vāsu dadhire váryāni,
tváyā sahá drāviṇam ichāmānā vrajám gómantam uçijo ví vavruḥ.

The repeated pāda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uçijaḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas ; see in its order. Cf. Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated pāda cf. also 7.90.4^a, gávyam cid ūrvām uçijo ví vavruḥ.

4.1.17^d (Vāmadeva Gāutama ; to Agni)
néçat támo dúdhitam rócata dyāur úd devyá usāso bhānúr arta,
á súryo bṛhatás tiṣṭhad ájrañ rjú mārtegu vṛjiná ca paçyan.

6.51.2^c (R̥jigvan Bhāradvāja; to Viṣve Devāḥ)

vēda yās trīṇi vidāthāny eṣāṃ devānāṃ jānma sanutār ā ca viprah,
ṛjū mārteṣu vṛjinā ca pācyann abhī caṣṭe sūro aryā evān.

7.60.2^d (Vasiṣṭha; to Mitra and Varuṇa)

eṣā syā mitrāvaruṇā nṛcākṣā ubhé úd eti sūryo abhī jmān,
[viṣvasya sthātūr jāgataḥ ca gopā] ṛjū mārteṣu vṛjinā ca pācyan.

6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vāmadeva Gāutama; to Agni)

viṣveṣāṃ āditir yajñiyanāṃ viṣveṣāṃ ātithir mānuṣāṇāṃ,
agnir devānāṃ āva āvṛṇānāḥ sumṛṇīkó bhavatu jātávedāḥ.

6.47.12^b (Garga Bhāradvāja; to Indra)=

10.131.6^b (Sukṛti Kākṣivata; to Indra)

indrah sutrāmā svāvān āvobhiḥ sumṛṇīkó bhavatu viṣvāvedāḥ,
bādhatāṃ dvēṣo ābhayaṃ kṛnotu [suvīryasya pātayaḥ syāma.]

4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viṣvāvedāḥ for jātávedāḥ, and thinks that this is due to assimilation to viṣveṣāṃ āditir . . . viṣveṣāṃ ātithir in the same stanza. The present item, however, shows that the parallel pāda with viṣvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^d; 8.23.25^a, ātithim mānuṣāṇāṃ.

4.2.1^a: 1.77.1^c, yó mārtyeṣv amṛta ṛtāvā.

[4.2.2^a, ihā tvām sūno sahaso no adyā: 1.58.8^a, āchidrā sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

[4.2.18^{ab}, ā yūthēva kṣumāti paçvó akhyad devānāṃ yāj jānimānty ugra:
7.60.3^d, sām yó yūthēva jānimāni caṣṭe; 8.25.7^{ab}, ādhi yā brható divó 'bhī yūthēva pācyataḥ.]

4.2.20^a: 1.73.10^a, etā te agna ucāthāni vedhaḥ.

[4.2.20^c, úc chocasva kṛṇuhí vásyaso naḥ: 8.48.6^b, prá cakṣaya kṛṇuhí, &c.]

4.3.1^b (Vāmadeva Gāutama; to Agni)

ā vo rájānam adhvarásya rudrām hótāraṃ satyayājaṃ ródasyoḥ,
agnim purā tanayitnór acittād dhiraṇyarūpam āvase kṛṇudhvam.

6.16.46^c (Bharadvāja; to Agni)

vītí yó devām máрто duvasyéd agnim ṛtādhvaré havismān,
hótāraṃ satyayājaṃ ródasyor [uttānāhasto námasā vivāset.]

3.14.5^b

Cf. Bergaigne, iii. 36; v. Bradke, Dyāus Asura, p. 54.

4.3.2^b: 1.124.7^c; 10.71.4^d; 91.13^d, jāyēva pātya uṇatī suvāsāḥ.

[4.3.8^d, sādha divo jātavedaḥ cikitvān: 3.17.2^b, yāthā divo, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hī śmā vṛsabhāḥ cid aktāḥ pumān agniḥ pāyasā pṛṣṭhyēna,
āspandamāno acarad vayo dhā vṛṣā ḥukrām duduhe pṛṇir ūdhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpūr nū tāt cikitūse cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād dohāse pṛpāya sakṛc chukrām duduhe pṛṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi fließen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdhām sakṛt pāyaḥ. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10^d, ḥukrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛtēnādrīm vy āsan bhidāntaḥ sām āṅgirasō navanta góbhiḥ,
ḥunām nāraḥ pāri śadann uśāsam āviḥ svār abhavaj jāté agnāu.

10.88.2^b (Murdhanvat, an Āṅgirasa, or Vāmadeva; to Śūrya and Vaiṣvānara)

gṛṇām bhūvanām tāmāsāpagūḥam āviḥ svār abhavaj jāté agnāu,
tāsyā devāḥ pṛthivī dyāur utāpó 'raṇayann ośadhrī sakhyé asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akṛṇot for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viṣvam uśāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5^c (Vāmadeva Gāutama; to Agni)

ūrdhvó bhava prāti vidhyādhy asmád āviṣ kṛṇusva dāivyāny agne,
áva sthirá tanuhi yātujūnām jāmim ājāmin prā mṛṇhi çátrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)
ní tigmāni bhrāçāyan bhrāçyāny áva sthirá tanuhi yātujūnām,
ugrītya te sáho bálam dadāmi pratītyā çátrūn vigadēṣu vṛçca.

For the repeated pāda cf. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yás tvā nītyena haviṣā yá ukthāih: 6.5.5^a, yás te yajñēna samídhā yá ukthāih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayá te agna samídhā vidhema prāti stómam çasyámānam ḡrbhāya,
dāhāçaso rakṣásah pāhy āsmān druho nidó mahāmaho avadyāt.

7.14.2^a (Vasiṣṭha Māitrāvaruṇi; to Agni)
vayám te agne samídhā vidhema vayám dāçema suṣutí yajatra,
vayám ḡhṛtēnādhvarasya hotar vayám deva haviṣā bhadrāçoce.

Cf. 5.4.7^a, vayám te agna ukthāir vidhema.

[4.5.3^b, sahasraretā vṛṣabhás túviṣmān: 2.12.12^a, yāḥ saptāraçmir vṛṣabhás, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vāiçvānara)

prā tñn agnir babhasat tigmájambhas tápiṣṭhena çocíṣā yāḥ surádhaḥ,
prá yé minánti váruṇasya dhāma priyá mitrásya cétato dhruvāni.

10.89.8^c (Reṇu Vāiçvāmitra; to Indra)
tvām ha tyād ṇayá indra dhíro 'sír ná párva vṛjiná çṛṇāsi,
prá yé mitrásya váruṇasya dhāma yújam ná jánā minánti mitráṁ.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrá).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions: Grassmann supplies á before minánti, but the verb has the preposition prá in the third pāda, and pra + ā + mī does not exist. Oldenberg, Prol. p. 74, reads prá minanti in pāda d, having, apparently, overlooked prá in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Viçvāmitrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

7.7.4^d (Vasiṣṭha Māitravaruṇi ; to Agni)
sadyó adhvaré rathirām jananta mānuṣāso vīcetaso yā eṣām,
viçám adhāyi viçpátir duroṇè 'gnír mandró mádhuvacā ṛtāvā.

4.6.11^{cd} (Vāmadeva Gāutama ; to Agni)
ākāri brāhma samidhāna túbhyaṃ çānsaty ukthām yájate vy ù dhāḥ,
hótāram agnīm mānuṣo ní ṣedur namasyānta uçijaḥ çānsam āyóḥ.

5.3.4^{cd} (Vasuçruta Ātreya ; to Agni)
tāva çriyá sudṛço deva devāḥ purū dādhanā amṛtaṃ sapanta,
hótāram agnīm mānuṣo ní ṣedur daçasyānta uçijaḥ çānsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyá- and daçasyá-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gāutama ; to Agni)
ayám ihā prathamó dhāyi dhātṛbhir hótā yájiṣṭho adhvaréṣv íḍyaḥ,
yám ápnavaṇo bhṛgavo virurucúr váneṣu citráṃ vibhvaṃ viçé-viçe.

8.60.3^c (Bhargava Prāgātha ; to Agni)
ágne kavír vedhá asi hótā pāvaka yákṣyaḥ,
mandró yájiṣṭho adhvaréṣv íḍyo ṽvīprebhiḥ çukra mánmabhiḥ.]
§ 1.127.2^c

Cf. 5.22.1^{cd}, yó adhvaréṣv íḍyo hótā mandrántamo viçi, containing an almost perfect blend of the wordings of the repeated pādas.

4.7.4^b: 1.86.5^b ; 5.23.1^c, viçvā yāç carṣaṇír abhí.

[4.7.8^d, vidúṣṭaro divā āródhanāni ; 4.8.4^c, vidvān āródhanam divāḥ.]

4.7.9^a, kṛṣṇām ta éma ruçataḥ puró bhāḥ : 1.58.4^d, kṛṣṇām ta éma ruçadūrme ajara.

[4.7.10^b, yád asya vāto anuvāti çociḥ : 1.148.4^c ; 7.3.2^c, ád asya vāto ánu vāti çociḥ ; 10.142.4^c, yadā te vāto anuvāti çociḥ.]

4.8.1^b: 8.102.17^c, havyavāham ámartyaṃ ; 3.10.9^c, havyavāham ámartyaṃ sahovṛdham.

4.8.2^c: 1.1.2^c, sá devān éhá vakṣati.

[4.8.4^c, vidvān āródhanam divāḥ : 4.7.8^d, vidúṣṭaro divā āródhanāni.]

The two stanzas show considerable similarity ; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gāutama ; to Agni)
té rāyá té suvīryāḥ sasavāṇso ví çṛṇvire,
yé agná dadhiré dúvaḥ.

8.54(Vāl.6).6^d (Mātarīṣvan Kāṇva; to Indra)
 ājipate nṛpate tvām id dhī no vāja ā vaksi sukrato,
 vṛtī hōtrābhīr utā devāritibhiḥ sasavāṇso vī ṛṇvire.

In 8.54(Vāl. 6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṇsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (samsava). Apparently the Vāḥhilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛīā mahān asi: 1.36.12^d, sā no mṛīa mahān asi.]

4.9.5^a (Vāmadeva Gāutama; to Agni)
 vēśi hy ādhvariṇyatām upavaktā jānānām,
 havyā ca mānuṣāṇām.

6.2.10^a (Bharadvāja Bārhaspatya; to Agni)
 vēśi hy ādhvariṇyatām āgne hōtā dāme viçām,
 samīdho viçpate kṛṇu juṣāsva havyām āngirah.

Ludwig, 336, ad 4.9.5: 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genießest von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5: 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10^{ab} correctly: 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5^c is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, çriyé rukmó ná rocata upāké: 7.3.6^b, ví yád rukmó ná rócasa upāké.]

4.11.5^d (Vāmadeva Gāutama; to Agni)
 tvām agne prathamām devayānto devām mārta amṛta mandrājihvam,
 dveṣoyūtām ā vivāsanti dhībhir dāmūnasam grhāpatim āmūram.

5.8.1^d (Iṣa Ātreya; to Agni)
 tvām agna ṛtāyavaḥ sām idhire pratnām pratnāsa utāye sahasakṛta,
 puruṣandram yajatām viçvādhāyasam dāmūnasam grhāpatim vá-
 reṇyam.

[4.12.3^b, agnir vājasya paramāsya rāyāḥ: 7.60.11^b, vājasya sātāu paramāsya
 rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama; to Agni)
 agnir iṣe bṛhatāḥ kṣatriyasya agnir vājasya paramāsya rāyāḥ, cf. 4.12.3^b
 dādāhāti rātānam vidhaté yāviṣṭho vy ānuṣāṇ mārtyāya svadhāvān.

7.16.12^c (Vasiṣṭha Maitravaruṇi ; to Agni)

tām hótāram adhvarāśya prācetasāṃ ṽāhniṃ devā akr̥vata, 3.11.4^c
dād̥hāti rātnaṃ vidhaté suvīryam agnīr jānāya dācūṣe.

The preposition *vi* which limps, with sharp tmesis, behind its verb *dād̥hāti* in 4.12.3^{cd}, impresses me as secondary.—Cf. the parallel *pādas* under 4.44.4.

4.12.6 (Vāmadeva Gāutama ; to Agni) =

10.126.8 (Kulmalabarhiṣa Čailūṣi, or Anhomue Vāmadevya ; to Viçve
Devāḥ, here Agni)

yáthā ha tyád vasavo gāuryāṃ cit padí ṣitām ámuñcatā yajatrāḥ,
evó śv āsmān muñcatā vy áñhaḥ prá tāry agne pratarām na áyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to *pāda* d are listed by Aufrecht in the Preface to the second edition of his *Rig-Veda*, p. xxviii, nr. 109 ; particularly 10.59.1^a, prá tāry áyuh pratarām náviyaḥ.

[4.13.1^c, yātām açvinā sukīto duroṇām : see under 1.117.2^c.]

4.13.2^a: 7.72.4^c, ūrdhvām bhānūṃ savitā devó açret ; 4.6.2^c, ūrdhvām bhānūṃ
savitévāçret ; 4.14.2^a, ūrdhvām ketūṃ savitā devó açret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama ; to Agni)

ánāyato ánibaddhaḥ kathāyām nyāññ uttānó 'va padyate ná,
káyā yāti svadhāyā kó dadarça divá skambháḥ sámṛtaḥ pāti nákam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197 ; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout ; see p. 13.

4.14.2^a, ūrdhvām ketūṃ savitā devó açret : 4.6.2^c: ūrdhvām bhānūṃ savitévāçret ;
4.13.2^a ; 7.72.4^c, ūrdhvām bhānūṃ savitā devó açret.

4.14.2^b, jyótir viçvasmāi bhúvanāya kr̥vān : 1.92.4^c, jyótir viçvasmāi bhúvanāya
kr̥vatī.

4.14.2^c: 1.115.1^c, āprā dyāvāpr̥thivī antárikṣam.

4.14.3^d, uṣā iyate suyújā ráthena : 1.113.14^d, óṣā yāti suyújā ráthena.

4.14.4^b (Vāmadeva Gāutama ; to Açvins)

ā vām váhiṣṭhā ihá té vahantu ráthā áçvāsa uṣáso vyūṣṭāu,
imé hí vām madhupéyāya sómā ṽasmin yajñé vṛṣaṇā mādayethām.]

cf. 1.184.2^a

4.45.2^b (Vāmadeva ; to Açvins)

úd vām pr̥kṣáso mádhumanta irate, ráthā áçvāsa uṣáso vyūṣṭiṣu,

4.45.2^a

apornuvántas táma ā párvṛtaṃ svār ṇā çukráṃ tanvánta ā rájah.

For 4.45.2 see Pischel, Ved. Stud. ii. 96 ; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of *pr̥kṣá* note this parallel, which seems to support his rendering of the word by 'swift' ; cf. *váhiṣṭhā* in 4.14.4^b.

[4.14.4^d, *asmīn yajñe vṛṣaṇā mādayethām* : 1.184.2^a, *asmé ū śú vṛṣaṇā*, &c.]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)

pāri vājapatih kavir agnir havyāny akramīt,
dādhad rātnāni dācūṣe.

9.3.6^c (Çunaḥcepa Ājigarti ; to Soma Pavamāna)
eṣā viprāir abhiṣṭuto 'pó devó vi gāhate,
dādhad rātnāni dācūṣe.

For the repeated pāda cf. *dhattām rātnāni dācūṣe*, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)

tām ārvantaṁ ná sānasīm aruṣām ná divāḥ ṣiḥum,
marmṛjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantaṁ ná sānasīm gṛñihī vipra ṣuṣmīnam,
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, *Ved. Stud.* iii. 15 ff. Ludwig, 412, 'wie Mitra der die Leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence *ārvantaṁ . . . marmṛjyānte* points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra *yātayājjana* has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, *kumārāḥ sāhadevyāḥ* ; 4.15.8^b, *kumārāt sāhadevyāt.*

4.16.5^b : 3.54.15^b ; 8.25.18^c, *ubhé ā paprāu ródasī mahitvā.*

[4.16.6^a, *viçvāni çakró nāryāni vidvān* : 7.21.4^b, *āpānsi viçvā nāryāni vidvān.*]

4.16.6^d : 4.1.15^d ; 10.45.11^d, *vrajām gómantaṁ uçījo vi vavruḥ.*

4.16.12^d : 1.174.5^c, *prā sūraç cakrām vṛhatād abhīke.*

[4.16.20^b, *brāhmākarma bhṛgavo ná rátham* : 10.39.14^b, *ātaksāma bhṛgavo*, &c.]

Cf. p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gāutama; to Indra) = 4.19.11^d = 4.20.11^d =
4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva; to Indra)

nū śtutā indra nū gr̥ṇānā īṣaṁ jaritré nadyò ná pīpeḥ,
ākāri te harivo brāhma nāvyaṁ dhiyā syāma rathyāḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvapṛthivyāu)
nū rodasī br̥hādbhir no vārūthāiḥ pātnīvadbhir iṣáyanti sajósāḥ,
urūcī víḥve yajaté ní pātaṁ dhiyā syāma rathyāḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234.

4.17.1^d (Vāmadeva Gāutama; to Indra)

tvāṁ mahān indra túbhyaṁ ha kṣā ānu kṣatrām mahánā manyata dyāuḥ,
tvāṁ vṛtrām çavasā jaghanvān sr̥jāḥ sīndhūṁr āhinā jagrasānān.

10.111.9^a (Aṣṭrādaṁṣṭra Vāirūpa; to Indra)
sr̥jāḥ sīndhūṁr āhinā jagrasānān ād id etāḥ prā vivijre javéna,
múmuksamānā utā yā mumucré 'dhéd etā ná ramante nītikṭāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518; Grassmann, i. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, múmuksamānā utā yā mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3^c (Vāmadeva Gāutama; to Indra)

bhinád girīm çavasā vājram iṣṇān avīṣkr̥ṇvānāḥ sahasāná ójaḥ,
vādhīd vṛtrām vājreṇa mandasānāḥ sārann āpo jávasā hatāvṛṣṇīḥ.

10.28.7^c (Vasukrapatnī; to Indra)
evā hí mām tavāsaṁ jajñūr ugrām kārman-karman vīṣanam indra devāḥ,
vādhīm vṛtrām vājreṇa mandasānó 'pa vrajām mahinā dāçuse vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra devāḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7^c, with its precarious analogical vādhīm (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naïvely explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vaḥ, vaḥ. Both vādhīm and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmastuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hūntā vṛtrāṁ vājreṇa mandasānāḥ; and also under 8.59 (Vāl. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṭinām puruhūtā indrah.

[4.17.7^{cd}, tvām prāti pravāta ācāyānam āhim vājreṇa maghavan ví vṛceḥ:
4.19.3^{cd}, saptā prāti pravāta ācāyānam āhim vājreṇa ví riṇā aparvān.]

[4.17.14^d, tvacó budhné rájaso asyá yónāu: 4.1.11^b, mahó budhné, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)

gavyánta indram sakhyāya víprā aṇvāyānto vṛṣṇaṁ vājáyantaḥ,
janíyānto janidām ákṣitotim á cyāvayāmo 'vaté ná kócam.

10.131.3^{cd} (Sukṛti Kāksivata; to Indra)

nahí sthūry ṛtuthá yātām ásti nótá ṇrávo vivide saṁgaméṣu,

gavyánta indram sakhyāya víprā aṇvāyānto vṛṣṇaṁ vājáyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2^{cd}. This stanza is simple and effective; not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmaṇische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie auszugehen, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmaṇischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16^{ab} as follows: 'Wir Sänger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.13.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d =
4.24.11^d; 4.56.4^d, dhiyá syāma rathyāḥ sadāsāḥ.

[4.18.4^c, nahí nv āsya pratimānam ásti: 6.18.12^c, náśya çatṛur ná pratimānam
asti.]

4.18.5^d: 10.45.6^b, á ródasi aprṇāḥ jáyamānaḥ; 3.6.2^a; 7.13.12^b, á ródasi aprṇā
jáyamānaḥ.

4.18.7^d: 4.19.8^b, वृत्रां जगहनवां अरजद वि सिंधुन; 1.80.10^d, वृत्रां जगहनवां अरजद.

4.18.11^d (Samvāda Indrāditivāmadevānām)

utā mātā mahiṣām ānv avenad amī tvā jahati putra devāḥ,
āthābravid vṛtrām indro haniṣyān sākhe viṣṇo vitarām vi kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām vi kramasva dyāur dehī lokām vājraya viṣkābhe,
hānāva vṛtrām riṇācāva siṇdhūn indrasya yantu prasavé visrṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"! Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravid . . . sākhe viṣṇo vitarām vi kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^d: 8.100.8^d. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, āhann āhim pariṣāyānam āraṇaḥ.

[4.19.3^{cd}, saptā prāti pravāta āṣāyānam āhim vājreṇa vi riṇā aparvān: 4.17.7^{cd},
tvām prāti pravāta āṣāyānam āhim vājreṇa maghavan vi vṛcaḥ.]

4.19.5^d (Vāmadeva; to Indra)

abhi prā dadrur jānayo nā gārbhaṁ rāthā iva prā yayuḥ sākām ādrayaḥ,
ātarpayo visṣṭa ubjā ūrmīn tvām vṛtān ariṇā indra siṇdhūn.

4.42.7^d (Trasadasyu Paurukutsya; to Indra and Varuṇa)

viduṣ te viṣvā bhūvanāni tāsa tā prā bravīṣi vāruṇāya vedhaḥ,
tvām vṛtrāṇi ṣṇviṣe jaghanvān tvām vṛtān ariṇā indra siṇdhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (ṣṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, वृत्रां जगहनवां अरजद वि सिंधुन; 1.80.10^d, वृत्रां जगहनवां अरजद.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.20.3^b (Vāmadeva; to Indra)

imāṁ yajñāṁ tvām asmākam indra puró dádhat saniṣyasi krátum naḥ,
çvaghñíva vajrin sanāye dhānānām tváyā vayām aryā ājīm jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa ?)

sūraç cid rátham páritakmyāyām púrvaṁ karad úparam jñjuvāṁsam,

ḥbhāraç cakráṁ étaçaḥ sám riṇāti, puró dádhat saniṣyati krátum naḥ.
4.20.3¹

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13^b.

[4.20.6^d, udnéva kóçaṁ vásunā nyīṣtam: 10.42.4^c, kóçaṁ ná pūrṇām vásunā nyīṣtam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.21.10^b, hantā vṛtrām várivaḥ pūrāve kaḥ: 1.63.7^d, añhó rājan várivaḥ pūrāve kaḥ.

4.21.10^d (Vāmadeva; to Indra)

evā vásva índraḥ satyāḥ samráḍ ḥdhantā vṛtrām várivaḥ pūrāve kaḥ, 1.63.7^d
pūruṣtuta krátvā naḥ çagdhī rāyó bhakṣīyá té 'vaso dáivyaasya.

5.57.7^d (Çyāvāçva Ātreya; to Maruts)

gómāḍ āçvāvad ráthavat suvīram candrávad rádho maruto dadā naḥ,

prāçastīm naḥ kṛṇuta rudriyāso bhakṣīyá vó 'vaso dáivyaasya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yó devó devátamo jñyamāno mahó vájebhir mahádbhiç ca çúṣmāiḥ,
dádhdhāno vájraṁ bāhvóṛ uçántaṁ dyām āmena rejayat prá bhūma.

6.32.4^b (Suhotra Bhāradvāja; to Indra)

sá nivyābhir jaritāram áchā mahó vájebhir mahádbhiç ca çúṣmāiḥ,

puruvírabhir vṛṣabha kṣitínām á girvaṇaḥ suvitāya prá yāhi.

For mahó vájebhiḥ see Fischel, Ved. Stud. i. 11 note (cf. *ibid.* 268, note); Oldenberg, ZDMG. iv. 271.

[4.22.5^b, víçveṣv ít sávaneṣu pravácya: 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu pravácya.]

4.22.9^d (Vāmadeva; to Indra)

asmé várṣiṣṭhā kṛṇuhi jyēsthā nṛmṇāni satrá sahure sáhānsi,
asmābhyāṁ vṛtrā suhānāni randhi jahí vādhar vanúṣo mártyaasya.

7.25.3^c (Vasiṣṭha Maitravaruṇi; to Indra)
 ṣatām te ṣiprinn ūtāyaḥ sudāse sahasraṁ ṣānsā utā rātir astu,
 jahí vādhar vanúšo mártasyāsmé dyumnám ádhi rátanam ca dhehi.

4.22.10^d: 3.30.21^d, asmákam (3.30.21^d, asmábhyam) sú maghavan bodhi godāḥ:
 3.31.14^d, asmákam sú maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyá syāma
 rathyāḥ sadāsāḥ.

[4.23.4^c, devó bhuvan návedā ma ṛtānām: 1.165.13^d, eṣām bhūta návedā ma
 ṛtānām.]

[4.23.10^c, ṛtāya pṛthvī bahulé gabhīre: 10.178.2^c, ūrvī ná pṛthvī bāhule gābhīre.]

[4.23.11^d: see under 4.22.11^d.]

4.24.3^b, ririkvānsas tanvāḥ kṛṇvata trām: 1.72.5^c, ririkvānsas tanvāḥ kṛṇvata
 svāḥ.

4.24.3^d (Vāmadeva; to Indra)
 tām in náro ví hvayante samíkē [ririkvānsas tanvāḥ kṛṇvata trām,] 1.72.5^c
 mithó yāt tyāgām ubhāyāso āgman náras tokāsyā tánayasya sātāu.

7.82.9^d (Vasiṣṭha; to Indra and Varuṇa)
 asmákam indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojasā,
 yád vām hávanta ubhāye ádha sprdhi náras tokāsyā tánayasya sātīṣu.
 Cf. 6.19.7^c, yēna tokāsyā tánayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyá syāma
 rathyāḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva; to Indra)
 tasmā agnir bhārataḥ ṣarma yaṁsaj jyók paçyāt sūryam uccárantam,
 yá indráya sunávāméty áha náre nāryāya nītamāya nṛṇām.

6.52.5^b (Rjigvan Bhāradvāja; to Viçve Devāḥ)
 viçvadānīm sumānasah syāma páçyema nú sūryam uccárantam,
 tātā karad vásupatir vásūnām devān óhāno 'vasāgamiṣṭhaḥ.
 7.104.24^d (Vasiṣṭha; to Indra),
 indra jahí pūmānsam yātudhānam utā striyam māyāya ṣāḍadānām,
 vígrivāso mūradevā ṛdantu má té dṛṣan sūryam uccárantam.
 10.59.4^b (Bandhu Gāupāyana, and others; to Nirṛti and Soma)
 mó śú nah soma mṛtyāve parā dāḥ páçyema nú sūryam uccárantam,
 dyúbhir hitó jarimā sú no astu parātaram sú nirṛtir jihītām.
 10.59.6^c (Bandhu Gāupāyana, and others; to Asuntī)
 āsunīte pūnar asmāsu cákṣuḥ pūnaḥ prāṇam ihá no dhehi bhógam,
 jyók paçyema sūryam uccárantam ānumate mṛlāyā nah svastī.

5.37.1^d (Atri Bhāuma ; to Indra)

sām bhānūnā yatate sūryasyājūhvāno ghṛtāprṣṭhaḥ svāñcāḥ,
tāsmā āmr̥dhrā uśāso vy ūchān yā indrāya sunāvāmēty āha.

Cf. the pāda, jyōc ca sūryam dṛṣṭé, under 1.23.21.—For devān ōhānaḥ in 6.52.5^d see Geldner, Ved. Stud. iii. 62 ; Oldenberg, RV. Noten, p. 403.

[4.25.5^b, urv āsmā āditih çarma yaṁsat : 1.107.2^d ; 4.54.6^d, adityāir no āditih, &c.]

[4.26.2^d, māma devāso ānu kētam āyan : 10.6.7^c, tām te devāso, &c.]

[4.26.7^c, ātrū pūramdhir ajahād āratih : 4.27.2^c, 1rmā pūramdhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff. ; Bloomfield, JAOS. xvi. 19 ; Ludwig, Ueber Methode, p. 65 ff. ; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2^c : see prec.]

4.28.1^c (Vāmadeva ; to Indra)

tvā yujā tāva tát soma sakhyā indro apó mánave sasrútas kaḥ,
āhann āhim āriṇāt saptá síndhūn āpāvṛṇod āpihiteva khāni.

10.67.12^c (Ayāsa Āṅgīrasa ; to Bṛhaspati)

indro mahná maható arṇavāsya, vi mūrdhānam abhinad arbudāsya,

āhann āhim āriṇāt saptá síndhūn devāir dyāvapr̥thivī prāvataṁ nah. 10.67.12^c

1.31.8^d

Cf. 2.12.3^a, yó hatvāhim āriṇāt saptá síndhūn.

4.28.2^d (Vāmadeva ; to Indra, or Indra and Soma)

tvā yujā ní khidat sūryasyéndraç cakráṁ sáhasā sadyā indo,
ádhi ṣṇūnā bṛhatá vartamānam mahó druho ápa viçvāyu dhāyi.

6.20.5^a (Bharadvāja ; to Indra)

mahó druho ápa viçvāyu dhāyi vājrasya yát pátane pádi çuṣṇaḥ,
urú śá sarátham sárathaye kar indraḥ kútsaya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24 ; Geldner, ibid. ii. 172 ; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva ; to Indra)

ā na stutá úpa vūjebhir utí indra yāhí háribhir mandasānāḥ,
tirāç cid aryāḥ sávanā purūṇy āṅgūṣebhir gr̥ṇanāḥ satyārādhāḥ.

8.66.12^c (Kali Prāgātha ; to Indra)

pūrvīç cid dhí tvé tuvikūrmīn āçāso hávanta indrotāyaḥ,
tirāç cid aryāḥ sávanā vaso gahi çāviṣṭha çrudhí me hávam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçve = οἱ πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of ari, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between viçva and ari comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders viçvágūrto ariṣṭutāḥ by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, viçvo hy anyó arir ājagāma, the word anyó seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see ariḥ (singular, σχῆμα καθ' ὅλον καὶ μέρος) and kṛṣṭāyaḥ in 1.4.6. The pāda 4.29.1° means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12°. Though the entire question of tirāç cid aryāḥ has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20° (Vāmadeva; to Indra)
çatām açmanmāyīnām purām indro vy āsyat,
dīvodāsāya dāçūṣe.

6.16.5^b (Bharadvāja; to Agni)
tvām imā vāryā purū dīvodāsāya sunvaté,
bharadvājāya dāçūṣe.

6.31.4^d (Suhotra Bhāradvāja; to Indra)
tvām çatāny āva çambarasya pūro jaghanthāpratīni dāsyoh,
āçikṣo yātra çacyā çacivo dīvodāsāya sunvaté sutakre bharadvājāya
grṇatē vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vāmadeva; to Indra)
āsvāpayad dabhītaye sahasrā trinçatām hāthāiḥ,
dāsānām indro māyāyā.

7.19.4^d (Vasiṣṭha Maitravaruṇi; to Indra)
tvām nṛbhīr nṛmaṇo devāvītāu bhūṇiṇi vṛtrā haryaçva haṁsi,
tvām nī dāsyuṁ cūmuriṁ dhūniṁ cāsvāpayo dabhītaye suhāntu. cf. 7.19.4^b

[4.30.23^b, kariṣyā indra pāuṇsyam: 8.3.20^d; 32.3°, kṛṣe tād indra pāuṇsyam.]

[4.31.4^a, abhī na ā vavṛtsva: 10.83.6°, mānyo vajrinn abhī mām ā vavṛtsva.]

4.31.11^b (Vāmadeva; to Indra)
asmān ihā vṛṇiṣva sakhyāya svastāye,
mahó rāyē divítmate.

6.57.1^b (Bharadvāja; to Pūṣan and Indra)
indrā nú pūṣānā vayām sakhyāya svastāye,
huvéma vājasātaye. 5.35.6^d

4.31.12^b: 8.97.6^d, indra rāyā páriṇasā; 1.129.9^a, tvām na indra rāyā páriṇasā.

4.32.1^c, mahān mahībhīr utībhīḥ: 3.1.19^{ab}; 3.1.18^{cd}, ā no gahi sakhyēbhīḥ
gīvēbhīr mahān mahībhīr utībhīḥ saranyān.

4.32.8^{b+c} (Vāmadeva; to Indra)

nā tvā varante anyāthā yād dītsasi stutó maghām,
stotṛbhya indra girvaṇaḥ.

8.14.4^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)

nā te vartāsti rūdhasa indra devó ná mártyaḥ,
yād dītsasi stutó maghām.

8.32.7^b (Medhatithi Kāṇva; to Indra)

vayām ghā te āpi śmasi stotára indra girvaṇaḥ,
tvām no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná ... devó ná mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhī tvā gótamā girá.

4.32.11^c (Vāmadeva; to Indra)

tā te gr̥ṇanti vedhāso yāni cakārtha páuṇsyā,
sutēṣv indra girvaṇaḥ,

8.99.2^d (Nṛmedha Āṅgīrasa; to Indra)

mátsvā suçīpra harivas tād imahe tvé ā bhūṣanti vedhāsaḥ,
táva crāvāṇsy upamāny uktlyā sutēṣv indra girvaṇaḥ.

Cf. 8.94.2^b, sutāsa indra girvaṇaḥ.

4.32.12^c (Vāmadeva; to Indra)

āvīrvdhanta gótamā indra tvé stómavāhasaḥ,
āīṣu dhā vīrávad yācaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)

āīṣu dhā vīrávad yāca uṣo maghoni sūrīṣu,
yé no rādhan̄sy āhrayā maghāvāno ārāsata śújāte aṇvasūn̄rte.
6^a refrain, 5.79.1^e–10^e

The cadence, vīrávad yācaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragātha Kāṇva; to Indra)

yāc cid dhī cācavatām ásindra sādharāṇas tvām,
tām tvā vayām havāmahe.

8.43.23^a (Virūpa Āṅgīrasa; to Indra)

tām tvā vayām havāmahe gr̥ṇvāntām jātávedasam,
agne ghnāntam āpa dvīṣaḥ.

4.32.16 = 3.52.3.

4.32.16—] *Part 1: Repeated Passages belonging to Book IV* [228

4.32.16^c = 3.52.3^c: 3.62.8^c, vadhūyūr iva yōṣaṇām.

[4.33.2^c, ād id devānām ūpa sakhyām āyan: 9.97.5^a, indur devānām ūpa sakhyām āyān.]

4.33.3^a (Vāmadeva; to Ṛbhus)

pūnar yé cakrūḥ pitārā yūvānā sánā yūpeva jaraṇā ṣāyānā,
te vājo vibhvaṇ ṛbhūr indravanto mādhusarasas no 'vantu yajñām.

4.35.5^a (The same)

ṣācyākarta pitārā yūvānā ṣācyākarta camasām devapānam,
ṣācyā hāri dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4; 111.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vāmadeva; to Ṛbhus)

rātham yé cakrūḥ suvṛtam nareṣṭhām yé dhenūm viṣvajúvam viṣvárūpām,
tā ā takṣantv ṛbhavo rayīm naḥ svāvasaḥ svāpasas suhastāḥ.

4.36.2^a (The same)

rātham yé cakrūḥ suvṛtam sucétasó 'vihvarantam mánasas pári dhyāyā,
tān ū nv āsyā sávanasya pitāya ā vo vājā ṛbhavo vedayāmasi.

Cf. for the repeated pāda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6.

4.34.2^c, sām vo mādā āgmata sām púramdhiḥ: 1.20.5^a, sām vo mādāso agmata.

4.34.7^b (Vāmadeva; to Ṛbhus, here Indra)

sajóṣa indra várunena sómam sajóṣāḥ pāhi girvaṇo marúdbhiḥ,
agrepābhīr ṛtupābhiḥ sajóṣa gnāspātñibhiḥ ratnadhābhiḥ sajóṣāḥ.

6.40.5^d (Bharadvāja; to Indra)

yād indra divi párye yād ṛdhag yād vā své sádane yātra vāsi,
áto no yajñām ávase niyútvān sajóṣāḥ pāhi girvaṇo marúdbhiḥ.

[4.34.9^d, vibhvo nárah svapatyāni cakrūḥ: 7.91.3^d, viṣvén nárah svapatyāni cakrūḥ.]

4.34.10^b, rayīm dhatthá vásumantaḥ puruṣśum: 6.68.6^b, rayīm dhatthó, &c.;
7.84.4^d, rayīm dhataḥ, &c.; 1.159.5^d, rayīm dhataḥ vásumantaḥ
ṣatagvīnam; 4.49.4^b, rayīm dhataḥ ṣatagvīnam.

4.35.2^d (Vāmadeva; to Ṛbhus)

āganu ṛbhūnām ihā ratnadhéyam ābhūt sómasya sūsutasya pitṛḥ,
sukṛtyāyā yāt svapasyāyā cañ ékam vicakrá camasām caturdhā.

4.36.4^a (The same)

ēkaṁ ví cakra camasāṁ cāturvayam, niṣcārmaṇo gūm ariṇṭa dhitiḥbiḥ,

1.161.7^a

āthā devēṣv amṛtatvām ānaṣa cṛuṣṭī vājā ṛbhavas tād va ukthyām.

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p. 18.

4.35.5^a, ṣācyākarta pitārā yūvānā: 4.33.3^a, pūnar yé cakrūḥ pitārā yūvānā.

4.36.1^a, anaṣvó jātó anabhiṣūr ukthyāḥ: 1.152.5^a, anaṣvó jātó anabhiṣūr ārvā.

4.36.2^a, rātham yé cakrūḥ suvṛtam sucétasaḥ: 4.33.8^a, rātham yé cakrūḥ suvṛtam nareṣṭhām.

4.36.4^a, ékaṁ ví cakra camasāṁ cāturvayam: 4.35.2^d, ékaṁ vicakrá camasāṁ caturdhā.

4.36.4^b: 1.161.7^a, niṣcārmaṇo gūm ariṇṭa dhitiḥbiḥ.

[4.36.8^c, dyumántam vājam vṣaṣuṣmam uttamām: 9.63.29^d; 67.3^c, dyumántam ṣuṣmam uttamām.]

4.36.9^a (Vāmadeva; to Ṛbhus)

ihā prajām ihā rayīm rārāṇā ihā ṣrāvo virāvat takṣatā naḥ,

yéna vayam citayemāty anyān tām vājam citrām ṛbhavo dadā naḥ.

10.183.1^c (Prajāvat Prajāpatya; to a Yajamāna)

āpaṣyam tvā mánasā cékitānam tāpaso jātām tāpaso vibhūtam,

ihā prajām ihā rayīm rārāṇaḥ prā jāyasva prajāyā putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheißet dem Gattenpaar Kinder'). Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichthum drum hieher schenkt' ich: pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cékitānam, so that the result would be: 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third pāda: 'drum hieher schenkend.' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third pāda. It is an attributive participle and should, grammatically speaking, agree with the subject of prā jāyasva. So Sāyana, he putrakāma... sa tvam ihāsmin loke prajām... rārāṇo ramayan rayīm dhanam ihāsmin loke ramayan prajāyā prajānena prā jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaṣyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BrhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in *rārāṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rārāṇaḥ* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, *Ved. Stud.* i. 169, bottom.

[4.37.1^b, *déva yātā pathībhir devayānāḥ*: 7.38.8^d, *trptā yāta*, &c.; cf. under 1.183.6.]

4.37.5^a (Vāmadeva; to Ṛbhus)

ṛbhúm ṛbhukṣaṇo rayīm vāje vājintamaṁ yújam,
indrasvantam havāmahe sadāsātamaṁ aṇvinam.

8.93.34^b (Sukakṣa Āṅgīrasa; to Indra)

indra iṣe dadātu na ṛbhukṣāṇam ṛbhúm rayīm,
vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Ṛbhus, complicated by Indra's close connexion with the Ṛbhus; see Hillebrandt, *Ved. Myth.* iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Ṛbhukṣan (elliptic plural for the three Ṛbhus), we call for wealth that is stout (ṛbhúm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For rayīm yújam cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Ṛbhus, namely Ṛbhu, Ṛbhukṣan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Ṛbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is ṛbhukṣān ("slays the strong"), stout (ṛbhú); may he (Indra) that hath substance (vājī) give us substantial (vājīnam) wealth.' The *Pet. Lex.* and Grassmann, s.v. ṛbhukṣān, would emend ṛbhukṣāṇam in 8.93.34 to ṛbhukṣāno, matching 4.37.5^a; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has ṛbhúm as adjective with rayīm, by adding ṛbhukṣāṇam to ṛbhúm. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, *yūyām indraç ca mártiyam*: 1.18.5^b, *sóma indraç ca mártiyam*.]

4.37.6^c (Vāmadeva; to Ṛbhus)

séd ṛbhavo yām ávatha yūyām indraç ca mártiyam,
sá dhībhir astu sánitā medhāsātā só árvata.

cf. 1.18.5^b

8.19.9^c (Sobhari Kāṇva; to Agni)

só addhá daçvadhvaró 'gne mártah subhaga sá praçāṁsyah,
sá dhībhir astu sánitā.

4.37.7^d (Vāmadeva; to Ṛbhus)

vī no vājā ṛbhukṣaṇaḥ pathāç citana yāṣṭave,
asmābhyam sūraya stutā víçvā áçās tariṣāni.

5.10.6^d (Gaya Ātreya; to Agni)

nū no agna ūtāye sabādhasaṣ ca rātāye,

asmākāsaṣ ca sūrāyo viçvā āçās tariṣāni.

cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^{cd}, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vājas, Ṛbhukṣans, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Ṛbhus in the third person whereas they are addressed in the first distich in the second person. For sūrāyaḥ as epithet of the Ṛbhus see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{abc} (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ çavasā pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpās tatāna,
sahasrasāḥ çatasā vājy ārvā prñaktu mādhvā sām imā vācānsi.

10.178.3^{abc} (Ariṣṭanemi Tārksya; to Tārksya)

sadyāç cid yāḥ çavasā pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpās tatāna,

sahasrasāḥ çatasā asya rāñhir nā smā varante yuvatīm nā çaryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārksya (Ariṣṭanemi) see Hillebrandt, *Ved. Myth.* iii. 401 ff.; Macdonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff.; Oldenberg, *RV. Noten*, p. 298 ff.—Cf. also Geldner, *Ved. Stud.* ii. 265; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi. 97, suggests juvatīm for yuvatīm in 10.178.3^d. Does not Ludwig rather have in mind jūtām instead of juvatīm, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1^c, uchāntir mām uṣasaḥ sūdayantu : 4.40.1^b, viçvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3^c, ānāgasam tām āditiḥ kṛnotu : 1.162.22^c, anāgastvām no āditiḥ kṛnotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

īndram ivéd ubhāye vi hvayanta udīrāṇā yajñām upaprayāntaḥ,
dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no āçvam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,
iṣām devīm barhiṣi sādāyanto 'çvinā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, viçvā in mām uṣasaḥ sūdayantu : 4.39.1^c, uchāntir mām, &c.]

4.41.5^{cd} (Vāmadeva ; to Indra and Varuṇa)

indrā yuvām varuṇā bhūtām asyā dhiyāḥ pretārā vṛṣabhēva dhenōḥ,
sā no duhiyād yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9^{cd} (Budha Sāumya ; to Viṣve Devāḥ, or Rtvikstutih)

ā vo dhiyaṁ yajñīyaṁ varta utāye devā devīm yajatām yajñīyaṁ ihā,
sā no duhiyād yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, *Ved. Stud.* ii. 107 ; Oldenberg, *RV. Noten*, p. 301 (where other literature is cited).—Pāda d also at 10.133.7^d ; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vāmadeva ; to Indra and Varuṇa)

toké hité tánaya urvārāsu sūro dīçike vṛṣaṇaç ca pāuṁsye,
indrā no ātra varuṇā syātām āvobhir dasmā pāritakmyāyām.

10.92.7^b (Çaryāta Mānava ; to Viṣve Devāḥ, here Indra)

indre bhujāṁ çaçamānāsa açata sūro dīçike vṛṣaṇaç ca pāuṁsye,
prā yé nv āsyārhanā tatakṣiré yūjaṁ vājraṁ nṛṣādaneṣu kārāvaḥ.

4.41.7^c (Vāmadeva ; to Indra and Varuṇa)

yuvām id dhy āvase pūrvyāya pāri prābhūti gavīṣaḥ svāpi,
vṛṇimāhe sakhyāya priyāya çūrā mānhiṣṭhā pitāreva çambhū.

9.66.18^c (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)

tvām soma sūra éṣas tokāsyā sātā tanūnām,
vṛṇimāhe sakhyāya vṛṇimāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wonted help ; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c ; the form of the stanza is abrupt, and its sense obscure : 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856 ; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1 ; 67.9 ; 86.29, 32 ; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good triṣṭubh pāda vṛṇimāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vāmadeva ; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭér nityasya rāyāḥ pātayaḥ syāma,
tā cakrāṇā utibhir nāvyaṣibhir asmatrā rāyo niyūtaḥ sacantām.

7.4.7^b (Vasiṣṭha Māitravaruṇi ; to Agni)

pariṣādyāṁ hy āraṇasya rékṇo nityasya rāyāḥ pātayaḥ syāma,
nā çeso agne anyājātam asty ācetānasya mā pathó ví duksaḥ.

For 4.41.10^{ab} see Oldenberg, *RV. Noten*, p. 301.

4.42.1^{cd}, 2^{cd}, krātum sacante vāruṇasya devā rājāni kṛṣṭer upamāsyā vavṛēh.

4.42.3^b (Trasadasyu Pāurukutsya; to Trasadasyu)

ahām indro vāruṇas té mahitvōrvī gabhiré rājasi suméke,
tvāsteva viçvā bhūvanāni vidvān sām āirayaṁ ródasi dhārayaṁ ca.

4.56.3^c (Vāmadeva; to Dyāvapṛthivyāu)

sā it svāpā bhūvaneṣv āsa yā imé dyāvapṛthivi jajāna,

urvī gabhiré rājasi suméke avançé dhīraḥ çacyā sām āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an Indravaruṇā hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rig-Veda; conspicuous examples of it are 10.48.49 (Indra), and 10.125 (Vāc).

In st. 6, pāda b, yān mā sōmāso mamādan yād ukthā, a passage of the ātmastuti, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit ahām to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra. Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to ahām indra vāruṇas, or, in the reverse direction, ahām indro varuṇa. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions; the second, to Varuṇa's. Indra frees the waters (ahām apō apinvam ukṣāmāṇāḥ); but Varuṇa, the son of Aditi, is in charge of the rta. The chiasmus is, that Indra in pāda b holds the heavens in the seat of rta, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indravaruṇa, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dual divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words ahām indro vāruṇas in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^c, I confess to the impression that the appearance of the repeated pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Paurukutsya; to Trasadasyu)

ahám tá viçvā cakaram nákir mā dāivyaṁ sāho varate ápratitam,
yán mā sómādan mamádan yád ukthóbhé bhayete rájasi aparé.

10.48.4^d (Indra Vaikuṇṭha; to Indra Vaikuṇṭha)

ahám etám gavyáyam áçvyāṁ paçúm puriṣīṇaṁ sáyakenā hiranyáyam,
[purú sahásrā ní çīçāmi dāçuṣe,] yán mā sómāsa ukthíno ámandiṣuḥ.

§ 10.28.6^c

See under preceding item.

4.42.7^d: 4.19.5^d, tvám vṛtān ariṇā indra síndhūn.

4.42.9^b: 7.84.1^b, havyébhir indrávaruṇā námobhiḥ; 1.153.1^b, havyébhir mitrá-
varuṇā námobhiḥ.

4.43.7 = 4.44.7 (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

ihéha yád vām samanā papṛkṣé séyám asmé sumatír vājaratnā,
urusyátam jaritāram yuvám ha çritāḥ kámo násatyā yuvadrík.

Cf. Oldenberg, Prol. 205, and our p. 16.

4.44.1^a: 1.180.10^a, tám vām rátham vayám adyā huvema.

4.44.4^d (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

hiranyáyena purubhū ráthenemám yajñám násatyópa yātam,
pibātha ín mádhunaḥ somyása dádhathe rátnam vidhaté jánāya.

7.75.6^d (Vasiṣṭha; to Uṣas)

práti dyutānām aruśáso áçvāç citrá adrçrann uśásam váhantaḥ,
yāti çubhrā viçvapiçā ráthena dádhati rátnam vidhaté jánāya.

Cf. dádhati rátnam vidhaté yáviṣṭhaḥ, 4.12.3^c (q. v.); and dádhati rátnam vidhaté suvír-
yam, 7.16.12^c.

[4.44.5^b, hiranyáyena suvítā ráthena: 1.35.2^c, hiranyáyena savitā ráthena; 8.5.35^a,
hiranyáyena ráthena.]

4.44.5^c (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

á no yātam divó áchā pṛthivyā [hiranyáyena suvítā ráthena,] § cf. 1.35.2^c
má vām anyé ní yaman devayántaḥ sám yád dadé nábbhiḥ pūrvyā vām.

7.69.6^d (Vasiṣṭha; to Açvins)

nārā gāurēva vidyútam tṛṣṇāsmákam adyā sávanópa yātam,
purutrā hí vām matibhir hávante má vām anyé ní yaman devayántaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44.5 see Pischel, Ved. Stud. i. 69; Oldenberg, RV. Noten, p. 304; for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88; Pischel, Ved. Stud. ii. 224.—
Cf. p. 23.

[4.44.6^a, nú no rayīm puruvíram bṛhántam: 6.6.7^c, candrām rayīm, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vamadeva; to Açvins)

úd vām pṛkṣáso mádhumanta írate [ráthā áçvāsa uśáso vyūṣṭiṣu,] § 4.14.4^b
aporṇuvántas táma á pártvṛtam [svār ná çukrām tanvánta á rájah,] § 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur ॥ ā sūryo aruhac chukrām āraṇḥ, ॥

5.45.10^a

yāsmā ādityā ādhvano rādanti ॥ mitrō aryamā vāruṇaḥ sajōṣaḥ, ॥ 1.186.2^b

Pischel, Ved. Stud. ii. 96, is probably right in rendering prkṣi by 'swift'; in support see 4.14.4^{ab}, ā vām vāhiṣṭhā ihā te vāhantu rāthā ācvāsa uśāso vyūṣṭāu, where vāhiṣṭhāḥ looks like a close parallel to prkṣāsaḥ. If then prkṣāsaḥ is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by rāthā ācvāsaḥ. The sequence of ideas in 7.60.4^{ab} is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural ādityāḥ in pāda c inconsequent; 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten, p. 304. For rādanti see lastly, Oldenberg, Vedaforschung, p. 55. note.

4.45.2^b, rāthā ācvāsa uśāso vyūṣṭiṣu: 4.14.4^b, rāthā ācvāsa uśāso vyūṣṭāu.

4.45.2^d, 6^b, svār nā cūkrām tanvānta ā rājāḥ.

4.45.3^a: 1.34.10^b, mādhuvaḥ pibataṁ madhupébhir āsābhiḥ.

[4.45.5^d, sōmaṁ suśāva mādhumantam ādriḥbiḥ: 9.107.1^b, suśāva sōmam ādriḥbiḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

ṣatēnā no abhiṣṭibhir niyūtvaṁ indrasārathiḥ,
vāyo sutāśya tṛmpatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvānō āṣastir niyūtvaṁ indrasārathiḥ,

॥ vāyav ā candrēṇa rāthena yāhi sutāśya pītāye. ॥ refrain, 4.48.1^{cd}—4^{cd}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

ā vām saḥāsraṁ hārāya indravāyū abhi prāyaḥ,
vāhantu sōmapītāye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

ā tvā saḥāsram ā ṣatām yuktā rāthe hiraṇyāye,

brahmayūjo hārāya indra keçino vāhantu sōmapītāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: ā tvā saḥāsram [ā ṣatām yuktā rāthe hiraṇyāye brahmayūjo] hārāya indra [keçino], vāhantu sōmapītāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement ā tvā saḥāsram ā ṣatām hārāya vāhantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, ā tvā brahmayūjā hāri vāhatām indra keçinā, and other citations in Grassmann's Lexicon, under keçin, brahmayūj, and hiraṇyāya (locative, hiraṇyāye).—Cf. the pāda, uṣarbūdho vāhantu sōmapītāye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva ; to Indra and Vāyu)

rātham hiraṇyavandhuram indravāyū svadhvarām,

ā́ hí sthā́tho divispṛ́ṇam.

8.5.28^{a+c} (Brahmātithi Kāṇva ; to Aṇvins)

rātham hiraṇyavandhuraṁ hiraṇyābhīṇam aṇvinā,

8.5.28^b

ā́ hí sthā́tho divispṛ́ṇam.

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyu have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5^a = 8.5.2^b.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha; the commentator at TA. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has īśādvayam; at 1.139.4 yugabandhanādhāraḥ kāṣṭhaviṇṇaḥ; and at 1.64.9, bandhakakāṣṭhānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.41.1, vandhuraḥ abdenēśādvayasambandhasthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5^a (Vāmadeva ; to Indra and Vāyu)

rāthena prthupājasā dāṇvānsam ūpa gachatam,

1.47.3^d

indravāyū ihā gatam.

8.5.2^b (Brahmātithi Kāṇva ; to Aṇvins)

nrvād dasrā manoyūjā rāthena prthupājasā,

sācethe aṇvinoṣāsam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dāṇvānsam ūpa gachatam.

4.46.6^c (Vāmadeva ; to Indra and Vāyu)

indravāyū ayām sutās tām devébhiḥ sajōsasā,

pībataṁ dāṇūṣo grhē.

4.49.6^b (Vāmadeva ; to Indra and Bṛhaspati)

sómam indrābṛhaspati pībataṁ dāṇūṣo grhē, mādāyethām tādokasā.

8.22.8^d (Sobhari Kāṇva ; to Aṇvins)

ayām vām ādribhiḥ sutāḥ sómo narā vṛṣanvasū,

ā́ yātam sōmapṛtaye pībataṁ dāṇūṣo grhē.

4.47.3^d

4.47.1^a, vāyo ṇukró ayāmi te: 2.41.2^b; 8.101.9^d, ayām ṇukró ayāmi te.

4.47.2^{ab+d} (Vāmadeva ; to Indra and Vāyu)

indraḥ ca vāyav eṣām sōmānām pītīm arhathāḥ,

yuvām hí yāntīndavo nimnām āpo ná sadhryāk.

5.51.6^{ab} (Svastyātreya Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)
 indraç ca vāyav eṣāṁ sutānām pītīm arhathaḥ,
 tāñ juṣetham arepāsāv abhī prāyaḥ.
 8.32.23^c (Medhātithi Kāṇva; to Indra)
 sūryo raçmīm yāthā srjā tvā yachantu me girah,
 nimnām āpo nā sadhryāk.

‘We may render 4.47.2: ‘O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.’ And 8.32.23: ‘Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!’ Zeugma of raçmi in the first pāda, for which cf. Bergaigne, ii. 161. The question as to the original source of the pāda, nimnām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89 4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyāve sōmāsaḥ . . . nimnām nā yanti sindhavaḥ; or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: ‘may my songs draw thee hither as a vale brings together the waters that flow into it.’ But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)

vāyav indraç ca çuṣmīnā sarātham çavasas pati,
 niyūtvantā na utāya ā yātaṁ sōmapītaye.

8.22.8^c (Sobhari Kāṇva; to Açvins)

ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣanvasū,
 ā yātaṁ sōmapītaye pibataṁ dāçūso grhē.]

4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)

yā vām sānti puruspṛho niyūto dāçūse narā,
 asmē tā yajñavāhasēndravāyū nī yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)

yā vām sānti puruspṛho niyūto dāçūse narā,
 indrāgni tābhīr ā gatam.

4.48.1^{od}—4^{od}, vāyav ā candréna rāthēna yāhi sutāsya pītāye: 1.135.4^f, vāyav ā candréna rāthasā gatam.

4.48.2^b: 4.46.2^b, niyūtvān indrasārathiḥ.

4.48.3^a, ānu kṛṣṇé vāsudhiti: 3.31.17^a, ānu kṛṣṇé vāsudhiti jhāte.

4.49.1^c: 1.86.4^c, ukthām mādaç ca çasyate.

4.49.3^b: 1.135.7^c, gr̥hām indraç ca gachatam ; 8.69.7^b, gr̥hām indraç ca gānvahi.

4.49.3^c: 1.23.3^c, somapā sómapīṭaye.

4.49.4^b, rayīm dhattām çatagvīnam: 1.159.5^d, rayīm dhattām vāsūmantām çatagvīnam ; 4.34.10^b, rayīm dhatthā vāsūmantām puruṣsum ; 6.68.6^b, rayīm dhatthó, &c. ; 7.84.4^b, rayīm dhattām, &c.

4.49.5^c: 1.22.1^c ; 23.2^c ; 5.71.3^c ; 6.59.10^c ; 8.76.6^c ; 94.10^c—12^c, asyā sómasya pīṭaye.

4.49.6^b: 4.44.6^c ; 8.22.8^d, pībatām dāçūṣo gr̥hé.

[4.50.2^b, bṛhaspate abhī yé nas tatasré: 10.89.15^a, çatrūyānto abhī, &c.]

4.50.3^d (Vāmadeva ; to Bṛhaspati)

bṛhaspate yā paramā parāvād āta ā ta ṛtaspr̥ço ní seduḥ,

tūbhyām khātā avatā ādridugdhā mād̥hva çcotanty abhīto virapçām.

7.101.4^d (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

ṽyāsmin viçvāni bhūvanāni tasthūs, tistró dyāvas tredhā sasrūr āpaḥ,

trāyaḥ kóçasa upasécanaṣo mād̥hva çcotanty abhīto virapçām. 7.101.4^a

For the repeated pāda see the author, IF. xxv. 198.

4.50.6^b: 2.35.12^b, yajñāir vidhema námasā havírbhiḥ.

4.50.6^d (Vāmadeva ; to Bṛhaspati)

evā pitrē viçvādevāya vṛṣṇe ṽyajñāir vidhema námasā havírbhiḥ, 2.35.12^b
bṛhaspate suprajā vīravānto vayām syāma pátayo rayīṇām.

5.55.10^d (Çyāvāçva Ātreya ; to Maruts)

yūyām asmān nayata vāsyo áchā nír aṇhatībhyo maruto gr̥ṇānāḥ,
juṣád̥hvaṁ no havýádātīm yajatrā vayām syāma pátayo rayīṇām.

8.40.12^d (Nābhāka Kāṇva ; to Indra and Agni)

evéndrāgnibhyām pitṛvān návīyo mandhātṛvād āngirasvād avāci,
tridhātunā çarmanā pātām asmān vayām syāma pátayo rayīṇām.

8.48.13^d (Pragātha Kāṇva ; to Soma)

tvām soma pitṛbhiḥ saṁvidānó 'nu dyāvāpr̥thiví ā tatantha,
tāsmāi ta indo havíṣā vidhema vayām syāma pátayo rayīṇām.

10.121.10^d (Hiranyagarbha Prājāpatya ; to Ka)

prājāpate ná tvád etāny anyó viçvā jātāni pári tá babhūva,
yātkāmās te juhūmās tán no astu vayām syāma pátayo rayīṇām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayaḥ syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the *Padapāṭha*) is suspect as late (see Oldenberg, *Prol.* 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my *Religion of the Veda*, p. 240 ff., and JAOS. xv. 184. For 8.48.13 see Hillebrandt, *Ved. Myth.* i. 394.—For 8.48.13^c cf. 8.48.12^c; 10.168.4^d.

4.50.11^{cd} (Vāmadeva; to Indra and Bṛhaspati)

bṛhaspata indra vārdhataṁ naḥ śacā sū vām sumatīr bhūtv asmé,
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanúṣām árātīḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha; to Mitra and Varuṇa)
eśá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyáve 'yāmi,
aviṣṭám dhiyo jigṛtám púramdhīr yūyaṁ pāta svastibhiḥ sáda naḥ.
refrain, 7.1.20^d ff.

7.97.9^{cd} (Vasiṣṭha; to Indra and Brahmanaspati)
iyāṁ vām brahmanas pate suvṛktīr bráhmendrāya vajriṇe akāri,
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanúṣām árātīḥ.

4.51.3^c, acitré antáḥ paṇáyaḥ sasantu : 1.124.10^b, ábudhyamānāḥ paṇáyaḥ sasantu.

4.51.10^d (Vāmadeva; to Uṣas)

rayīm divo duhitaro vibhātīḥ prajāvantāṁ yachatāsmāsu devīḥ,
syonád á vaḥ pratibudhyamānāḥ suvíryasya pátayaḥ syāma.

6.47.12^d (Garga Bhāradvāja; to Indra) =
10.131.6^d (Sukīrti Kakṣivata; to Indra)
indrah sutráma svávāṁ ávobhiḥ sumṛṇíkó bhavatu viçvávedāḥ,
bádhatāṁ dvéṣo ábhayaṁ kṛṇotu suvíryasya pátayaḥ syāma.
9.89.7^d (Uṇas Kāvya; to Pavamāna Soma)
vanvān ávāto abhí devāvitīm indrāya soma vṛtrahá pavasva,
çagdhí maháh puruṣandrāsyā rāyāḥ suvíryasya pátayaḥ syāma.
9.95.5^d (Praskaṇva Kāṇva; to Pavamāna Soma)
iṣyan vācam upavaktéva hótuh punáná indo ví syā manīṣām,
indraç ca yát kṣáyataḥ sáubhagāya suvíryasya pátayaḥ syāma.

Cf. the similar refrain-like pāda, *vayāṁ syāma pátayaḥ rayīṇām*, under 4.50.6. For 9.95.5^c see the note to 1.25.20.

4.52.2^a, áçveva citráruṣī : 1.30.21^c, áçve ná citre aruṣī.

4.52.5^a : 1.48.13^b, prāti bhadrá adṛkṣata.

4.52.7^c : 1.48.14^d, úṣaḥ çukréṇa çociṣā.

[4.54.3^a, ácittī yác cakrmá dáivyē jáne: contained almost word for word in
7.89.5, yát . . . dáivyē jáne . . . cārāmasi . . . ácittī.]

4.54.6^d : 1.107.2^d; 10.66.3^b, ádityāir no áditīḥ çarma yaṁsat.

4.55.1^b (Vāmadeva; to Viṣve Devāḥ)

kó vas trātā vasavaḥ kó varūtā dyāvābhūmī adite trāsīthām naḥ,
sāhiyaso varuṇa mitra mātāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñūḥ sujānimāna ṛṣve,
mā hēle bhūma varuṇasya vāyór mā mitrásya priyātamasya nṛṇām.

We may note that the repeated pāda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic pāda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuna's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva; to Viṣve Devāḥ)

prā pastyām āditīm sindhum arkāiḥ svastīm iḥe sakhyāya devīm,
ubhé yāthā no āhanī nipāta uśāsānāktā karatām ādabde.

10.76.1^c (Jaratkarna Āirāvata Sarpa; to the Press-stones)

ā va ṛñjasa ūrjām vyūṣṭisv indram marūto ródasi anaktana,
ubhé yāthā no āhanī sacābhūvā sādah-sado varivasyāta udbhidā.

For pastyām in 4.55.3^a cf. 8.27.5; for nipātaḥ in 4.55.3^c (subjunctive, as shows varivasyātaḥ in 10.76.1^c), see Neisser, Bezz. Beitr. vii. 230; for ṛñjase in 10.76.1^a, Geldner, Ved. Stud. iii. 35.

4.55.8^c: 1.56.2^b, samudrām ná saṁcārane sanīṣyāvaḥ.

4.55.7^{ab}: 1.106.7^{ab}, devāir no devy āditir ní pātu devás trātā trāyatām āpra-
yuchan.

[4.55.7^c, nahī mitrásya varuṇasya dhāsīm: 10.30.1^c, mahīm mitrásya, &c.]

4.55.9^a (Vāmadeva; to Viṣve Devāḥ, here Uśas)

úṣo maghony ā vaha sūnrte vāryā purú,

asmábhyaṁ vājīnrvati.]

1.92.13^b

5.79.7^b (Satyaçravas Ātreya; to Uśas)

tébhyo dyumnám bṛhád yāça úṣo maghony ā vaha,

yé no rádhānsy áçvyā gavyā bhájanta sūrāyaḥ [sújate áçvasūnrte.]

refrain, 5.79.1^e—10^e

For 5.79.7^{cd} cf. the concatenating distich 5.79.6^{cd}, yé no rádhānsy áhrayā maghávāno
árāsata.

4.55.9^c: 1.92.13^b, asmábhyaṁ vājīnrvati.

4.55.10^a (Vāmadeva ; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo ṽaruṇo mitrō aryamā,

4.55.10^b

indro no rādhasū gamat.

8.18.3^a (Irimbiṭhi Kāṇva ; to Ādityāḥ)

tāt sū naḥ savitā bhāgo ṽaruṇo mitro aryamā,

8.18.3^b

ṽārma yachantu saprātho yād īmahe.

8.18.3^c

4.55.10^b: 1.26.4^b; 4.1.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 8.3.2^b; 10.126.3^b—7^b, ṽaruṇo mitrō aryamā.

4.56.2^a (Vāmadeva ; to Dyāvāprthivyaū)

devī devébbhir yajaté yājatrāir āminatī tasthatur ukṣāmāne,
ṛtāvarī adruhā devāputre yajñāśya netrī śucīyadbhir arkāḥ.

7.75.7^b (Vasiṣṭha ; to Uṣas)

satyā satyébhir mahatī mahādbhir devī devébbhir yajatā yājatrāih,
rujād dṛḥhāni dādād usrīyānām prāti gāva uṣāsam vāvaçanta.

10.11.8^b (Havirdhāna Āṅgi ; to Agni)

yād agna eṣā sāmitir bhāvātī devī déveṣu yajatā yajatra,

rātñā ca yād vibhājasi svadhavo bhāgām no ātra vāsumantaṁ vītāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatā (yajatē) yājatrāih is parallel to devī devébbih, whereas yajatra in 10.11.8 is a mere expletive; devī sāmitih is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhiré rājasi suméke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyā syāma rathyaḥ sadāsāḥ.

4.57.1^d, sā no mṛlātīdṛṣe: 1.17.1^c; 6.60.5^c, tā no mṛlāta idṛṣe.

[4.58.3^d, mahó devó mārtyān ā viveça: 8.48.12^b, āmartyo mārtyān āviveça.]

[4.58.10^a, abhy ārsata suṣṭutīm gāvyaṁ ājim: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hí jényo ágre áhnām hitó hitēṣv aruṣó váneṣu,

dáme-dame saptá rátnā dádhanō ḷgnír hótā ní ṣasādā yájryan. 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)

sómārudrā dhāráyethām asuryām prá vām iṣṭáyó 'ram açnuvantu,

dáme-dame saptá rátnā dádhanā ḷcām no bhūtam dvipāde cām cátuṣ-
pade. 6.74.1^d

[5.1.5^d, 6^a, agnir hótā ní ṣasādā (6^a, ny asidat) yájryan : 6.1.2^a, ádhā hótā ny
asido yájryan ; 6.1.6^b, hótā mandró ní ṣasādā yájryan ; 10.52.2^b,
ahām hótā ny asidam yájryan.]

5.1.7^b, agním hótāram ḷlate námobhiḥ : 1.128.8^a, agním hótāram ḷlate vásudhi-
tim : 6.14.2^c, agním hótāram ḷlate.

[5.1.8^c, sahasraçrñgo vṛṣabhás tádojāḥ : 7.55.7^a, sahasraçrñgo vṛṣabhāḥ.]

[5.1.11^d, éhā devān havirádyāya vaksi : 5.4.4^d, á ca devān, &c.]

5.2.8^{bcd} (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hr̥ṇiyāmāno ápa hí mād áiyeh prá me devānām vratapā uvāca,

índro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçiṣṭa ágām.

10.32.6^{bcd} (Kavaṣa Āilūṣa ; to Indra, really Agni)

nidhiyāmānam āpagūḷham apsú prá me devānām vratapā uvāca,

índro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçiṣṭa ágām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an
Indra hymn. There the connexion with the general theme is obscure, or at least abrupt :
see the surrounding stanzas. Cf. Th. Baunack, KZ, xxxiv. 565 ; Hillebrandt, Ved. Myth.
ii. 138.

5.2.11^b : 5.29.15^d, rátham ná dhírah svápā atakṣam ; 1.130.6^b, rátham ná dhírah
svápā atakṣiṣuḥ.

[5.3.1^b, tvām mitró bhavasi yát sámiddhah : 3.5.4^a, mitró agnir bhavasi yát, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hótāram agním mánuṣo ní ṣedur daçasyānta (4.6.11^d, namas-
yānta) uçiḷah çānsam āyóh.

5.3.8^b (Vasuṣruta Ātreya ; to Agni)

tvám asyá vyūṣi deva pūrve dūtām kṛṇvānā ayajanta havyāñh,
samsthé yád agna íyase rayīnām devó mártāir vásubhir idhyāmānaḥ.

10.122.7^b (Citramahas Vasiṣṭha ; to Agni)

tvám id asyá uśāso vyūṣtiṣu dūtām kṛṇvānā ayajanta mānuṣāñh,
tvám devá mahayāyyāya vāvṛdhur ājyam agne nimṛjānto adhvaré.

5.4.2^a, havyavāñ agnir ajāraḥ pitá naḥ : 3.2.2^c, havyavāñ agnir ajāraḥ cānohitah.

5.4.2^d : 3.54.22^b ; 6.19.3^b, asmadryāḥ sām mimihi ṣṛāvāñsi.

5.4.3^a, viṣām kavīm viṣpátim mānuṣīnām : 3.2.10^a, viṣām kavīm viṣpátim
mānusir īṣaḥ ; 6.1.8^a, viṣām kavīm viṣpátim ṣaṣvatīnām.

5.4.4^b, yátamāno raṣmibhiḥ sūryasya : 1.123.12^b, yátamānā raṣmibhiḥ sūryasya.

[5.4.4^d, á ca devān havirādyāya vakṣi : 5.1.11^d, éhá devān, &c.]

5.4.7^{ab} (Vasuṣruta Ātreya ; to Agni)

vayām te agna ukthāir vidhema vayām havyāñh pāvaka bhadraḥoce,
asmé rayīm viṣvavāram sām invāsmé viṣvāni drāviṇāni dhehi.

7.14.2^{a+d} (Vasiṣṭha Māitrāvaruṇi ; to Agni)

vayām te agne samídhā vidhema vayām dācema suṣtutí yajatra,
vayām ghr̥ténādhvarasya hotar vayām deva haviṣā bhadraḥoce.

Cf. 4.4.15^a, ayá te agne samídhā vidhema ; and 8.54 (Vāl. 6).8^a, vayām ta indra stómehhir
vidhema.

5.4.8^a (Vasuṣruta Ātreya ; to Agni)

asmákam agne adhvarām juṣasva sáhasaḥ sūno trīṣadhasṭha havyām,
vayām devéṣu sukṛtāḥ syāma ṣārmaṇā nas trivárūthēna páhi.

6.52.12^a (Rjīṣvan Bhāradvāja ; to Viṣve Devāñ, here Agni)

imām no agne adhvarām hōtar vayunaḥó yaja,

í cikitvān dāivyaṁ jānam.]

6.52.12^c

7.42.5^a (Vasiṣṭha ; to Viṣve Devāñ, here Agni)

imām no agne adhvarām juṣasva marútsu indre yaṣásam kṛdhi naḥ,

á náktā barhiḥ sadatām uśāsoḥántā mitrávaruṇā yajehá.

[5.4.9^d, asmákam bodhy avitá tanúnām : see under 7.32.11.]

5.5.3^{ab} : 1.142.4^{ab}, ílito agna á vahéndram citrām ihá priyām.

5.5.6^b : 1.142.7^c ; 9.102.7^b ; 10.59.8^b, yahví ṛtāsya mātārā ; 9.33.5^b, yahvīr ṛtāsya
mātārāḥ.

5.5.7^c (Vasuçruta Ātreya; Āpra, to Dāivya Hotārā)
vūtasya pātman ilītā dāivya hotārā mānuṣaḥ,
imām no yajñām ā gatam.

9.5.8^c (Asita Kāçyapa, or Devala Kāçyapa; Āpra, to Tisro Devīḥ)
bhārati pāvamānasya sāravatiḥ mahī,
imām no yajñām ā gaman tisro devīḥ supēçasah.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1^e–10^e: 9.20.4^c, iṣam stotībhya ā bhara. Cf. 8.77.8^a, téna stotībhya ā bhara,
and 8.93.19^c, kāyā stotībhya ā bhara.

5.6.5^a (Vasuçruta Ātreya; to Agni)
ā te agna ṛcā havīḥ çukrasya çocīsaḥ pate,
sūçandra dāsma viçpate hāvyavāṭ tūbhyam hūyata iṣam stotībhya ā bhara.]
☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

6.16.47^a (Bharadvāja; to Agni)
ā te agna ṛcā havīḥ hrdā taṣṭām bharamasi,
té te bhavantūksāṇa ṛṣabhāso vaçā utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā havīḥ are inverted; the expression hrdā taṣṭām belongs to ṛcā rather than to havīḥ, as shows hrdā taṣṭām mantrān, 1.67.4; stōmo hrdā taṣṭāḥ, 1.171.2; hrdā matīm, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hrdā hūyanta ukthīnaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsmīn . . . ṛṣabhāso uksāṇo vaçā . . . avasṛṣṭāsa āhutaḥ, . . . hrdā matīm janaye cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlv. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, viçvam puṣyanti vāryam: 10.133.2^d, viçvam puṣyasi vāryam.

5.6.10^d (Vasuçruta Ātreya; to Agni)
evān agnīm ajuryamur gīrbhīr yajñēbhir ānuṣāk,
dādhad asmé suvīryam utā tyād āçvāçvyam iṣam stotībhya ā bhara.]

☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

8.6.24^a (Vatsa Kāṇva; to Indra)
utā tyād āçvāçvyam yād indra nāhuṣiṣv ā,] ☞ 6.46.7^a

āgre vikṣū pradīdayat.

8.31.18^b (Manu Vāivasvata; Dāmpatyor āçīṣaḥ)

āsad ātra suvīryam utā tyād āçvāçvyam,

i devānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.]

☞ refrain, 8.31.15^{cde}–18^{cde}

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clans.' The repeated

pāda here is preceded by *suvíryam* at the end of 23, just as in 5.6.10; S.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyád*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyád*, or Oldenberg's, SBE. xlv. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyád* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplogy between the two words, *ajur'yām*, *yamur* = *ajuryamur*. *Agni* is *ajuryā* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *çakēna vajīno yāmam*, 'may we be able to hold fast (*Agni*), the racer'. For haplogy in noun composition see *viçva-suvīdah* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10^c cf. the pāda, *dādhat stotrē suvíryam*, under 9.20.7.

[5.7.1^d, *ūrjō nāptre sāhasvate* : 8.102.7^c, *áchā nāptre sāhasvate*.]

5.8.1^d, *dāmūnasam gṛhāpatim vāreṇyam* : 4.11.5^d, *dāmūnasam gṛhāpatim ámūram*.

5.9.3^d (Gaya Ātreya ; to *Agni*)

utā sma yām *çiqum* yathā nāvām jāniṣṭārāṇi,
dhartāram mānuṣhān viçām agnīm svadhvarām.

6.16.40^c (Bharadvāja ; to *Agni*)

ā yām hāste nā khādinam *çiqum* jātām nā bibhrati,
viçām agnīm svadhvarām.

The mixed metaphor in 6.16.40^{ab} explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *çiqum yathā jāniṣṭa*, is swallowed but not digested.

5.9.4^d (Gaya Ātreya ; to *Agni*)

utā sma durgrbhīyase putrō nā hvāryāṇām,
purū yō dāgdhūsi vānāgne pāçūr nā yāvase.

6.2.9^b (Bharadvāja Bārhaspatya ; to *Agni*)

tvām tyā cid ācyutāgne pāçūr nā yāvase,
dhāmā ha yāt te ajara vānā vṛçānti çikvasah.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāma* in relation to *agne pāçūr nā yāvase*: 'Thou (establishest) these unshakable laws (*dhāma*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni*'s *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putrā* or *çiqū*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlv. 388.

5.9.7^b (Gaya Ātreya ; to *Agni*)

tām no agne abhī nāro rayīm sahasva ā bhara,
sā kṣepayat sā poṣayat bhūvad vājasya sātāya utāidhi pṛtsū no vṛdhé.

☞ refrain, 5.9.7^e ff.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
tām agne pṛtanāśāhaṁ rayīm sahasva ā bhara,
tvām hi satyó ádbhuto dātá vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utáidhi pṛtsú no vṛdhé.—Cf. 6.46.3^d, bhávā samátsu
no vṛdhé.

[5.10.1^c, prá no rāyá páriṇasā: see under 1.129.9.]

[5.10.2^b, krátvā dākṣasya manhána: 5.18.2^b, svāsya dākṣasya manhána.]

[5.10.6^c, asmákāsaç ca sūrāyaḥ: 1.97.3^b, prásmákāsaç ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, viçvā áçās tarīṣāni.

[5.10.7^b, stutá stávāna ā bhara: sá na stávāna, &c.; see under 1.12.11.]

5.11.2^a (Sutamābhara Ātreya; to Agni)
yajñāsya ketúm prathamám puróhitam agním náras triṣadhassthé sám idhire,
[indreṇa deváih sarátham sá barhīsi, sídan ní hótā yajáthāya sukrátuḥ.

cf. 3.4.11^b

10.122.4^a (Citramahas Vāsiṣṭha; to Agni)

yajñāsya ketúm prathamám puróhitam havīsmanta ilate saptá vājīnam,
çṛṇvántam agním ghr̥tápr̥ṣṭham ukṣānam pṛnāntam devām pṛnaté
suvíryam.

[5.11.2^c, indreṇa deváih sarátham sá barhīsi: 3.4.11^b, indreṇa deváih sarátham
turébhiḥ; 10.15.10^b, indreṇa deváih sarátham dádhanāḥ.]

[5.11.5^d, á pṛnanti çávasā vardháyanti ca: 10.120.9^d, hinvánti ca çávasā, &c.]

5.12.2^d, 6^b, ṛtām sá pāty (5.12.2^d, sapāmy) aruśāsya vṛṣṇaḥ.

5.13.2^b, sidhrām adyá divispṛçāḥ: 1.142.8^d; 2.41.20^b, sidhrām adyá divispṛçam.

5.13.5^c (Sutamābhara Ātreya; to Agni)
tvām agne vājasátamaṁ viprā vardhanti súṣṭutam,
sá no rāsva suvíryam.

8.98.12^c (Nṛmedha Āṅgīrasa; to Agni)

tvām çuṣmin puruhūta vājayántam úpa bruve çatakrato,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutamābhara Ātreya; to Agni)
tām adhvaréṣv ilate devām mártā ámartyam,
yájiṣṭham mánuṣe jáne.

10.118.9^c (Urukṣaya Āmahīyava; to Agni Rakṣohan)

tām tvā gṛbhīr urukṣáyā havīyaváham sám idhire,
yájiṣṭham mánuṣe jáne.

5.14.3^a (Sutambhara Ātreya; to Agni)

tām hi śaṣvanta īlate sruṣā devān ghr̥taṣcūtā,
agnīm havyāya vólhave.]

cf. 1.45.6^d

7.94.5^a (Vasiṣṭha; to Indra and Agni)

tā hi śaṣvanta īlata itthā viprāsa utāye,
śabādho vūjasātaye.]

cf. 7.94.5^c

[5.14.3^c, agnīm havyāya vólhave: 1.45.6^d; 3.29.4^d, āgne havyāya, &c.]

[5.14.6^b, stōmēbhir viṣvacarṣaṇim: 1.9.3^b, stōmēbhir viṣvacarṣaṇe.]

5.15.4^d (Dharaṇa Āṅgīrasa; to Agni)

mātēva yād bhārāse paprathānó jānaṁ-janaṁ dhāyase cākṣase ca,
vāyo-vayo jarase yād dādāhāṇaḥ pāri tmānā viṣurūpo jigāsi.

7.84.1^d (Vasiṣṭha; to Indra and Varuṇa)

ū vām rājanāv adhvaré vavṛtyāṁ havyēbhir indrāvaruṇā nāmōbhīh,]

cf. 1.153.1^b

prā vām ghr̥tāci bāhvōr dādāhānā pāri tmānā viṣurūpā jigāti.

The imitiveness of the two stanzas is emphasized by the words dādāhāṇaḥ and dādāhānā which precede the repeated pāda. In 5.15.4^d the repeated pāda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa)'. But it seems to me not unlikely that ghr̥tāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upabḥṛt, dhruvā. See TS. 1.1.11.2: juhū, upabḥṛt, dhruvāsi ghr̥tāci nāmnā, and cf. the many passages in my Vedic Concordance, beginning with ghr̥tācy asi. Hence viṣurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghr̥tāci pāda is patterned after the Agni pāda.

[5.16.1^d, mātāso dadhiré purāḥ; 1.131.1^c: 8.12.22^b, devāso dadhire purāḥ;
8.12.25^b, devās tvā dadhire purāḥ.]

5.17.2^a (Puru Ātreya; to Agni)

āśya hi svāyaṣastara āśā vidharman mānyase,
tām nākaṁ citrācociṣaṁ mandrāṁ parō maṇṣāyā.]

cf. 5.17.2^d

5.82.2^a (Ṣyāvaṣva Ātreya; to Savitar)

āśya hi svāyaṣastaram savitūḥ kác canā priyām,
nā minānti svarājyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *āsā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The *pāda* 8.72.3^b, namely, *rudrām paró manīśáyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, *mandrām paró manīśáyā*: 8.72.3^b, *rudrām paró*, &c.]

[5.18.2^b, *svāsya dākṣasya mañhānā*: 5.10.2^b, *krátvā dākṣasya mañhānā*.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (*Prayasvanta Ātreyaḥ*; to Agni)
hótāraṁ tvā vṛṇīmahé 'gne dākṣasya sādhanam,
yajñēṣu pūrvyām girā prāyasvanto havāmahe.

5.26.4^c (*Vasūyava Ātreyaḥ*; to Agni)
agne viçvebhir ā gahi [devēbhir havyādātaye,] 5.26.4^b
hótāraṁ tvā vṛṇīmahe.

8.60.1^b (*Bhargha Prāgātha*; to Agni)
agna ā yāhy agnibhir hótāraṁ tvā vṛṇīmahe,
ā tvām anaktu prāyatā haviṣmati yājīṣṭhaṁ barhīr āsāde.

10.21.1^b (*Vimada Āindra*, or others; to Agni)
āgnīm ná svāvṛktibhir hótāraṁ tvā vṛṇīmahe,
yajñāya stīrṇābarhiṣe ví vo mādē [çirām pāvakāçociṣaṁ vívakṣase.] 3.9.8^b

7.94.6^b (*Vasiṣṭha*; to Indra and Agni)
tā vām gr̥bhīr vipanyávah prāyasvanto havāmahe,
medhāsātā saniṣyāvah.

8.65.6^b (*Pragātha Kāṇva*; to Indra)
sutāvantas tvā vayām prāyasvanto havāmahe,
[idām no barhīr āsāde.] 1.13.7^c

The *pāda* 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zürüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetic, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8^b.—The root *varj* in *svāvṛkti*, *svṛkti*, *vṛktābarhis*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*ῥεργον*); cf. especially *pári varj* = Avestan *pairi varež* 'avoid'. Of this elsewhere.

5.21.3^{a+b} (*Sasa Ātreya*; to Agni)
tvām.viçve sajōṣaso devāso dūtām akrata,
saparyāntas tvā kave [yajñēṣu devām iḷate.]

1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)

viçve hí tvā sajóṣaso jánāso vṛktábarhiṣaḥ,
hótāraṁ sádmasu priyāṁ vyānti vāryā purú.

cf. 3.59.9^b

8.23.18^{a+b} (Viçvamanas Vāiyaçva ; to Agni)

viçve hí tvā sajóṣaso devāso dūtām akrata,
çruṣṭí deva prathamó yajñíyo bhuvah.

5.21.3^d: 1.15.7^c ; 6.16.7^c, yajñéṣu devám īlate.

[5.21.4^a, devám vo devayajyáyā: 8.71.12^a, agním vo, &c.]

5.21.4^d, ṛtāsyā yónim āsadaḥ: 3.62.13^c ; 9.8.3^c ; 64.22^c, ṛtāsyā yónim āsadam.

5.22.1^d (Viçvasāman Ātreya ; to Agni)

prā viçvasāmann atrivād ārcā pāvakāçociṣe,

yó adhvaréṣv íd̐yo hótā mandrátamo viçí.

8.71.11^d (Sudṛiti Āṅgīrasa, or Purumīlha Āṅgīrasa ; to Agni)

agním sūnám sáhaso jātávedasaṁ dānāya vāryāṇām, cf. 1.127.1^b
dvitá yó bhūd amṛto mártyeṣv á hótā mandrátamo viçí.

The distich 5.22.1^{cd}, as a whole, transfuses the páda 4.7.1^b; 8.60.3^c, mandró yájiṣṭho adhvaréṣv íd̐yah.

5.22.2^{abcd} (Viçvasāman Ātreya ; to Agni)

ny āgním jātávedasaṁ dád̐hātā devám ṛtvíjam,

prā yajñá etv ānuṣág adyá devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasūyava Ātreyaḥ ; to Agni)

ny āgním jātávedasaṁ hotravāham yáviṣṭhyam,

dád̐hātā devám ṛtvíjam.

prā yajñá etv ānuṣág adyá devávyacastamaḥ,

str̥ṇitá barhír āsáde.

5.26.7, 8 seems to me an extension of 5.22.2 ; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1^b, yajñásya devám ṛtvíjam.

5.22.3^b: 3.9.1^b ; 8.11.6^b, devám mártāsa útāye ; 1.144.5^b, devám mártāsa útāye havāmahe.

[5.22.4^{de}, stómāir vardhanty átrayo gīrbhīḥ çumbhanty átrayaḥ: 5.39.5^{de}, gīro vardhanty átrayo girāḥ çumbhanty átrayaḥ.]

Cf. 9.43.2^b, girāḥ çumbhanti pūrváthā.

5.23.2^b: 5.9.7^b, rayím sahasva á bhara.

5.23.3^a: 8.23.18^a, viçve hí tvā sajóṣasaḥ ; 5.21.3^a, tvám viçve sajóṣasaḥ.

5.23.3^b: 5.35.6^c ; 8.5.17^a ; 6.37^b, jánāso vṛktábarhiṣaḥ ; 3.59.9^b, jánāya vṛktábarhiṣe.

5.23.4^{de} (Dyumna Viṣvacaṣṇi Ātreya; to Agni)

sá hi śmā viṣvacaṣṇiṣ abhímāti sáho dadhé,

ágna eṣú kṣáyeṣv á reván naḥ çukra dīdihi dyumát pāvaka dīdihi.

6.48.7^{de} (Çamyu Bārhaspatya; to Agni)

brhádabhir agne arcibhiḥ çukréna deva çocísā,

bharádvāje samidhānó yaviṣṭhya reván naḥ çukra dīdihi dyumát pāvaka dīdihi.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8; 5.21.4; AÇ. 8.9.7; ÇÇ. 10.10.8.

5.25.4^d (Vasūyava Ātreyaḥ; to Agni)

agnír devéṣu rājaty agnír mārteṣv āviçán,

agnír no havyaavāhano 'gnīm dhībhiḥ saparyata.

8.103.3^d (Sobhari Kāṇva; to Agni)

yásmāḍ réjanta kṛṣṭáyaç carkṣṭyāni kṛṇvatāḥ,

sahasrasām medhásatāv iva tmānāgnīm dhībhiḥ saparyata.

5.25.5^a, agnís tuviçravastamam: 3.11.6^c, agnís tuviçravastamaḥ.

5.25.6^d: 1.11.2^d, jētāram āparājitam.

[5.25.8^b, grāvevocyate brhát: 10.64.15^c; 100.8^c, grāvā yātra madhuṣúd ucyāte brhát.]

5.25.9^c (Vasūyava Ātreyaḥ; to Agni)

evāñ agnīm vasūyávaḥ sahasānām vavandima,

sá no víçvā áti dvīṣaḥ pársan nāvéva sukrātuḥ.

6.61.9^a (Bharadvāja; to Sarasvatī)

sá no víçvā áti dvīṣaḥ svásīr anyā ṛtāvārī,

átann áheva sūryaḥ.

Translate 5.25.9: 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178: 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion: 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann: 'Sie dehnt uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8): yásyā anantó śhrutas tveṣāç carīṣṇúr arṇavāḥ, ámaç cárati róruvat. The two stanzas together seem to say: 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the ṛta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, parṣat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ; to Agni)

ágne pāvaka rocísā mandráyā deva jihváyā,

á deván vakṣi yáksi ca.

6.16.2^c (Bharadvāja ; to Agni)
 sá no mandrábhir adhvaré jihvábhir yajā maháh,
 á deván vakṣi yáksi ca.
 8.102.16^c (Prayoga Bhārgava, or others ; to Agni)
 ágne ghr̥tásya dhṛtibhis tepāno deva çocīṣā,
 á deván vakṣi yáksi ca.

8.60.19^b

Cf. 2.36.4^a, á vakṣi deván ihá vipra yáksi ca.

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)
 tám tvā ghr̥tasnav imahe citrabhāno svardīcam,
 deván á vitáye vaha.

7.16.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 tám tvā dūtám kṛṇmahe yaçástamaṁ deván á vitáye vaha,
 víçvā sūno sahaso martabhójanā rāsva tād yát tvémahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)
 ágne víçvebhir á gahi devébhir havýádātaye,
 hótāraṁ tvā vṛṇīmahe.

5.20.3^a

5.51.1^c (Svastyātreyā Ātreya ; to Víçve Devāḥ, here Agni)
 ágne sutásya pitáye víçvāir ūmebhir á gahi,
 devébhir havýádātaye.

Vaguely imitative as a whole.

5.26.4^c: 5.20.3^a ; 8.60.1^b ; 10.21.1^b, hótāraṁ tvā vṛṇīmahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)
 yájamānāya sunvatá ágne suv́ryam vaha,
 deváir á satsi barhīsi.

1.12.4^c

8.14.3^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
 dhenúṣ ṭa indra sūnṛtā yájamānāya sunvaté,
 gám açvam pipyúṣi duhe.
 8.17.10^c (Irimbiṭhi Kāṇva ; to Indra)
 dīrghás te astv añkuçó yénā vásu prayáçhasi,
 yájamānāya sunvaté.
 10.175.4^c (Ūrdhvagrāvan Ārbudi ; to the Press-stones)
 grāvāṇaḥ savitá nú vo devāḥ suvatu dhármaṇā,
 yájamānāya sunvaté.

Cf. yájamānāya sunvatáḥ under 6.54.6^b ; and 1.83.3 ; 92.3 ; 10.100.3 ; 125.2, all of which contain the words yájamānāya sunvaté in the cadence.

5.26.5^c: 1.12.4^c ; 8.44.14^c, deváir á satsi barhīsi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny agnīm jātāvedasam, dādhatā devām ṛtvijam, prā yajñā etv ānuśag adyā devāvyacastamah.

5.26.9^c: 1.39.5^c, devāsaḥ sārvaṃ viçā.

[5.27.1^c, trāivṛṣṇó agne daçābhiḥ sahásrāiḥ : 8.1.33^b, āsaṅgó agne, &c.]

5.28.6^b (Viçvavārā Ātreya; to Agni)
ā juhota duvasyātāgnīm prayaty ādhvaré,
vṛṇidhvām havyavāhanam.

8.71.12^b (Sudīti Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)
agnīm vo devayajyāyāgnīm prayaty ādhvaré, ~~cf.~~ cf. 5.21.4^a
agnīm dhiṣṭu prathamām agnīm ārvaty agnīm kṣāitrāya sādhasa.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āchā naḥ giro yantu, to wit: ' (May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. āgne prayaty ādhvaré, 10.21.6^b; and indram prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyā dhārayanta.

[5.29.3^d, āhann āhim papivān indro asya: 5.30.11^c, puramdarāḥ papivān indro asya.]

5.29.10^d (Gauriviti Çakṭya; to Indra)
prānyac cakrām avṛhaḥ sūryasya kutsāyānyād vārivo yātave 'kaḥ,
anāso dāsyañr amṛṇo vadhēna nī duryonā avṛṇaṇ mṛdhrāvācaḥ.

5.32.8^d (Gātu Ātreya; to Indra)
tyām cid āraṇam madhupām çāyānam asinvām vavrām māhy ādad ugrāḥ,
apādām atrām mahatā vadhēna nī duryonā avṛṇaṇ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, Ved. Stud. i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, RV. Noten, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dāçagvāso abhy ārcanty arkāiḥ : see under 6.50.15.]

5.29.13^b, vīryā maghavan yā cakārtha : 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhru Ātreya; to Indra)
yūjam hī mām ākrīthā ād id indra çiro dāsāsya nāmucer mathāyān,
āçmānam cit svaryām vartamānam prā cakriyeva ródasi marúdbhyaḥ.

6.20.6^b (Bharadvāja; to Indra)
prā çyenó ná madirām aṇçum asmāi çiro dāsāsya nāmucer mathāyān,
prāvan nāmīm sāpyām sasāntam pṛnāg rāyā sám iṣā sám svastī.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namí Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathāyān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, purāṇdarāḥ papivān indro asya: 5.29.3^d, āhann āhim papivān indro asya.]

5.30.13^d (Babhrū Ātreya; to Indra)

supēcasam māva sṛjanty āstam gāvām sahāsrāi ruçāmāso agne,
tivrā indram amamanduḥ sutāso 'któr vyūṣṭāu páritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīrēṇa na urūṇāmatrin prēśo yandhi sutapāvan vājān,
sthā ū śū ūrdhvā ūtī āriṣanyann aktór vyūṣṭāu páritakmyāyām.

The curious parallel of the genitive páritakmyāyāḥ and the locative páritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntīyām rātryām, *ÇÇ.* 2.6.3; or Sk. prabhātīyām çarvaryām; or Prākṛit (Māhār.) pahāyāe rayanīe; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Pischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlv. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in páritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel páritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yāska, *Nirukta*, 11.25, explains páritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.3^c, prācodayat sudúghā vavré antāḥ: 4.1.13^c, āçmavrajāḥ sudúghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u: 8.96.5^b, madacyūtām āhaye, &c.]

5.31.6^{ab} (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kārāṇāni vocām prā nūtanā maghavan yā cakārtha,
çāktīvo yād vibhārā ródasī ubhé jáyann apó mánave dānucitrāḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)
préndrasya vocam̐ prathamā́ kṛtāni prā́ nūtanā maghāvā yā́ cakāra,
yadéd ádevīr ásaḥiṣṭa māyā́ áthābhavat kévalaḥ sómo asya.

The order of the words (vocam) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8^{ab}, *prā́ ta indra pūrvyāni prā́ nūnām vīryā vocam̐ prathamā́ kṛtāni*, and the pāda 5.29.13^b, *vīryā maghavan yā́ cakārtha*. For 5.31.6^d cf. 2.20.7 ; 4.28.1, &c.

5.31.11^c, **bhārac cakrām étaçaḥ sám riṇāti :** 1.121.13^b, **bhārac cakrām étaço nāyām indra.**

5.31.11^d, **puró dádhat saniṣyati krátum̐ naḥ :** 4.20.3^b, **puró dádhat saniṣyasi krátum̐ naḥ.**

[5.32.5^b, **amarmāṇo vidád íd asya márma :** 3.32.4^d, **amarmāṇo mányamánasya márma.**]

5.32.7^d (Gātu Ātreya ; to Indra)
úd yád índro mahaté dānavāya vādhar yāmiṣṭa sāho ápratitam,
yád im̐ vājrasya prābhṛtāu dadābha víçvasya jantór adhamām̐ cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)
yó máyātum̐ yātudhanéty áha yó vā rakṣāḥ çucir asmíty áha,
indras tám̐ hantu mahatā vadhéna víçvasya jantór adhamás padīṣṭa.

5.32.8^d, **ní duryoná āvīṇaṁ mṛdhrāvācam :** 5.29.10^d, **ní duryoná āvīṇaṁ mṛdhrā-vācaḥ.**

5.33.5^a (Saṁvarāṇa Prajāpatya ; to Indra)
vayām̐ té ta indra yé ca nárah çárdho jajñāná yātāç ca ráthāḥ,
āsmāñ jagamyād ahiçuṣma sátvā bhāgo ná hávyah̐ prabhṛthéṣu cāruḥ.

7.30.4^a (Vasiṣṭha Maitravaruni ; to Indra)
vayām̐ té ta indra yé ca deva stāvanta çūra dádato maghāni,
yāchā sūribhya upamām̐ várūthaṁ svābhūvo jaraṇām̐ açnavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated pāda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7^b, **ví dāçúṣe bhajati sūnāram̐ vásu :** 1.40.4^a, **yó vāgháte dádati sūnāram̐ vásu.**

5.35.1^{a+c} (Prabhūvasu Āṅgīrasa ; to Indra)
yás te sādhiṣṭhó 'vasa indra krátuḥ tám̐ ā bhara,
asmābhyam̐ carṣaṇisāham̐ sásniṁ vājeṣu duṣṭāram̐.

8.53(Vāl. 5).7^a (Medhya Kāṇva ; to Indra)
yás te sādhiṣṭhó 'vase té syāma bhāreṣu te,
vayām̐ hótṛābhīr utá devāhūtibhiḥ sasavāñso manāmahe.

7.94.7^b (Vasiṣṭha ; to Indra and Agni)
 indrāgni ávasā gatam asmábhyaṁ carsaṇīśahā,
 ॥ mā no duḥṣāṁsa iṣata. ॥

§ 1.23.9^c

We may render 5.35.1 : 'That most efficient wisdom of thine, O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53(Vāl. 5).7 are as follows : Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein ; durch die hotrā's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable ; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee !' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^c (Prabhūvasu Āṅgīrasa : to Indra)

yád indra te cátasro yác chūra sánti tistráh,
 yád vā páñca kṣitínām ávas tát sú na á bhara.

6.46.7^c (Çamyu Bārhaspatya ; to Indra)

॥ yád indra náhuṣṭṣv āñ ॥ ójo nṛmṇām ca kṛṣṭīṣu,
 yád vā páñca kṣitínām dyumnám á bhara satrá víçvāni pāuṣyā.

§ 6.46.7^a

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense ; evidently one poet has composed after the pattern of the other : 6.46.7 looks decidedly hybrid : dyumnám á bhara occurs at the end of 8.19.15, and seems to have been added to yád vā páñca kṣitínām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. ˘—˘˘, or ˘—˘˘˘ ; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitínām as three syllables, is a decided anomaly ; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b : 1.10.10^c, víṣantamasya hūmahe.

[5.35.4^c, sváksatraṁ te dhṛṣṇán mánah : 1.54.3^b, sváksatraṁ yásya dhṛṣṇátó dhṛṣṇán mánah.]

[5.35.5^a, tvám tám indra mártiyam : 10.17.1.3^a, tvám tyám indra mártiyam.]

Cf. 1.13.1.4^d.

5.35.6^{ab+d} (Prabhūvasu Āṅgīrasa ; to Indra)

tvám íd vṛtrahantama jánāso vṛktábarhiṣaḥ,
 ugrám pūrvīṣu pūrvyám hávante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva ; to Indra)

tvám íd vṛtrahantama jánāso vṛktábarhiṣaḥ,
 hávante vājasātaye.

8.34.4^b (Nīpatithi Kāṇva ; to Indra)

á tvā káṇvā ihāvase hávante vājasātaye,

॥ divó amūṣya ṣāsato divám yayá divāvaso. ॥

§ refrain, 8.34.1^{cd}—15^{cd}

6.57.1^c (Bharadvāja ; to Pūṣan and Indra)
 indrā nū pūṣāṇā vayāṁ sakhyāya svastāye,
 huvēma vājasātaye.

4.31.11^b

8.9.13^b (Çaçakarna Kāṇva ; to Aṇvins)
 yād adyāṇvīnāv ahāṁ huvēya vājasātaye,
 yāt prtsū turvāṇe sāhas tāt chrēṣṭham aṇvīnor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich stärken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpfen]', following Sāyaṇa, bahvīṣu prajāsu. Geldner, *Ved. Stud.* i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but *ibid.* 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his *Lexicon*, where he supplies ājīṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Cf. the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktābarhiṣe.

5.35.7^b (Prabhūvasu Āṅgīrasa ; to Indra)
 asmākam indra duṣṭāraṁ puroyāvānam ājīṣu,
 sayāvānam dhāne-dhane vājayāntam avā rātham.

8.84.8^b (Uṇanas Kāvya ; to Agni)
 tāṁ marjayanta sukrātum puroyāvānam ājīṣu,
 svēṣu kṣāyeṣu vājīnam.

For 5.35.7^d cf. vājāyanto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujuvīm vājeṣu pūrvyam, 8.22.2; 46.20.

5.37.1^d: 4.25.4^c, yā indrāya sunāvāmēty āha.

5.37.5^c (Atri Bhāuma ; to Indra)
 pūṣyāt kṣēme abhi yōge bhavāty ubhé vītāu saṁyati sām jayāti,
 priyāḥ sūrye priyó agnā bhavāti yā indrāya sutāsomo dādāçat.

10.45.10^c (Vatsapri Bhālandana ; to Agni)
 ā tāṁ bhaja sāuçravasēsv agna ukthā-uktha ā bhaja çasyāmāne,
 priyāḥ sūrye priyó agnā bhavāty ūj jātēna bhinādad ūj jānitvāiḥ.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3^d, divāç ca gmāç ca rājathaḥ: 1.25.20^b, divāç ca gmāç ca rājasi.

[5.39.3^d, ā vājāṁ darṣi sātāye: 9.68.7^d, nṛbhīr yató vājam ā darṣi sātāye.]

[5.39.4^a, mánhiṣṭham vo maghónām: 8.1.30^b, mánhiṣṭhāso maghónām.]

5.39.5^b: 1.10.5^a, ukthām indrāya çānsyam.

[5.39.5^{de}, giro vardhanty ātrayo girāḥ çumbhanty ātrayaḥ: 5.22.4^{de}, stómāir vardhanty ātrayo grbhīḥ çumbhanty ātrayaḥ.]

5.40.1^b (Atri Bhāuma; to Indra)

ā yāhy ādribhiḥ sutām sōmaṁ somapate piba,

[vṛṣann indra vṛṣabhir vṛtrahantama.]

refrain, 5.40.1^c—3^c

8.21.3^c (Sobhari Kāṇva; to Indra)

ā yāhīmā indavó 'ṣvapate gópata úrvarāpate,

sōmaṁ somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma; to Indra)

vṛṣā grāvā vṛṣā mádo vṛṣā sōmo ayám sutáh,

[vṛṣann indra vṛṣabhir vṛtrahantama.]

refrain, 5.40.1^c—3^c

vṛṣā tvā vṛṣaṇaṁ huve vājriṁ citrābhir ūtibhiḥ,

[vṛṣann indra vṛṣabhir vṛtrahantama.]

refrain, 5.40.1^c—3^c

8.13.32^{ab}, 33^{ab} (Nārada Kāṇva; to Indra)

vṛṣā grāvā vṛṣā mádo vṛṣā sōmo ayám sutáh,

vṛṣā yajñó yám invasi vṛṣā hávaḥ.

vṛṣā tvā vṛṣaṇaṁ huve vājriṁ citrābhir ūtibhiḥ,

vāvántha hí prátistūtim vṛṣā hávaḥ.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31–33 the words vṛṣā hávaḥ are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, Prol. pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sōmo ayám sutáh, 8.94.4^a, for the second of the repeated pādas.

[5.40.4^c, yuktvá hāribhyām ūpa yāsad arvāñ: 1.177.1^d, yuktvá hārī vṛṣaṇā yāhy arvāñ.]

5.40.5^b, 9^b, támasāvidhyad āsurāḥ.

5.41.2^{ab}, té no mitró váruṇo aryamāyúr indra ṛbhukṣā marúto juṣanta: 1.162.1^{ab},
mā no mitró váruṇo aryamāyúr indra ṛbhukṣā marúto pári khyan.

5.41.6^a (Atri Bhāuma; to Viṣve Devāḥ, here Vāyu)

prá vo vāyúm rathayújaṁ kṛṇudhvaṁ prá devám vípraṁ panitāram arkāiḥ,
īśudhyāva ṛtasāpaḥ púramdhīr vásvīr no átra pátnīr ā dhiyé dhuḥ.

10.64.7^a (Gaya Plāta; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prá vo vāyúm rathayújaṁ púramdhīm stómāiḥ kṛṇudhvaṁ sakhyāya
pūṣaṇam,

té hí devāsya savitūḥ sāvīmani krātuṁ sácante sacítaḥ sácetasah.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the rta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, Ved. Stud. i. 195, 199; Ludwig, Ueber Methode, p. 64. The translation is certain, except as to the word īśudhyāvaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, RV. Noten, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, ibid. p. 204.

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)
 abhī vo arce poṣyāvato nṛṇ vāstoṣ pātiṃ tvāṣṭāraṃ rārāṇaḥ,
 dhānyā sajoṣā dhiṣāṇā nāmobbhir vānaspātīṃr ṣadhi rāyā ṣe.

5.42.16^b (The same)
 prāiṣā stōmaḥ pṛthivīm antāriksaṃ vānaspātīṃr ṣadhi rāyē aṣyāḥ,
 devó-devaḥ suhávo bhūtu máhyaṃ má no mātā pṛthiví durmatāu dhāt. 5.42.16^{cd}

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170; Hillebrandt, *Ved. Myth.* i. 180, 517; Oldenberg, *RV. Noten*, p. 336.

[5.41.10^c, grṇítē agnir etāri ná cūṣāih: 6.12.4^a, sásmákebbhir etāri ná cūṣāih
 (agní ṣṭave).]

Cf. the note under 6.12.4.

5.41.16^d (Atri Bhāuma ; to Viṣve Devāḥ)
 kathā dācema nāmasā sudānūn evayā marúto áchoktāu prácravaso marúto
 áchoktāu,
 má nó 'hir budhnyò riṣé dhād asmákam bhūd upamātivāniḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)
 má nó 'hir budhnyò riṣé dhān má yajñó asya sridhad ṛtāyóḥ.

For 5.41.16 cf. Bergaigne, *JA.* xiii (1888). 139.

[5.42.3^d, candráni devāḥ savitā suvāti: 7.40.1^c, yád adyā devāḥ savitā suvāti.]

5.42.16^b, vānaspātīṃr ṣadhi rāyē aṣyāḥ: 5.41.8^d, vānaspātīṃr ṣadhi rāyā ṣe.

5.42.16^{cd} (Atri Bhāuma ; to Viṣve Devāḥ)
 prāiṣā stōmaḥ pṛthivīm antāriksaṃ vānaspātīṃr ṣadhi rāyē aṣyāḥ, 5.41.8^d
 devó-devaḥ suhávo bhūtu máhyaṃ má no mātā pṛthiví durmatāu dhāt.

5.43.15^{cd} (The same)
 bṛhád váyo bṛhaté túbhyam agne dhiyājuro mithunásah sacanta,
 devó-devaḥ suhávo bhūtu máhyaṃ má no mātā pṛthiví durmatāu
 dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
 5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)
 urāu devā anibādhé syāma.

Only one pāda; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvins) =

5.77.5 (Avasyu Ātreya ; to Aṇvins)
 sām aṇvīnor āvasā nūtanena mayobhūvā supranīti gamema,
 ā no rayīm vahatam otā vīrān ā viṇvāny amṛtā sāubhagāni.

Note that 5.43.11^a = 5.76.4^a.

5.43.10^d (Atri Bhāuma ; to Viṇve Devāḥ)
 ā nāmabhir marūto vakṣi viṇvān ā rūpēbhir jātavedo huvānāḥ,
 yajñām giro jaritūḥ suṣtutīm ca viṇve ganta maruto viṇva ūti.

10.35.13^a (Luṇa Dhānaka ; to Viṇve Devāḥ)
 viṇve adyā marūto viṇva ūti viṇve bhavantv agnāyaḥ sāmiddhāḥ,
 viṇve no devā āvasā gamantu, viṇvam astu drāvīnām vājo asmé.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṇva ūti in 5.43.10^d is to be changed to viṇvā ūti, 'with every help' (unusual instrumental, and hiatus), is to be negated, because of the same reading in the parallel which he has not noted ; cf. also 7.57.7^a, ā stutāso maruto viṇva ūti. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary ; note the partial repetition of its pāda c (with one of four viṇva, substituted for ūpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma ; to Viṇve Devāḥ)
 ā no divo brhatāḥ pārvatād ā sārvasvatī yajatā gantu yajñām,
 hāvaṁ devī juṣṣāṇā ghr̥tāci ṣagmām no vācam uṇatī ṇṇotu.

5.76.4^c (Atri Bhāuma ; to Aṇvins)
 idām hī vām pradīvi sthānam ōka ime gr̥hā aṇvinedām duronām,
 ā no divo brhatāḥ pārvatād ādbhyo yātam iṣam ūrjam vāhantā.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd} : 5.42.16^{cd}, devō-devaḥ suhavo bhūtu māhyam mā no matā prthivī durmatāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d, 15^d, tāvāham asmi sakhye nyōkāḥ.

5.45.4^b (Sadāpr̥ṇa Ātreya : to Viṇve Devāḥ)
 sūktēbhir vo vācobhir devājūṣṭāir indrā nv agnī āvase huvādhyāi,
 ukthēbhir hī śmā kavāyaḥ suyajñā āvīvasanto maruto yājanti.

6.59.3^c (Bharadvāja ; to Indra and Agni)
 okivānsā sūtē sácān ācva sāpti ivādane,
 indrā nv agnī āvasehā vajrīṇā vayām devā havāmahe.

Prima facie the dative āvase in 5.45.4 is better than the instrumental āvasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with āvase or ūtāye. Possibly, but not certainly, āvasehā = āvasa ihā, with double saṁdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233 ; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Sadāpr̥ṇa Ātreya; to Viṣve Devāḥ)

ā sūryo aruhac chukrām árṇó 'yukta yád dharito vitápr̥sthāḥ,
udná ná nāvam anayanta dhíra açṛṇvatír āpo arvág atisthan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa) [4.45.2^a

úd vām pr̥kṣāso mādhumanto asthur, ā sūryo aruhac chukrām árṇaḥ,
yásmā ādityā ádhvano rádanti [mitró aryamá várūṇaḥ sajósāḥ.] 1.186.2^b

See under 4.45.2^a.

5.46.3^c (Pratikṣatra Ātreya; to Viṣve Devāḥ)

indrāgní mitrávárūṇáditim svāḥ pr̥thivím dyám marútaḥ párvatān apāḥ,
huvé viṣṇum pūśānam bráhmaṇas pátim bhágam nú çánsam savitāram útāye.

7.44.1^c (Vasiṣṭha; Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamám açvínosāsam agnīm sámiddham bhágam
útāye huve,

indraṁ viṣṇum pūśānam bráhmaṇas pátim [ādityān dyāvāpr̥thivi
apāḥ svāḥ.] 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūśānam bráhmaṇas pátim in 5.46.3^c, also at 7.41.1^c; the cadence, marútaḥ párvatān apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratikṣatra Ātreya; Devapatnīstavaḥ)

utá gnā vyantu devápatnīr indrāṇy āgnāyy açvínī rāt,
ā ródasī varuṇānī çṛnotu vyántu devír yá rtúr jáninām.

7.34.22^b (Vasiṣṭha; to Viṣve Devāḥ)

tá no rāsan rātisāco vásūny ā ródasī varuṇānī çṛnotu,
várūtr̥bhiḥ suçaraṇó no astu tváṣṭā sudátro ví dadhātu ráyaḥ.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devapatnī stanza, 5.46.8. Note, however, that Tvaṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of ródasī see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhir havyádātaye.

[5.51.2^b, sátyadharmāṇo adhvarám: 1.12.7^b, sátyadharmāṇam adhvaré.]

5.51.3^b (Svastyātreya Ātreya; to Viṣve Devāḥ, here Agni)

víprebhir vipra santya prātaryāvabhir ā gahi,
devébhiḥ sómapītaye.

8.38.7^a (Manu Vāivasvata; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhir ā gataṁ devébhir jenyāvasū,
indrāgni sómapītaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sómapītaye, seems stretched secondarily into two: devébhir [jenyāvasū, indrāgni] sómapītaye.

5.51.5^{ac} (Svastyātreya Ātreya ; to Viṣve Devāḥ, here Vāyu)
 vāyav ā yāhi vitāye juṣāṇo havyādātaye,
 pibā sutāsyāndhaso abhi prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
 āgna ā yāhi vitāye grṇāno havyādātaye,
 nī hōtā satsi barhiṣi.
 7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
 prā vīrayā ṣūcayo dadrire vām adhvaryūbhir mādhumantaḥ sutāsah,
 vāha vāyo niyūto yāhy āchā pibā sutāsyāndhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhi prāyaḥ 'to the feast', added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg, Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6^{ab} : 4.47.2^{ab}, indraç ca vāyav eṣām sōmānām (5.51.6^b, sutānām) pītīm
 arhathah ; 1.134.6^c, sutānām pītīm arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viṣve Devāḥ)
 sutā indrāya vāyāve sōmāso dādhyāçirah,
 nimnām nā yanti sindhavo 'bhi prāyaḥ.

cf. 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
 sutā indrāya vāyāve vārunāya marúdbhyaḥ,
 sōmā arṣanti viṣṇave.
 9.34.2^{abc} (The same)
 sutā indrāya vāyāve vārunāya marúdbhyaḥ,
 sōmo arṣati viṣṇave.
 9.65.20^{abc} (Bhrgu Vāruni, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apsā indrāya vāyāve vārunāya marúdbhyaḥ,
 sōmo arṣati viṣṇave.

The pāda, vārunāya marúdbhyaḥ also at 8.41.1^b ; 61.12^b ; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab} ; for 5.51.7^c cf. under 8.6.34 ; for 9.65.20^a cf. 9.84.1^b, apsā indrāya vārunāya vāyāve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80.

5.51.7^b : 1.5.5^c ; 137.2^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sōmāso dādhyāçirah.

5.51.8^b : 1.44.14^d, açvibhyām uṣāsā sajūḥ.

5.51.8^c–10^c, ā yāhy agne atrivāt suté raṇa.

5.52.4^b (Çyāvāçva Ātreya ; to Maruts)
 marútsu vo dadhimahi stōmām yajñām ca dhṛṣṇuyā,
 viṣve yé mānuṣā yugā pānti mārtyam riṣāḥ.

cf. 1.42.2^b

6.16.22^b (Bharadvāja; to Agni)
 prá vaḥ sakhāyo agnāye stómaṁ yajñám ca dhr̥ṣṇuyā,
 árcā gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'arca gāya: für arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d: 1.42.2^b; 5.67.3^d, pānti mārtyam riṣāḥ.

[5.53.10^b, tveṣām gaṇām mārutaṁ nāvyaśnām: 5.58.1^b, stuṣé gaṇām, &c.]

5.53.16^b (Çyāvāçva Ātreya; to Maruts)
 stuhi bhojān stuvató asya yāmani ráṇan gāvo ná yāvase,
 yatāḥ pūrvān iva sākhiṁr ānu hvaya girā gṛṇīhi kāmīnaḥ.

10.25.1^d (Vimada Āindra, or others; to Soma)
 bhadrām no āpi vātaya máno dākṣam utá krátum, 10.20.1
 ádhā te sakhyé ándhaso ví vo máde ráṇan gāvo ná yāvase vívākṣase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo ná yāvaseṣv ā, under 1.91.13^b.

5.54.11^d (Çyāvāçva Ātreya; to Maruts)
 ānseṣu va r̥ṣṭāyaḥ patsú khādāyo vākṣassu rukmā maruto ráthe çubhaḥ, 1.64.4^b
 agnibhrājaso vidyúto gābhastyoḥ çiprāḥ çirśasu vītātā hiraṇyáyīḥ.

8.7.25^b (Punarvatsa Kāṇva; to Maruts)
 vidyúddhastā abhidyavaḥ çiprāḥ çirśan hiraṇyáyīḥ,
 çubhrā vy āñjata çriyé.

5.54.11^{cd} and 8.7.25^{ab} paraphrase one another, in deference to their respective metrical needs; incidentally the phrase çiprāḥ çirśasu in 5.54.11 is replaced by çiprāḥ çirśan in 8.7.25. Since the Maruts, collectively, have many heads, the word çirśasu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For çiprāḥ see Max Müller, SBE. xxxii. 301; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4; 166.9.10; 7.56.13.

5.55.1^d—9^d, çubhām yātām ānu ráthā avṛtsata.

[5.55.3^c, virokināḥ sūryasyeva raçmāyaḥ: 10.91.4^d, arepāsah sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvāçva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭanāsmābhyaṁ çárma bahulám ví yantana,
ádhi stotrásya sakhyásya gātana ṣúbhaṁ yātām ānu ráthā avṛtsata.]

☞ refrain, 5.55.1^d—9^d

6.51.5^d (Rjiçvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pītaḥ pṛthivi mātār ádhruḡ ágne bhrātar vasavo mṛlātā naḥ,
viçva ādityā adite sājósā asmābhyaṁ çárma bahulám ví yanta.

10.78.8^c (Syūmaraçmi Bhārgava ; to Maruts)

subhāgān no devāḥ kṛṇutā surātnān asmān stotṛn maruto vāvṛdhanāḥ,
ádhi stotrásya sakhyásya gāta sanād dhí vo ratnadhéyāni sánti.

Aufrecht, in the Preface to his second edition of the Rīg-Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ádhruḡ in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9^d.

5.55.10^d: 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayām syāma pátayo rayinām.

5.56.1^d: 1.49.1^b ; 8.8.7^a, divāç cid rocanād ádhi.

5.56.4^d: 1.37.11^c, prá cyāvayanti yāmabhiḥ.

5.56.6^a, yuṅgdhvām hy áruṣī ráthe: 1.14.12^a, yukṣvā hy áruṣī ráthe.

5.56.6^{cd}, yuṅgdhvām hárī ajirā dhurī vólhave váhiṣṭhā dhurī vólhave: 1.134.3^{bc},
vāyū ráthe ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

5.57.7^d, bhakṣīyá vó 'vaso dáivyasya: 4.21.10^d, bhakṣīyá té 'vaso dáivyasya.

5.57.8 = 5.58.8 (Çyāvāçva Ātreya ; to Maruts)

hayé náro marúto mṛlātā nas túvīmaghāso ámr̥tā řtajñāḥ,
sátyaçrutah kávyo yúvāno bṛhadgirayo bṛhád ukṣámānāḥ.

[5.58.1^b, stuṣé gaṇām mārutaṁ návyasinām: 5.53.10^b: tveṣām gaṇām, &c.]

5.61.19^c, párvateṣv ápaçritah: 1.84.14^b, párvateṣv ápaçritam.

5.64.1^a, várupaṁ vo riçādasam: 1.2.7^b, várupaṁ ca riçādasam.

5.64.2^d: 1.127.10^e, víçvāsu kṣásu jóguve.

5.65.2^{b+d} (Rātahavya Ātreya ; to Mitra and Varuṇa)

tā hí çréṣṭhavarçasā rájānā dīrghaçrúttamā,

tā sátpatī řtāvřdha řtāvānā jáne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucákṣasā nārā rájānā dīrghaçrúttamā,

tā bahútā na dansānā ratharyataḥ ṣākām sūryasya raçmibhiḥ.] ☞ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)
 té hi satyá ṛtaspr̥ṣa ṛtāvāno jāne-jane,
 sunīthāsah sudānavo ṛñhóḥ cid urucákrayaḥ.]

☞ 5.67.4^d

[5.65.5^b, syāma sapráthastame: 1.94.13^c, çárman syāma táva sapráthastame.]

[5.65.5^c, anehásas tvotáyah: 8.47.1^e–18^e, aneháso va útáyah.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)
 tā vām éṣe ráthānām urvīm gávyūtim eṣām,
 rātahavyasya suṣṭutīm dadhík stómāir manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)
 tá vām éṣe ráthānām ṛndrāgní havāmahe,
 ṛpāti turāsyā rádhaso ṛvidvānsā gírvaṇastamā.

☞ 5.86.4^b☞ 5.86.4^c

There is no difficulty in 5.86.4, whether we render éṣe by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gāvām éṣe 10.48.9, or rāyá éṣe, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: ' (We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l. c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineilet auf die weite Flur und zu des Opfers Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (sunvató ráthah, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, ní ketúnā jánānām: 1.191.4^c, ní ketávo jánānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)
 bāl itthá deva niṣkrtām ádityā yajatām brhāt,
 várūṇa mītrāryaman vārṣiṣṭham kṣatrām āçathe.

8.67.4^b (Matsya Sāmmada, or others; to Ādityas)
 ṛmāhi vo mahatām ávo ṛvárūṇa mītrāryaman,
 ṛávāṇsy á ṛṇīmāhe.]

☞ 8.47.1^a☞ 8.26.21^c

10.126.2^b (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya; to Viçve Devāḥ)

tád dhí vayām ṛṇīmāhe várūṇa mītrāryaman,
 yénā nīr ánhaso yūyām pāthá nethá ca mártiyam áti dvīṣah.

Cf. várūṇo mītró aryamá, under 1.26.4^b; and the two pádas 7.59.1^c, tásmā agne várūṇa mītrāryaman (note enclitic agne), and 8.19.35^c, vayām té vo várūṇa mītrāryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)
 á yád yónim hiranyáyaṁ várūṇa mītra sádathah,
 ṛdhartārā carṣanīmām, yantām sumnām riçādasā.

☞ 1.17.2^c

9.64.20^a (Kaṣyapa Mārīca ; to Soma Pavamāna)
 á yád yónim hiraṇyáyaṃ açür řtasya sídati,
 jáhāty ápracetasah.

5.67.2^c: 1.17.2^c, dhartārā carṣaṇinām.

5.67.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b–7^b, várūṇo
 mitró aryamā.

5.67.3^d: 1.41.2^b; 5.52.4^d, pánti mártyaṃ riśáh.

5.67.4^b, řtāvāno jáne-jane: 5.65.2^d, řtāvānā jáne-jane.

5.67.4^d (Yajata Ātreya ; to Mitra and Varuṇa with Aryaman)

té hí satyā řtaspiṣa řtāvāno jáne-jane,
 sunithásah sudānavo 'ñhóç cid urucákrayah.

5.65.2^d

8.18.5^c (Irimbiṭhi Kāṇva ; to Ādityas)
 té hí putráso áditer vidúr dvēsānsi yótave,
 añhóç cid urucákrayo 'nehásah.

Pāda 8.8.15^c is clearly composite : anehásah is cadence in 8.45.11^c; see Part 2, chapter 2,
 class B 4.

5.69.3^b (Urucakri Ātreya ; to Mitra and Varuṇa with Aditi)
 prātár devīm áditim jōhavimī madhyāmdina úditā sūryasya,
 rāyē mitrāvaruṇā sarvātātēle tokāya tánayāya çām yōh.

5.76.3^b (Atri Bhāuma ; to Açvins)
 utá yātaṃ saṃgavē prātár áhno madhyāmdina úditā sūryasya,
 dívā náktam ávasā çāmtamena nédānim pītír açvinā tatāna.

For sarvātātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)
 á no gantaṃ riçādasā várūṇa mītra barhānā,
 úpemām cārum adhvarām.

8.8.17^a (Sadhvaṇsa Kāṇva ; to Açvins)
 á no gantaṃ riçādasemām stōmaṃ purubhuja,
 kṛtām naḥ suçríyo nareṃā datam abhiṣṭaye.

5.71.2^c (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)
 viçvasya hí pracetasā várūṇa mītra rájathah,
 içānā pipyataṃ dhíyah.

7.94.2^c (Vasiṣṭha ; to Indra and Agni)
 řṣrutām jaritúr hávam, řndrāgni vānataṃ girah,
 içānā pipyataṃ dhíyah.

7.94.2^a

9.19.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here
Indra and Soma)

yuvāṁ hī sthāḥ svāṛpatī indraç ca soma gópatī,
içāná pipyataṁ dhīyaḥ.

5.71.3^a, úpa naḥ sutám ā gatam: 1.16.4^a; 3.42.1^a, úpa naḥ sutám ā gahi.

5.71.3^b (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

úpa naḥ sutám ā gatam, vāruṇa mitra dāçúṣaḥ,
asyá sómasya pītāye.

8.16.4^a

1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

lmāhi vo mahatām ávo, vāruṇa mitra dāçúṣe,
yām ādityā abhī druho rákṣathā nēm aghām naçad
suntāyo va útāyaḥ.

8.47.1^a

refrain, 8.47.1^{ref} ff.

5.71.3^c: 1.22.1^c; 23.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c–12^c, asyá sómasya
pītāye.

5.72.1^c–3^c, ní barhiṣi sadatām (3^c, sadatām) sómapītāye.

5.72.3^b (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

mitrāç ca no vāruṇaç ca juṣétām yajñám iṣṭāye,
ní barhiṣi sadatām sómapītāye.

refrain, 5.72.1^c–3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

açvinā vājinivasū juṣéthām yajñám iṣṭāye,
haṁsāv iva patatam ā sutān úpa.

refrain, 5.78.1^c–3^c

8.38.4^a (Çyāvāçva Ātreya; to Indra and Agni)

juṣéthām yajñám iṣṭāye sutām sómam sadhastutī,
indrāgni ā gatam narā.

5.73.1^d (Pāura Ātreya; to Açvins)

yád adyá sthāḥ parāvāti yád arvāváty açvinā,
yád vā purú purubhuja yád antárikṣa ā gatam.

8.97.5^d (Rebha Kāçyapa; to Indra)

yád vási rocané divāḥ samudrásyádhi viṣṭāpi,
yát páṛthive sádane vṛtrahantama yád antárikṣa ā gahi.

8.34.13^b

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yac chakrási parāvāti yád
arvāvāti vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.73.2^a (Pāura Ātreya; to Açvins)

ihá tyá purubhútamā purú dānsānsi bíbhratā,
varasyá yāmy ādhrigū huvé tuvīṣṭamā bhujé.

8.22.3^a (Sobhari Kāṇva; to Açvins)

ihá tyá purubhútamā devā námobhir açvinā,
arvācinā sv ávase karāmahe, gántārā dāçúṣo grhām.

c: cf. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakráṁ ráthasya yemathuḥ.

5.73.5^a (Paura Ātreya; to Aṇvins)

á yád vām sūryá rátham tiṣṭhad raghuṣyádam sádā,
pári vām aruṣá váyo ghrṇá varanta átāpaḥ.

8.8.10^a (Sadhvaṁsa Kāṇva; to Aṇvins)

á yád vām yóṣaṇā rátham átiṣṭhad vājiniṣasū,
viṇvāny aṇvinā yuvám prá dhītāny agachatam.

Cf. 1.116.17.

[5.73.10^a, imā bráhmāṇi vārdhanā: 8.6.2.4^b, indra bráhmāṇi vārdhanā.]

5.74.10^{ab} (Paura Ātreya; to Aṇvins)

áṇvinā yád dha kárhi cic chuṇrūyātām imám hávam,
vásvīr ū sū vām bhújaḥ prīcānti sū vām pīcaḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyá kárhi kárhi cic chuṇrūyātām imám hávam,
[ánti śád bhūtu vām ávah.] ☞ refrain, 8.73.1^c–18^c

5.75.1^e–9^e, mádhvī máma ṇrutam hávam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dásrā hiraṇyavartanī; 8.87.5^c, dásrā hiraṇya-
vartanī ṇubhas patī.

5.75.3^b (Avasyu Ātreya; to Aṇvins)

á no rátnāni bíbhratāv áṇvinā gáchataṁ yuvám,
rúdrā hiraṇyavartanī juṣāṇā vājiniṣasū [mádhvī máma ṇrutam hávam.]
☞ refrain, 5.75.1^e–9^e

8.8.1^b (Sadhvaṁsa Kāṇva; to Aṇvins)

[á no viṇvābhir ūtibhir] áṇvinā gáchataṁ yuvám, ☞ 7.24.4^a
[dásrā hiraṇyavartanī] [píbatam somyám mádhu.]
☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa; to Aṇvins)

[á me hávam násaty] áṇvinā gáchataṁ yuvám, ☞ 1.183.5^d
mádhvaḥ sómasya pítāye.

Note that 5.75.2^c = 8.8.1^c.—The pāda, rúdrā hiraṇyavartanī, 5.75.3^c, is a version of the more frequent dásrā hiraṇyavartanī; see under 1.92.18.

5.75.7^a: 1.22.1^b; 5.78.1^a, áṇvināv éhá gachatam.

5.75.7^b (Avasyu Ātreya; to Aṇvins)

[áṇvināv éhá gachatam] násatyā má ví venatam, ☞ 1.22.1^b
tirāṇ cid aryayá pári vartír yātam adābhya [mádhvī máma ṇrutam hávam.]
☞ refrain, 5.75.1^e–9^e

5.78.1^b (Saptavadhri Ātreya; to Aṣvins)

[āṣvināv éhá gachatam,] nāsatyā má ví venatam, 1.22.1^b
[haṁsāv iva patatam á sutān úpa.] 5.78.1^c–3^c

For tirāṣ cid aryayá pári see Oldenberg, Prol. p. 458, note; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation arya á. Cf. my remarks under 4.29.1^o.

5.75.9^d: 1.30.18^b, rátho dasrāv ámartyaḥ.

5.76.3^b: 5.69.3^b, madhyāmdina úditā sūryasya.

5.76.4^c: 5.43.11^a, á no divó brhatāḥ párvatad á.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7^a, āṣvināv éhá gachatam.

5.78.1^b: 5.75.7^b, nāsatyā má ví venatam.

5.78.1^c–3^c, haṁsāv iva patatam á sutān úpa.

5.78.3^b: 8.38.4^a, juṣétham yajñám iṣṭāye; 5.72.3^b, juṣétam yajñám iṣṭāye.

[5.78.8^a, yáthā váto yáthā vānam: 10.23.4^d, úd id dhūnoti váto yáthā vānam.]

5.79.1^{de}–3^{de}, satyāṣravasi vāyyé sújāte āṣvasūnrte: 5.79.1^e–10^e, sújāte āṣvasūnrte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy áucho duhitar divaḥ.

5.79.6^a: 4.32.12^c, áiṣu dhā virāvad yācaḥ.

5.79.6^c, 7^c, yé no rádhānsy áhrayā (7^c, āṣvyā).

5.79.7^b: 4.55.9^a, úṣo maghony á vaha.

5.79.8^a (Satyaṣravas Ātreya; to Uṣas)

utá no gómatīr iṣa á vahā duhitar divaḥ,

[sākām sūryasya raçmībhiḥ,] çukráiḥ çócadbhīr arcībhiḥ [sújāte āṣvasūnrte.]
c: 1.47.7^d; e: refrain, 5.79.1^e–10^e

8.5.9^a (Brahmatīthi Kāṇva; to Aṣvins)

utá no gómatīr iṣa utá sātīr aharvidā,

vī pathāḥ sātāye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utá no gómatīr iṣo víçvā arṣa pariṣṭúbhaḥ,

[grṇānó jamádagninā.]

3.62.18^a

Cf. the pāda, tvān no gómatīr iṣaḥ, 8.23.29^b.

5.79.8^c: 1.47.7^d; 137.2^e; 8.101.2^d, sākām sūryasya raçmībhiḥ.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy āucho duhitar divaḥ.

5.80.4^c: 1.124.3^c, ṛtāsya pānthām ānv eti sādhuḥ: 10.66.13^b, ṛtāsya pānthām ānv emi sādhuḥ.

5.80.4^d: 1.124.3^d, prajānatīva nā diço mināti.

[5.80.6^b, yōṣeva bhadrá ní riṇṇte āpsaḥ: 1.124.7^d, uṣā hasrēva ní riṇṇte āpsaḥ.]

5.80.6^c (Satyaçravasa Ātreya; to Uṣas)

eṣā prateī duhitā divā nīṇ yōṣeva bhadrá ní riṇṇte āpsaḥ, cf. 1.124.7^d
vyūrṇvatī dāçūṣe vāryāṇi pūnar jyōtir yuvatīḥ pūrvāthākāḥ.

6.50.8^d (Rjigvan Bhāradvāja; to Viçve Devāḥ; here Savitar)

īā no devāḥ savitā trāyamāno, hiraṇyapānir yajató jagamyāt, cf. 6.50.8^a
yó dātravān uṣāso nā prātkaṁ vyūrṇutē dāçūṣe vāryāṇi.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçūṣe vāryāṇi also in 1.35.8^d; 1.163.13^d; MS. 1.5.4^c; 70.12; ApÇ. 6.17.10^c.

5.82.2^a, āsya hí svāyaçastaram: 5.17.2^a, āsya hí svāyaçastarah.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

āsya hí svāyaçastaram, savitūḥ kác canā priyām, cf. 5.17.2^a
nā minanti svarājyam.

8.93.11^b (Sukakṣa Āṅgīrasa; to Indra)

yāsya te nū cid ādiçam nā minānti svarājyam,
nā devó nádhriçgur jānaḥ.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sá hí rátnāni dāçūṣe suvāti savitā bhágāḥ,
tām bhágām citrām imahe.

7.66.4^c (Vasiṣṭha; to Ādityas)

īyád adyā sūra údité, 'nāgā mitró aryamā,
suvāti savitā bhágāḥ. cf. 7.66.4^a

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, supṛāvir astu sá kṣāyah. Yet I have little doubt that suvāti savitā bhágāḥ originated in connexion with rátnāni in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which savitā bhágāḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ánāgasó áditaye devāsya savitūḥ savé,
vīçvā vāmāni dhīmahi.

8.22.18^d (Sobhari Kāṇva ; to Aṇvins)

suprāvargāṃ suvīryāṃ suṣṭhū vāryam ānādhṛṣṭam rakṣasvīnā,
asmīnn ā vām āyāne vājīnivasū viṇvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kāṇva ; to Agni)

sā dṛlḥē cid abhī tṛṇatti vājam ārvatā 1 sā dhatte āksīti ṇāvah, 1.40.4^b
tvē devatrā sādā purūvaso viṇvā vāmāni dhīmahi.

The word ārvatā in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)

āchā vada tavāsaṃ gīrbhīr ābhī stuhī parjānyam nāmasā vivāsa,
kānikradad vṛṣabhō jīrādānū réto dadhāty ōṣadhiṣu gārbham.

8.96.12^b (Tiraçci Āṅgīrasa, or Dyutāna Māruti ; to Indra)

tād viviḍḍhi yāt ta īndro jūjoṣat stuhī suṣṭutīm nāmasā vivāsa,
ūpa bhūsa jaritar mā ruvaṇyaḥ ṇāvāyā vācam kuvid āṅgā vēdat.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhāuma ; to Parjanya)

yāsyā vratē pṛthivī nānnamīti yāsyā vratē ṇāvāvaj jārbhurīti,
yāsyā vratā ōṣadhīr viṇvārūpāḥ sā naḥ parjanya māhi ṇārma yacha.

10.169.2^d (Çabara Kaksivata ; to Gāvaḥ)

yāḥ sārūpā virūpā ēkarūpā yāsām agnīr īṣṭyā nāmāni veda,
yā āṅgīrasas tāpasehā cakrūḥ tābhyaḥ parjanya māhi ṇārma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yāt kīm ca pṛthivyām ādhi : 8.49.7^b ; 50(Vāl.2).7^b, yād vā pṛthivyām ādhi (8.50.7^b, divi).]

[5.85.3^c, téna viṇvasya bhūvanasya rājā : 3.46.2^c ; 6.36.4^d, éko viṇvasya, &c. ; 9.97.56^b, sómo viṇvasya, &c. ; 10.168.2^d, asyā viṇvasya, &c.]

[5.85.6^b, mahīm devāsya nákir ā dadharṣa ; 6.7.5^b, mahāny agne nákir, &c.]

5.85.7^b, sākḥayam vā sādām id bhrātaram vā : 1.185.8^b, sākḥayam vā sādām ij jāspatīm vā.

[5.85.7^d, yāt sim āgaç cakrmā çīçrāthas tát : 1.179.5^c ; 7.93.7^c, yāt sim āgaç cakrmā tát sú mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhāuma ; to Varuṇa)

kitavāso yād riripūr ná divī yād vā ghā satyām utā yān ná vidmā,
sārvā tā ví sya çithirēva devādḥā te syāma varuṇa priyāsah.

10.139.5^c (Viçvāvasu Devagandharva ; to Viçvāvasu)
 viçvāvasur abhi tán no gr̥nātu divyó gándharvo rájaso vimānaḥ,
 yád vā ghā satyám utá yán ná vidmá dhíyo hinvánó dhíya ín no avyāḥ.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2^c (Atri Bhāuma ; to Indrāgni)

yá p̥tanāsu duṣṭārā yá vājeṣu ṣravāyyā,

yá páñca carṣaṇír abhiḥ indrāgní tá havāmahe.

☞ 1.21.3^{1*}

7.15.2^a (Vasiṣṭha Maitravaruṇi ; to Agni)

yáḥ páñca carṣaṇír abhiḥ niṣasāda dāme-dame,

ḥkavír gr̥hāpatir yúvā.

☞ 1.12.6^{1*}

9.101.9^c (Nahuṣa Mānava ; to Pavamāna Soma)

yá ójiṣṭhas tám á bhara pávamāna ṣravāyyam,

yáḥ páñca carṣaṇír abhiḥ rayím yéna vānāmahāi.

Cf. also under 1.86.5.—See Muir, OST. i. 178.

5.86.2^d: 1.21.3^b; 6.60.14^d, indrāgní tá havāmahe.

5.86.4^a: 5.66.3^a, tá vām éṣe ráthānām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

ḥtá vām éṣe ráthānām, indrāgní havāmahe,

pátī turásya rádhaso vidvānsā girvaṇastamā.

☞ 5.66.3^a

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mrdhá indrāgní havāmahe,

ḥtá no m̐lāta id̐ṣe.

☞ 1.17.1^c

6.44.5^b (Çam̐yu Bārhaspatya ; to Indra)

yám vardháyantíḍ girāḥ pátīm turásya rádhasaḥ,

tám ín nv āsya ródasī ḥdeví çúṣmaḥ saparyataḥ.

☞ 6.44.5^d

Cf. indrāgní tá havāmahe under 1.21.3^b.

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)

evéndrāgnibhyām áhāvi havyām çuṣyām ghṛtām ná pūtām ádribhiḥ,

tá sūriṣu ṣrávo br̥hád rayím gr̥nātsu didhṛtam iṣam gr̥nātsu didhṛtam.

8.12.4^b (Parvata Kāṇva ; to Indra)

imām stómam abhiṣṭaye ghṛtām ná pūtām adrivaḥ,

yénā nú sadyá ójasā vavákṣitha.

8.13.12^b (Nārada Kāṇva ; to Indra)

ḥindra çaviṣṭha satpate, rayím gr̥nātsu dhārāya,

ḥçrávaḥ sūríbhyo am̐tam vasutvanām.

☞ 8.13.12^a

☞ 7.81.6^a

Ludwig, 748, translates 5.86.6 as follows : 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräft'ger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes áhavi in the sense of ásavi; in this way he is able to make ádribhiḥ depend upon áhavi. But I do not believe that áhavi ádribhiḥ go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in ná, and separates the expression ghṛtām ná pūtām ádribhiḥ which on its face would seem to mean 'like ghee purified by the ádri'. But what part the ádri may have played in purifying ghee escapes my knowledge. Soma is páripūto ádribhiḥ in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, ghṛtām ná cúci matáyah pavante 'like pure ghee the prayers flow purified'. The expression ghṛtām ná pūtām (súpūtām), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^{ab}: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two pádas without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of ádribhiḥ in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression ghṛtām ná pūtām adrivah.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

prá yé jātá mahiná yé ca nú svayám prá vidmānā bruvāta evayāmarut,
krátvā tát vo maruto nádhīse čávo dānā mahnā tát eṣām ádhr̥ṣṭāso nádrayah.

8.20.14^d (Sobhari Kāva; to Maruts)

tān vandasva marútas tān úpa stuhi téṣām hí dhúninām,
arāṇām ná caramás tát eṣām dānā mahnā tát eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding dānā as instrumental (probably of dāmān). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehere, preise diese Maruts; denn sie sind laut rauschend Rades Speichen *gleich*, von denen *keine* je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering ná in arāṇām ná caramás does double service, once as 'gleich' and once as 'keine'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength, sāhas, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached pāda, is added secondarily, the author being reminded of it by the ending tát eṣām in the penultimate pāda.

5.87.5^e (Evayāmarut Ātreya; to Maruts)

svanó ná vó 'mavān rejayad víṣā tveṣó yayis taviṣā evayāmarut,
yénā sáhanta r̥jāta svárociṣa sthāraçmāno hiranyáyāḥ svāyudhāsa iṣmīnaḥ.

7.56.11^a (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīnaḥ suniṣkā utā svayám tanvāḥ çumbhamānāḥ.

The hieratic word iṣmīn occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta: 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīṇaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **iṣu-min* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *ādhā pitāram iṣmīṇaṁ rudrāṁ vocanta gīkvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēṣave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviṣūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Çatarudriya* sections of the *Yajur-Vedas* we have *namas tigmeṣave*, and *namas tikṣneṣave*, both, of course, referring to Rudra; see my *Vedic Concordance* in that order. In AV. 1.19.3 we have *rudrāḥ çaravyāyātān amitān ví vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāsyā hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāsyā hetih pári vo vṛṇaktu*, TS. 1.1.1.1, et al. (see *Concordance*). Rudra is really the typical archer (*ástar*) of the *Veda*, AV. 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmin* = *iṣumant* follows automatically.

Otherwise *iṣmin* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vāçimanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vāçimanta ṛṣṭimānto . . . sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *iṣmīṇ* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vāçīṣu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīṇaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīṇaḥ* is the secondary formation, as, e.g. *ojasvin* : *ojasvant*; *bhrājasvin* : *bhrājasvant*.² Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkāl* being added from some such connexion as 4.37.4^b.—The word *sthāraçmāno* in 5.87.5 (for which, last, Oldenberg, RV. Noten, p. 369) suggests *sthīrā* 'with firm reins'; perhaps with a kind of haplology from *sth(ir)āraçmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

¹ Cf. in the *Çatarudriya*, *nama iṣumadbhyo dhanvāyibhyaç* (or, *dhanvāyibhyaç*) *ca*; see *Concordance*.

² See *Concordance*, under *indrāujasvinn*, and *sūrya bhrājiṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádhā hótā ny āsīdo yājñyān: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pādas; see under 5.1.5^d.]

6.1.4^c: 1.72.3^c, nāmāni cid dadhire yajñīyāni.

[6.1.6^b: see under 6.1.2^a.]

6.1.8^a, viçām kavīm viçpātīm çāçvatmām: 3.2.10^a, viçām kavīm viçpātīm mānuṣīr īṣaḥ; 5.4.3^a, viçām kavīm viçpātīm mānuṣīnām.

6.1.9^b (Bharadvāja Bārhaspatya; to Agni)

só agna tje çaçamé ca máрто yás ta ánaṭ samídha havyádātīm,
yá áhutīm pári védā námobhir viçvét sá vāmā dadhate tvótah.

10.122.3^d (Citramahas Vāsiṣṭha; to Agni)

saptá dhāmāni pariyānn āmartyo dáçad dáçúṣe sukṛte māmahasva,
suvīreṇa rayīṇagne svābhūvā yás ta ánaṭ samídha tám juṣasva.

For 6.1.9^c cf. 1.31.5^c, yá áhutīm pári védā vāsaṭkṛtim.

[6.1.10^b, námobhir agne samídhotá havyāīḥ: 7.63.5^d, námobhir mitrāvaruṇotá havyāīḥ.]

6.1.10^c (Bharadvāja Bārhaspatya; to Agni)

asmā u te máhi mahé vidhema námobhir agne samídhotá havyāīḥ, ~~cf.~~ cf. 6.1.10^b
védī sūno sahaso gīrbhīr ukthāir ā te bhadrāyām sumatáu yatema.

6.13.4^a (The same)

yás te sūno sahaso gīrbhīr ukthāir yajñāir máрто níçitīm vedyānaṭ,
viçvam sá deva prāti vāram agne dhatté dhānyām pátyate vasavyāīḥ.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedyānaṭ (Padap. vedyā ānaṭ) to védyānaṭ = védyā ānaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit hiedern und ukthas, mit opfer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended védyā in 6.13.4 are instrumentals, 'by means of the védī (altar)'. The words are coordinate with all the instrumentals (samídha, &c.; gīrbhīh, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyānaṭ, but without regard to the parallel, Roth, *ZDMG.* xlviii. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

ā yās tatānthā ródasī ví bhāsā çravobhiç ca çravasyās tárutrah,
bṛhādbhir vājai sthāvirebhir asmé revādbhir agne vitarām ví bhāhi.

6.4.6^b (The same)

ā sūryo ná bhānumādbhir arkāir āgne tatānthā ródasī ví bhāsā,
citro nayat pári tāmānsy aktāḥ çociṣā pátmann auçijó ná díyan.

6.1.12^{c+d} (Bharadvāja Bārhaspatya ; to Agni)

nṛvād vaso sádām íd dhehy asmé bhūri tokāya tánayāya paçvāḥ,
pūrvír iṣo bṛhatír āréaghā asmé bhadrá sāuçravasāni santu.

9.87.9^c (Uçanas Kāvya ; to Pavamāna Soma)

utā sma rāçim pári yāsi gónām indreṇa soma sarātham punānáḥ,
pūrvír iṣo bṛhatír jiradāno çikṣā çacivas táva tá upaṣtūt.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhatam viṣūçim āmivā yā no gāyam āvivéça,
[āre bādhetām nīrṛtim paracāir] asmé bhadrá sāuçravasāni santu.

§ 1.24.9^c

For 9.87.9^d cf. the pādas beginning with çikṣā çacivas under 1.62.12.

6.2.9^b: 5.9.4^d, āgne paçúr ná yāvase.

6.2.10^a: 4.9.5^a, véçi hy ādhvarīyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva devān āgne vocaḥ sumatīm ródasyoḥ,
vihí svastīm suksitīm divó nṛñ dvīṣo ánhānsi duritā tarema tá tarema
távāvasā tarema.

6.15.15^e (Vitahavya Āngirasa, or Bharadvāja ; to Agni)

[abhi prāyānsi sūdhītāni hí khyó] ní tvā dadhīta ródasī yājadyai,

§ 6.15.15^c

ávā no maghavan vājasātāv āgne víçvāni duritā tarema tá tarema távā-
vasā tarema.

6.4.8^d: 2.20.5^d, āpnasya cic chiçnathat pūrvyāni.

6.4.8^b: āgne tatānthā ródasī ví bhāsā: 6.1.11^a, ā yās tatānthā ródasī ví bhāsā.

6.4.8^d; 10.7^b; 12.6^d; 13.6^d; 17.15^d; 24.10^d, mādema çatāhimāḥ suvīrāḥ.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvē vaḥ sūnūm sáhaso yūvānam ádroghavācam matíbhir yāviṣṭham,
yá invatí dráviṇāni práçetā víçvāvarāni puruváro adhrúk.

6.22.2^d (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ sapta viprāso abhi vājāyantaḥ,
nakṣaddābhām tāturim parvateṣṭhām ādroghavācam matibhiḥ çavi-
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting : yāviṣṭham for Agni (see Macdonell, Vedic Mythology, p. 91) ; çaviṣṭham for Indra. Çavasi is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. çaviṣṭha in Grassmann's Lexicon. The word ādroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ çaviṣṭham in 6.22.2^d together in the sense of 'gedankenstärksten'. This is disproved by the parallel words matibhir yāviṣṭham in 6.5.1^b. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5^a, yās te yajñēna samīdhā ya ukthāiḥ : 4.4.7^b, yās tvā nītyena haviṣā yā ukthāiḥ.]

[6.6.7^c, candrām rayim puruvīram bṛhāntam : 4.44.6^a, nū no rayim, &c.]

[6.7.5^b, mahāny agne nākir ā dadharṣa : 5.85.6^b, mahim devāsya nākir, &c.]

6.7.7^a, vī yō rājānsy amimīta sukrātuḥ : 1.160.4^c, vī yō mamé rājasi sukratūyā.
Cf. 6.8.2^c.

[6.7.7^b, vaiçvanaró vī divó rocanā kavīḥ : 9.85.9^b, ārūrucad vī divó, &c.]

6.8.2^a : 1.143.2^a, sá jāyamānaḥ paramé vyòmani ; 7.5.7^a, . . . vyòman.

[6.8.2^c : vy antárikṣam amimīta sukrātuḥ : 6.7.7^a, vī yō rājānsi amimīta sukrātuḥ.]

6.8.6^a, asmākam agne maghāvatsu dhārāya : 1.140.10^a, asmākam agne maghāvatsu dīdhi.

[6.8.7^{ab}, ādabdhēbhis tāva gopābhir iṣṭe 'smākam pāhi triṣadhasṭha sūrīn :
1.143.8^{cd}, ādabdhēbhir ādrpītebhir iṣṭe 'nimīṣadbhiḥ pāri pāhi no jāḥ.]

6.10.1^d : 7.17.4^a, svadhvarā karati jātavedāḥ ; 3.6.6^d ; 7.17.3^b, svadhvarā kṛṇuhi jātavedāḥ.

[6.10.6^d, āvir vājasya gādhyasya sātāu : 6.26.2^b, mahó vājasya, &c.]

[6.11.5^a, vṛñjé ha yān nāmasā barhīr agnāu : 7.2.4^b, prā vṛñjate nāmasā, &c.]

[6.11.6^b, devēbhir agne agnībhir idhānāḥ : 6.12.6^b, viçvebhir agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya; to Agni)
 sāsmañkebhir etāri nā çuṣāir agnī ṣṭave dāma ā jātāvedāḥ,
 drvaṇno vanvān krátvā nārvosráḥ pitéva jārayāyi yajñāiḥ.

7.12.2^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
 sá mahná víçvā duritāni sāhvān agnī ṣṭave dāma ā jātāvedāḥ,
 sá no rakṣiṣad duritād avadyād asmān gr̥ṇatā utā no maghónaḥ.

For 6.12.4^{ab} cf. 5.41.10^c, gr̥ṇité agnīr etāri nā çuṣāiḥ; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293; xx. 39; Oldenberg, Prol. 464; RV. Noten, I. 374.

[6.12.6^b, víçvebhir agne agnībhir idhānāḥ: 6.11.6^b, devēbhir agne, &c.]

6.13.4^a, yás te sūno sahaso gr̥rbhīr ukthāiḥ: 6.1.10^c, védī sūno, &c.

6.14.2^c, agnīm hótāram īlate: 1.128.8^a, agnīm hótāram īlate vásudhitim; 5.1.7^b,
 agnīm hótāram īlate námobhiḥ.

Cf. 3.20.2^b, āgne hótāram īlate; 8.43.20^c, váhniṁ hótāram īlate.

6.14.6 = 6.2.11.

6.14.6^e = 6.2.11^e; 6.15.15^e, tá tarema távávasā tarema.

6.15.3^{b+e} (Vitahavya Āṅgīrasa, or Bharadvāja; to Agni)
 sá tvām dākṣasyāvṛkó vṛdhó bhūr aryāḥ párasyañtarasya tárusaḥ,
 rāyāḥ sūno sahaso mártiyeṣv ā chardir yacha vitāhavyāya saprátho bharád-
 vājāya sapráthaḥ.

10.115.5^b (Upastuta Vārṣṭihavya; to Agni)
 sá íd agnīḥ káṇvatamaḥ káṇvasakhāryāḥ párasyañtarasya tárusaḥ,
 agnīḥ pātu gr̥ṇató agnīḥ sūrīn agnīr dadātu téṣām ávo naḥ.
 6.16.33^a (Bharadvāja; to Agni)
 bharádvājāya sapráthaḥ çárma yacha sahantya,
 āgne váreṇyaṁ vásu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardís. In the period of the composition of the hymns the word could only have been chadís. The metre of the verses points to chadís, instead of chardís, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his Lexicon, s. v.: 'chardís, wofür wahrscheinlich überall chadís zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniss hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadís 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., várna, 'armour', and 'protection'. In the more concrete sense of 'cover' chadís occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsaritśāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çarma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Māhārāṣṭrī Prākṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between *Rig-Veda* composition and *Rig-Veda* redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardīs* that the *diaskeuasts* had to substitute it for the poets' *chadīs*, metre *contradicente*. The old word *chadīs* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çarma* and *chardīs*. Thus the line, RV. 7.52.2^b, *çarma tokāya tānayāya gopāh*, is echoed in the formula, *chardīs tokāya tānayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5^d both words occur together, *çarma vārma chardīr asmābhyam yaṁsat*. Almost every qualifying expression that is used with *çarma* is also used with *chardīs*; e.g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *vārūtha* by the side of each:

{ *çarma no yaṁsan trivārūtham*, 10.66.5
 { *savitā çarma yachatv asmé trivārūtham*, 4.53.6
 { *sā naḥ çarma trivārūtham vi yaṁsat*, 8.42.2
 { *çarmanā nas trivārūthena pāhi*, 5.4.8
trivārūtham maruto yanta naç chardīh, 8.18.21

Cf. also MS. 2.8.7^d: 111.4; KS. 17.6; TA. 2.5.2.

{ *çarma . . . varūthyām tād asmāsu vi yantana*, 8.47.10
 { *bḥaspātīh çarma . . . no yamad varūthyām*, 5.46.5
chardīr yād vām varūthyām, 6.67.2

{ *bhāvā vārūtham . . . maghāvadbhyaḥ çarma*, 1.58.9
 { *çarma no yantam āmavad vārūtham*, 4.55.4
 { *āchidraṁ çarma yachata . . . vārūtham*, 8.27.9
yād vaḥ . . . vārūtham āsti yac chardīh, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urū*, *prthū*, and especially *saprāthaḥ*:

{ *yāchā naḥ çarma saprāthaḥ*, 1.22.15
 { *saprāthaḥ çarma yacha saḥantya*, 6.16.33
 { *chardīr yacha vītāhavyāya saprāthaḥ*, 6.15.3
 { *saprāthaḥ chardīr yantam ādābhyam*, 8.5.12
urv asmā āditiḥ çarma yaṁsat, 4.25.5
 { *prā no yachatād avṛkāṁ prthū chardīh*, 1.48.15
 { *prāsmāi yachatam avṛkāṁ prthū chardīh*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

durādhārṣaṁ grṇaté çarma yaṁsat, 6.49.7
ādhr̥ṣṭaṁ chardīr yād vām, 6.67.2
bhāvā . . . maghavan maghāvadbhyaḥ çarma, 1.58.9
chardīr yacha maghāvadbhyaç ca māhyaṁ ca, 6.46.9 (cf. 7.74.5; 8.5.12)
çarma tokāya tānayāya gopāh, 7.52.2
ādḥā smā yacha tanvè tāne ca chardīh, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6^d, 6^e, *devō devēṣu vānate hī vāryam* (6^e, no *dúvaḥ*).

6.15.7^e (*Vītahavya Āṅgīrasa*, or *Bharadvāja*; to *Agni*)

sāmiddham agnīm samīdhā girā gr̥ṇe çūcim pāvakām purō adhvaré dhruvām,
vīpraṁ hótāraṁ puruvāram adrūhaṁ kavīm sumnāir īmahe jātāvedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)
vīpraṁ hótāram adrūhaṁ dhūmāketuṁ vibhāvasum,
yajñānāṁ ketūṁ imahe.

6.15.12 (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitravaruṇi ; to Agni)
tvām agne vanuṣyató ní pāhi tvām u naḥ sahasāvann avadyāt,
sām tvā dhasmanvād abhy ètu pāthaḥ sām rayí sprhayāyyaḥ sahasrí.

Cf. Oldenberg, ZDMG. liv. 606 ; RV. Noten, I. 376.

6.15.15^a (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni)

abhi práyāṁsi súdhitāni hi khyó ní tvā dadhita ródasi yājadhyaí,
ávā no maghavan vājasātav āgne víçvāni duritá tarema [tā tarema távāvasā
tarema.] 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)
ārādhī hótā niśāda yājriyān abhi práyāṁsi súdhitāni hí khyát,
yājamaḥai yajñiyan hanta devān ílamahā ídyān ájyena.

See under 1.135.4 for two very similar pādas

6.15.15^e : 6.2.11^e = 6.14.6^e, tā tarema távāvasā tarema.

6.16.2^c : 5.26.1^c ; 8.102.16^c, ā devān vakṣi yākṣi ca.

6.16.5^b, divodāsāya sunvaté : 4.30.20^c, divodāsāya dāçūṣe ; 6.31.4^d, divodāsāya sunvaté sutakre.

[6.16.7^a, tvām agne svādhyāḥ : 8.19.17^a ; 43.30^a, té ghéd agne svādhyāḥ.]

6.16.7^c : 1.15.7^c ; 5.21.3^d, yajñéṣu devām ílate.

6.16.9^a : 1.14.11^a, tvām hótā mánurhitaḥ.

6.16.9^b (Bharadvāja ; to Agni)

tvām hótā mánurhito váhnir āsá vidúṣṭaraḥ, 1.14.11^a
agne yākṣi divó víçaḥ.

7.16.9^b (Vasiṣṭha Maitravaruṇi ; to Agni)
sá mandráyā ca jihváyā váhnir āsá vidúṣṭaraḥ,
agne rayīm maghávadbhyo na á vaha havyádātīm ca sūdaya.

6.16.10^a, ágna á yāhi vītáye : 5.51.5^a, váyav á yāhi vītáye.

6.16.15^c, dhanamjayāṁ ráṇe-raṇe : 1.74.3^c, dhanamjayó ráṇe-raṇe.

[6.16.20^a, sá hí víçvāti párthivā : 6.45.20^c, sá hí víçvāni párthivā.]

6.16.22^b : 5.52.4^b, stómaṁ yajñāṁ ca dhr̥ṣṇuyá.

6.16.24^b: 1.14.3^c, ādityān mārutaṁ gaṇām.

[6.16.28^a, agnīḥ tigmēna ṣociṣā: āgne tigmēna, &c.; see under 1.12.12.]

6.16.29^b: 1.78.1^b; 6.16.36^b; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.29^c (Bharadvāja; to Agni)

suvīraṁ rayīm ā bhara jātavedo vicarṣaṇe,
jahī rākṣāṁsi sukrato.

1.78.1^b

9.63.28^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

punānāḥ soma dhārayéndo viçvā āpa srīdhaḥ,
jahī rākṣāṁsi sukrato.

9.63.28^a

6.16.30^{ab} (Bharadvāja; to Agni)

tvām naḥ pāhy ānhaso jātavedo aghāyatāḥ,
rākṣā no brahmaṇas kave.

7.15.15^{ab} (Vasiṣṭha Maitrāvaruṇi; to Agni)

tvām naḥ pāhy ānhaso dōṣāvastar aghāyatāḥ,
dīvā nāktam adābhya.

6.16.33^a: 6.15.3^e, bharadvājāya saprāthah.

6.16.35^c (Bharadvāja; to Agni)

gārbhe mātūḥ pitūḥ pitā vididyutāno akṣāre,
sīdann ṛtāsya yōnim ā.

9.32.4^c (Çyāvāçya Ātreya; to Soma Pavamāna)

ubhé somāvacākaṇan mṛgō na taktó arhasi,
sīdann ṛtāsya yōnim ā.

9.64.11^c (Kāçyapa Mārīca; to Soma Pavamāna)

urmīr yās te pavitra ā devāvīḥ paryākṣarat,
sīdann ṛtāsya yōnim ā.

Cf. ṛtāsya yōnim āsīdam, under 3.62.13^c.

6.16.36^b: 1.78.1^b; 6.16.29^b; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.40^c: 5.9.3^d, viçām agnīm svadhvarām.

6.16.44^b, abhī prāyāṁsi vitāye: 1.135.4^b, abhī prāyāṁsi sūdhitāni vitāye.

6.16.44^c: 1.14.6^c, ā devān sómaprtaye.

6.16.46^c: 4.3.1^b, hótāraṁ satyayājāṁ ródasyoh.

6.16.46^d, uttānāhasto nāmasā vivāset: 3.14.5^b, uttānāhastā nāmasopasādya;
10.79.2^d, uttānāhastā nāmasādhi vikṣū.

[6.16.47 : 10.91.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47^a : 5.6.5^a, ā te agna ṛcā havīḥ.

6.18.2^a (Bharadvāja ; to Indra)

sā yudhmāḥ sātva khajakṛt samādvā tuvimrakṣo nadanumān ṛjīśī,
brhādrenuḥ ḡyāvano mānuṣṇām ékaḥ kṛṣṭmām abhavat sahāva.

7.20.3^a (Vasiṣṭha ; to Indra)

yudhmó anarvā khajakṛt samādvā ḡuraḥ satrāśād janúsem āśāḥhaḥ,
vy āsa índraḥ pñtanāḥ svója, ādhā viḡvam çatrūyāntam jaghāna.

7.20.3^c

Cf. 8.1.7^c : all old formulas describing Indra's fighting qualities ; they offer no basis for chronological discrimination.

[6.18.12^c, nāsya çatrur ná pratimānam asti : 4.18.4^c, nahī nv āsya pratimānam āsti.]

6.19.1^d (Bharadvāja ; to Indra)

mahān índro nṛvād ā carṣaṇiprá utā dvibārḥa amināḥ sáhobhiḥ,
asmadryāḡ vāvṛdhe vīryāyorūḥ pṛthūḥ súkṛtaḥ kartṛbhir bhūt.

7.62.1^d (Vasiṣṭha ; to Sūrya)

ūt sūryo brhād arcīṣy aḡret purú viḡvā jānima mānuṣāṇām,
samó divā dadṛḡe rócamaṇaḥ krátvā kṛtāḥ súkṛtaḥ kartṛbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i. 249, and 350.

6.19.2^b : 3.32.7^b, brhāntam ṛṣvām ajāram yūvānam ; 6.49.10^c . . . ajāram suṣum-nām.

6.19.3^b : 3.54.22^b ; 5.4.2^d, asmadryāk sām mimihi ḡrāvānsi.

6.19.5^d, samudré ná sindhavo yādamānāḥ : 3.36.7^a, samudréṇa sindhavo, &c.

[6.19.7^c, yéna tokásya tánayasya sātāu : 4.24.3^d ; 7.82.9^d, náras tokásya tánayasya sātāu (7.82.9^d, sātīṣu).]

6.19.8^{b+c} (Bharadvāja ; to Indra)

ā no bhara vīṣaṇam ḡṣmnam indra dhanaspñtam ḡṡḡuvāñsam sudákṣam,
yéna váñsāma pñtanāsu çatrūn távotibhir utā jāmfūr ajāmm.

10.47.4^b (Saptagu Āṅgīrasa ; to Indra Vāikunṭha)

sanādvājaṁ vipravīram tārutram dhanaspñtam ḡṡḡuvāñsam sudákṣam,
dasyuhānam pūrbhīdam indra satyām asmābhyam citrām vīṣaṇam
rayīm dāḥ.]

refrain, 10.47.1^d-8^d

8.60.12^a (Bhargha Prāgātha; to Agni)

yéna váñsāma p̥tānāsu çārdhataḥ tāranto aryá ādīçāḥ,

sá tvāñ no vardha prāyasā çacivaso jīnvā dhiyo vasuvīdaḥ.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, asmābhyañ citrām vīṣaṇaṁ rayīm dāḥ (10.47.1^d–8^d); the rigmarole nature of this hymn prepares for the conclusion that the expression, dhanasp̥tāñ çūçuvāñsañ sudākṣaṁ, was composed to qualify çūṣmaṁ in 6.19.8, and not rayīm in the refrain at 10.47.4: rayīm dhanasp̥tāñ is rank tautology. The epithets dasyuhānañ pūrbhīdañ are also epithets which really fit something else than rayīm (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^c, &c., cf. 9.90.3^d, āṣālhaḥ sāvāñ p̥tānāsu çātrūñ; for the refrain 10.47.1^d–8^d, cf. *Vedic Concordance*, under asmābhyañ citram.

6.19.9^d (Bharadvāja; to Indra)

ā te çūṣmo vīṣabhā etu paçcād ōttarād adharād ā purāstāt,

ā viçvāto abhī sām etv arvāñ indra dyumnāñ svārvad dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhi svit tād indra yāñ n̐bhīr n̐ñ vīrāñ vīrāñ nīlāyāse jāyājīñ,

tridhātu gā ādhi jāyāsi goṣv indra dyumnāñ svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druho āpa viçvāyu dhāyi.6.20.6^b: 5.30.8^b, çīro dāsāsya nāmucēr mathāyāñ.6.20.10^c: 1.174.2^b, saptā yāt pūraḥ çārma çāradīr dārt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritāro abhy ārcanty arkāñ: see under 6.50.15.]6.22.2^d, ādroghavācam matībhiḥ çaviṣṭham: 6.5.1^b, ādroghavācam matībhir yāviṣṭham.6.23.3^a (Bharadvāja; to Indra)

pātā sutām indro astu sōmañ prapenīr ugró jaritāram ūtī,

kārtā vīrāya sūṣvaya u lokāñ [dātā vāsu stuvaté kīrāye cit.]

cf. 6.23.3^d6.44.15^a (Çam̐yu Bārhaspatya; to Indra)

pātā sutām indro astu sōmañ [hāntā v̐trām vājreṇa mandasānāñ,

cf. 4.17.3^c

gāntā yajñāñ parāvātaç cid āchā vāsūr dhīnām avitā kārūdhāyāḥ.

In marking the two words kīrāye, in 6.23.3, and kārūdhāyāḥ 'nourishing poets', in 6.44.15, I have indicated my belief that kīrī means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes kīrī to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūsvaye* and *stuvaté kirāye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kirāye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rātāhavyaḥ* 'he who gives the offering', and *kiréç cin mántram* 'the poet with his mantra only'. In 2.12.6, *coditá . . . yó brahmāno nādhāmānasya kiréḥ*, means, '(Indra) who promotes the needy Brahman poet'. The word *kīri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7.103: 'What gentleman (kṣatriya) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give baksheesh? Who shall gain long life with the gods?'¹ Cf. the *kāraṇo alpasvāḥ*, 'poets lean of purse', in GB. 1.3.17; Vait. 24.20. I am sure that in this way the word *kīri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kīri* and *kāru* and *kistā*, all from the *set*-root *kari* 'praise' (cf. *kīrti* 'act of praising', IE. type *kṛtī*-), need not to be separated etymologically, and, *yás tvā hrdā kīrīṇā mānyamāno . . . jōhavīmi* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kīri*, remarks that Sāyaṇa takes *kīri* in the sense of 'poet'. Geldner believes in Sāyaṇa more than I do; it would have been well to have listened to him here, not because Sāyaṇa knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pādas*, *vādhīd* (*vādhīm*) *vṛtrām vājreṇa mandasānāḥ*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayīm stuvaté kirāye cit*.

[6.23.3^d, *dātā vāsu stuvaté kirāye cit*: 7.97.10^c, *dhattām rayīm stuvaté*, &c.]

6.23.7^c: 3.53.3^c, *édām barhīr yājamānasya sīda*.

6.23.9^b: 2.14.10^b, *sómebhir im prṇatā bhojām indram*.

6.24.9^d, *aktór vyūṣṭāu páritakmyāyām*: 5.30.13^d, *aktór vyūṣṭāu páritakmyāyāḥ*.

6.25.4^c (Bharadvāja; to Indra)

çūro vā çūram vanate çārīrāis tanūrūcā tārūṣi yāt kṛṇvāite,
toké vā gōṣu tánaye yád apsú ví krāndasi urvārāsu brāvāite.

6.66.8^c (Bharadvāja; to Maruts)

ṇāsya vartā ná tarutā nv āsti, māruto yām āvatha vājasātāu, 1.40.8^c
toké vā gōṣu tánaye yām apsú sá vrajām dārtā pūrye ādha dyóḥ.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9^c: 1.177.5^c; 10.89.17^c, *vidyāma vāstor āvasā grṇāntaḥ*.

6.25.9^{cd} (Bharadvāja; to Indra)

evā na spṛdhah sám ajā samātsv indra rārandhī mithatīr ādevih,
vidyāma vāstor āvasā grṇānto bharadvājā utā ta indra nūnām.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10; 8.80.3; 10.24.3.

10.89.17^{cd} (Reṇu Vaiṣvāmitra ; to Indra)

evá te vayám indra bhuñjatínám ſvidyáma sumatínám návānām, 1.4.3^c

vidyáma vástor ávasā gṛṇánto viṣvāmitrā utá ta indra nūnám.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2^b, mahó vājasya gádhyasya sātáu : 6.10.6^d, ávīr vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvám kavīm codayo 'rkásātáu tvám kútsāya ṣuṣṇam dāṣúṣe vark,
tvám ṣīro amarmāṇaḥ párahann atithigvāya ṣāṇsyaṁ kariṣyán.

7.19.8^d (Vasiṣṭha Maitrāvaruṇi ; to Indra)

priyāsa it te maghavann abhiṣṭáu náro madema ṣaraṇé sákhāyaḥ,
ní turvácaṁ ní yádvaṁ ṣiṣṭhy atithigvāya ṣāṇsyaṁ kariṣyán.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4^b, ávo yúdhyaṁtaṁ vṛṣabhám dāṣadyum : 1.33.14^b, právo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahí nú te mahimánaḥ samasya ná maghavan maghavattvásyā vidmá,
ná rádhaso-rádhaso nūtanasyéndra nákir dadṛṇa indriyám te.

10.54.3^a (Bṛhaduktha Vāmadevya ; to Indra)

ká u nú te mahimánaḥ samasyāsmát pūrva ṣṣayó 'ntam āpuḥ,
yán mātāraṁ ca pitāraṁ ca sákám ājanayathās tanvāḥ svāyāḥ.

6.28.7^c, má va stená ṛcata mághāṇsaḥ : 2.4.2.3^c, má na stená ṛcata mághāṇsaḥ.

6.28.7^d, pári vo hetí rudrásya vṛjyāḥ : 2.33.14^a, pári ṇo hetí rudrásya vṛjyāḥ ;
7.8.4.2^c, pári ṇo hélo várūṇasya vṛjyāḥ.

6.29.3^{cd} (Bharadvāja ; to Indra)

ṣriyē te pádā dúva á mimikṣur dhr̥ṣṇúr vajrí ṣávasā dáksīṇāvān,
vāsāno átkam surabhīm dṛṇé kām svār ṇá nṛtav iṣiró babhūtha.

10.123.7^{cd} (Vena Bhārgava ; to Vena)

ſurdhvó gandharvó ádhi náke asthāt, pratyāñ citrá bíbhrad asyáyudhāni, 9.85.12^a

vāsāno átkam surabhīm dṛṇé kām svār ṇa náma janata priyāni.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvá-vená with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvá is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtú*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, āhann āhim pariśāyānam āraṇaḥ.

[6.30.5^d, sākām sūryam janāyan dyām uśāsam : 1.32.4^c, āt sūryam, &c.]

6.31.4^d, divodāsāya sunvatē sutakre : 4.30.20^c, divodāsāya dācūṣe ; 6.16.5^b, divodāsāya sunvatē.

[6.32.1^b, mahē vīrāya tavāse turāya : 6.49.12^a, prā vīrāya prā tavāse turāya.]

6.32.4^b : 4.22.3^b, mahó vājebhir mahādbhiḥ ca ṣuśmāiḥ.

6.33.2^d (Ṣunahotra Bhāradvāja ; to Indra)

tvām hīndrāvase vīvāco hāvante carṣaṇāyaḥ ṣūrasātāu,

tvām viprebhir vī pañīnr aṣāyas tvóta it sánitā vājam ārvā.

7.56.23^d (Vasiṣṭha ; to Maruts)

bhūri cakra marutaḥ pītryāny ukthāni yā vah ṣasyānte purā cit,

marúdbhir ugrāḥ pītanāsu śālā marúdbhir it sánitā vājam ārvā.

6.33.5^c (Ṣunahotra Bhāradvāja ; to Indra)

nūnām na indrāparāya ca syā bhāvā mṛṇikā utā no abhiṣṭāu,

itthā gṛṇānto mahínasya ṣārman divi śyāma pārye goṣātamaḥ.

6.68.8^c (Bharadvāja ; to Indra and Varuṇa)

nū na indrāvaruṇa gṛṇānā prṇktām rayīm sāuṣṭavasāya devā,

itthā gṛṇānto mahínasya ṣārdho 'pó ná nāvā duritā tarema.

6.68.8^d

Translate 6.33.5 : 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid ! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle) !' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated pāda. Ludwig, 737, translates 6.68.8^d, 'hier besingend des grossartigen [reichtums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pādas, and the obvious sense, show that ṣārdhas like ṣārman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, gṛṇātām āpiḥ, 6.45.17. Now the singular mahínasya in a divedatya-hymn makes it probable that 6.33.5 is the mother pāda.—Oldenberg, *RV. Noten*, p. 390, takes mṛṇiké in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d : 6.19.9^d, indra dyumnām svārvad dhehy asmé.

6.36.4^d: 3.46.2^c, éko viçvasya bhúvanasya rájá.

6.40.4^c (Bharadvāja ; to Indra)

ā yāhi çāçvad uçatā yayāthendra mahā manasā somapéyam,
úpa bráhmāṇi çṛṇava imā nó 'thā te yajñās tanvè váyo dhāt.

7.29.2^d (Vasiṣṭha Maitravaruṇi ; to Indra)

bráhmaṇ vīra bráhmakṛtīm juṣāṇò 'rvācīnó hárībhir yāhi túyam,
[asmínn ū sú sāvane mādayasv] ópa bráhmāṇi çṛṇava imā naḥ.

2.18.7^d

Cf. several items beginning with upa brahmāṇi in my Vedic Concordance.—For manasā in 6.40.4^b cf. Max Müller, SBE. xxxii. 188.

6.40.5^d: 4.34.7^b, sajósāḥ pāhi girvaṇo marúdbhiḥ.

[6.41.3^c, etām píba hariva sthātar ugra: 1.33.5^c, prā yád divó hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyétana sómebhiḥ somapátamam,
āmatrebhir ṛjīṣṇam índraṁ sutébhir índubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñébhir yajñāvāhasaṁ sómebhiḥ somapátamam,
hótrābhir índraṁ vāvrdhur vy ānaçuḥ.

6.43.1^c—4^c, ayám sá sóma índra te sutāḥ píba.

6.44.1^{cd}—8^{cd}, sómaḥ sutāḥ sá índra té 'sti svadhāpate mādah.

6.44.5^b, pátim turáśya rádhasaḥ: 5.86.4^b, páti turáśya rádhasaḥ.

6.44.5^d (Çamyu Bārhaspatya ; to Indra)

yám vardháyantíd girāḥ [pátim turáśya rádhasaḥ,
tám in nv asya ródasī devī çúṣmaṁ saparyataḥ.

5.86.4^b

8.93.12^b (Sukakṣa Āṅgīrasa ; to Indra)

ádha te āpratīskutaṁ devī çúṣmaṁ saparyataḥ,
ubhé suçipra ródasī.

[6.44.9^d, dhánasya sātāv asmān aviddhi: 1.110.9^a, vājebhir no vājasātāv aviddhi.]

Cf. 2.30.8.

6.44.10^d (Çamyu Bārhaspatya ; to Indra)

índra túbhyam in maghavann abhūma vayám dātré harivo má ví venah,
nákir āpír dadṛçe martyatrá kím aṅgá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadyū Naudhasa ; to Indra)

kím aṅgá radhracódanaḥ suvānasyāvitéd asi,
kuvít sv índra naḥ çákah.

Pischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction ; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *cōda rādho maghō-nām*, which calls upon Uṣas in 1.48.2, and upon Sarasvatī in 7.96.2 : 'Inspire thou the liberality of the patrons (of the sacrifice)!' In 7.74.4 Uṣas is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. Uṣas is called *Dakṣiṇā*, 'Baksheesh', for the same reason, in 6.64.1, *ābhūd u vāsṛī dakṣiṇā maghōnī*; cf. 1.123.1, 5. In 7.74.4 the words *codāya rādho grnaté maghoni*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to Uṣas. For all this see my Religion of the Veda, p. 68 ff. Similarly Indra is *pātis turāsyā rādhasaḥ* in 6.44.5; *Indrāgnī, pātī turāsyā rādhasaḥ* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōda rādhaḥ*, or *codāya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 Indra and Soma are addressed as *radhrāsyā stho yājamānasya codāu*. Does not this mean, 'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy sacrificer'? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i. e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Ēo ipso* the *yājamāna* does sacrifice (*yājamānaḥ sunvān*); see 5.26.5; 6.54.6: 60.15: 8.14.3, &c. In 10.49.1 Indra declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18) :

*ahām bhuvanā yājamānasya coditā
āyajvanaḥ sāksī vīcvasmin bhāre.*

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *pañi*, *agraddhā*, *āprnat*, *ayajñā*, *āyajyu*, *āditsant*, *ārāvan*, *kṛṣā*, *ādācūri*, *āyajvan*, *āsuvant*, *kavāri*, *ādācvas*, *āsuṣvi*, &c., not to speak of *ādevayu*, *ādevayant*, *anindrā*, &c. Note particularly the *revāñ ādācūriḥ* who neglects to be liberal (*pramamārṣa maghāttaye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāsyā stho yājamānasya codāu* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to Indra with some petulance in 6.44.10, the first of the two stanzas quoted above: 'O Indra, liberal god, we have always relied particularly (id) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?' That is to say, it is Indra's duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *kṣatriya* in AV. 7.103; see its rendering under 6.23.3.

The same logic applies to Indra in 10.24.3 :

*yās pātir vāryāṇām āsi radhrāsyā coditā,
indra stotṛṇām avitā dviṣo naḥ pāhy ānhasaḥ.*

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O Indra, the singer, do thou protect us from hateful penury!'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): 'How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O Indra!'

But the following two passages seem to me to clinch the sense of *radhrā* as 'liberal giver'.
2.12.6:

yó radhráśya coditā yaḥ kṛśāśya yó brahmāno nādhāmāśya kīrēḥ,
yuktāgrāvṇo yó 'vitā suḥiprah sūtāsomasya sá janāśa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;¹ that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that kṛśā is the opposite of radhrā, and identical with āditsan paṇiḥ, in 6.53.3, revān ādācuriḥ in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (védas) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15: yāyā radhrām pārāyathāty āñho yāyā nidó muñcātha vanditāram, arvācī sā maruto yā va ūtīḥ, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair radhrā and vanditār the usual pair in behalf of whom the gods exercise their help and care, namely the yājamāna and the Brahman poet? The numerous passages in which occurs the verb par and its causative pārāya, either with or without the prepositions āti, ūd, nis, and pári, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8: tám āñhasaḥ pīparo dāçvāñsam, 'thou didst help the pious man out of straits'; and, 3.20.4, pársad viçvāti duritā grñāntam, 'may he ferry the singer across all trouble'. Cf. also expressions like sucétasam tirāç cid āñhaḥ supāthā nayanti in 7.60.6. It seems to me that the dāçvāñ and the grñān in these two passages are the true parallels respectively of radhrā and vanditār, in 2.34.15, and that radhrā means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here radhrā by 'miserable', we disturb this pervading parallelism in the Veda:

yāyā radhrām pārāyathāty āñho
yāyā nidó muñcātha vanditāram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single radhrā-passage in the Veda which does not gain by this interpretation of the radhrā; but it must be admitted that āradhra does not yield up its secret under our construction of radhrā. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du Ṛig-Veda*, p. 150; Fischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11^c, pūrvīṣ ṭa indra niṣṣidho jāneṣu : 3.51.5^a, pūrvīr asya niṣṣidho mārtyeṣu.

6.44.14^{b+d} (Çaṇyu Bārhaspatya; to Indra)

asyā māde purū vārpāñsi vidvān indro vṛtrāṇy apratī jaghāna,
tām u prā hoṣi mādhumantam asmāi sómañ virāya çipriṇe pibadhyāi.

7.23.3^d (Vasiṣṭha Māitrāvaruṇi; to Indra)

yujé rātham gavéṣanam hāribhyām ūpa brāhmāni jujuṣāpām asthuḥ.
vī bādhiṣṭa syā ródasi mahitvéndro vṛtrāṇy apratī jaghanvān.

8.32.24^b (Medhatithi Kāṇva; to Indra)

ādhvaryav ā tu hí ṣiñcā sómañ virāya çipriṇe,
bhārā sūtāśya pītāye.

¹ kṛśā 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pātā sutām indro astu sómam.

[6.44.15^b, hántā vṛtrām vājrena mandasānāḥ: 4.17.3^c; 10.28.7^c, vādhiḍ (10.28.7^c, vādhiṁ) vṛtrām, &c.]

6.44.16^d, vy āsmād dvēṣo yuyāvad vy ānhah: 2.33.2^c, vy āsmād dvēṣo vitarām vy ānhah.

[6.44.17^a, enā mandanó jahí çūra çátrūn: 10.112.1^c, hárṣasva hántave çūra çátrūn.]

6.44.18^b: 1.102.4^c, asmábhyam máhi (1.102.4^c, indra) várivaḥ sugám kaḥ (1.102.4^c, kṛdhi).

6.44.18^c: 1.100.11^c, apām tokásya tánayasya jeṣé.

6.44.19^a, á tvā hárayo víṣaṇo yujānāḥ: 3.43.6^a, á tvā bṛhánto hárayo yujānāḥ.

[6.44.20^b, ghṛtapruṣo nórmaýo mādantaḥ: 10.68.1^c, giribhrájo nórmaýo, &c.]

6.44.21^b (Çamyu Bārhaspatya; to Indra)

vīṣasi divo vṛṣabhāḥ pṛthivyā vīṣā síndhūnām vṛṣabhā stīyānām,
vīṣne ta indur vṛṣabha pipāya svādū rāso madhupéyo várāya.

7.5.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)

prṣṭó divi dhāy agniḥ pṛthivyām, netā síndhūnām vṛṣabhā stīyānām,

1.98.2^a

sā mānuṣir abhí víço ví bhāti vaiçvānaró vāvṛdhāno váreṇa.

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vīṣapām netā, embracing the variants in the repeated pāda above.

[6.44.23^b, ayām sūrye adadhāj jyótir antāḥ: 10.54.6^a, yó adadhāj jyótiṣi jyótir antāḥ.]

6.45.3^{a,b} (Çamyu Bārhaspatya; to Indra)

mahír asya prāṇītayaḥ pūrvír utá prāçastayaḥ,
nāsya kṣīyanta útāyaḥ.

8.12.21^{a,b} (Parvata Kāṇva; to Indra)

mahír asya prāṇītayaḥ pūrvír utá prāçastayaḥ,
viçvā vásūni dāçūṣe vy ānaçuḥ.

8.40.9^b (Nābhāka Kāṇva; to Indra and Agni)

pūrvīṣ ṭa indrópamātayaḥ pūrvír utá prāçastayaḥ sūno hinvásyā harivaḥ,
vásvo virāsyāpṛço yá nú sādhanā no dhīyo nábhantām anyaké same.]

refrain, 8.39.1^b ff.

Cf. bhadrá utá prāçastayaḥ, 8.19.19^c; and, ásann utá prāçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yāsya víçvāni hástayoḥ.

[6.45.10^b, indra vājānām pate : 1.29.2^c, cīprin vājānām pate.]

6.45.10^c (Çaṃyu Bārhaspatya ; to Indra)

tām u tvā satya somapā i indra vājānām pate,
āhūmahī çravasyāvaḥ.

cf. 1.29.2^c

8.24.18^b (Viçvamanas Vāiṣṭva ; to Indra)

tām vo vājānām pātim āhūmahī çravasyāvaḥ,
āprāyubhir yajñēbhīr vāvṛdhēnyam.

Cf. the pāda, juhūmāsi çravasyāvaḥ, 8.52 (Vāl. 4).4^d, under 1.4.1.

6.45.17^c (Çaṃyu Bārhaspatya ; to Indra)

yó gṛnatām id āsithāpīr utī çivāḥ sākḥā,
sā tvām na indra mṛṣaya.

8.80.2^c (Ekadyū Nāudhasa ; to Indra)

yó naḥ çāçvat purāvithāmṛdhro vājasātaye,
sā tvām na indra mṛṣaya.

The repeated pāda occurs also in the form tvām (tuām) na indra mṛṣaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sā hī viçvāni pārthivā : 6.16.20^a, sā hī viçvāti pārthivā.]

[6.45.22^b, puruhūtāya sātване : 8.45.21^b, purunṛmnāya sātване.]

[6.45.25^a, imā u tvā çatakṛato : 8.92.12^a, vayām u tvā, &c.]

6.45.25^c (Çaṃyu Bārhaspatya ; to Indra)

imā u tvā çatakṛato 'bhī prā nonuvur girāḥ,
indra vatsām ná mātārah.

cf. 6.45.25^a

8.95.1^d (Tiraçci Āṅgīrasa ; to Indra)

ā tvā gīro rathīr ivāsthuh sūtēṣu girvaṇaḥ,
abhi tvā sām anūṣatēndra vatsām ná mātārah.

Cf. gāvo vatsām ná mātārah, 9.12.2^b; abhi vatsām ná dhenāvaḥ, 9.13.7^b, and vatsām gāvo ná dhenāvaḥ, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çaṃyu Bārhaspatya ; to Indra)

imā u tvā sūtē-sute náksante girvaṇo girāḥ,
vatsām gāvo ná dhenāvaḥ.

9.12.2^b (Devala Kāçyapa ; to Soma Pavamāna)

abhi viprā anūṣata gāvo vatsām ná mātārah,
indram sōmasya pitāye.

I.16.3^c

Cf. 9.100.7^c, vatsām jātām ná dhenāvaḥ, and under 6.45.25^c, and 9.104.2^a.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtamañ puruṇām.

6.45.30^b (Çam̐yu Bārhaspatya; to Indra)
asmākam indra bhūtu te stómo vāhiṣṭho ántamañ,
asmāñ rāyé mahé hinu.

8.5.18^b (Brahmātithi Kāṇva; to Aṇvins)
asmākam adyá vām ayám stómo vāhiṣṭho ántamañ,
└yuvābhyām bhūtv aṇvinā.┐

8.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 305; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance; yours it shall be, O Aṇvins!' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18: 'dazu der klägliche schluss, yuvābhyām bhūtv aṇvinā.' He does not notice that this pāda also is repeated in 8.26.16: vāhiṣṭho vām hāvānām stómo dūtó huvan narā, yuvābhyām bhūtv aṇvinā: 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aṇvins!' I agree with Aufrecht as to the 'kläglicher schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third pāda of 8.26.16.—Cf. 8.1.3^c, asmākam brāhmedām bhūtu te.

6.45.32^c (Çam̐yu Bārhaspatya; to Bṛbu Takṣan)
yāsya vāyór iva dravád bhadrá rātiñ sahasrīñi,
sadyó dānāya mánhate.

10.62.8^d (Nābhānediṣṭha Mānava; Sāvarṇer dānastutiñ)
prā nūnām jāyatām ayám mānus tókmeva rohatu,
yāñ sahasrañ çatāçvañ sadyó dānāya mánhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Fischel, Ved. Stud. ii. 115 bottom).

6.45.33^{ab} (Çam̐yu Bārhaspatya; to Bṛbu Takṣan)
tāt sú no víçve aryá á sádā gr̥ṇanti kārāvah,
bṛbūm sahasradātamañ sūrīm sahasrasātamam.

8.94.3^{ab} (Bindu Āṅgīrasa, or Pūtadakṣa Āṅgīrasa; to Maruts)
tāt sú no víçve aryá á sádā gr̥ṇanti kārāvah,
└marútañ sómapīṭaye.┐

8.94.3^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sänger den Bṛbu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *toto caelo*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treugesinnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sänger über diese [tat] des frommen, Bṛbu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessänger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy ari:

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryā ā* see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *gr̥nanti kāravaḥ* also at 2.43.1^a; 8.46.3^c; 54(Vāl. 6).1^b (see under 8.46.3).

6.46.3^b (Çamyu Bārhaspatya; to Indra)

yāḥ satrāḥā vicarṣaṇir indraṁ tām hūmahe vayām,
sāhasramuṣka tūvinr̥mṇa sāt̥pate ṽbhāvā samātsu no vṛdhé.]

cf. 5.9.7

8.51(Vāl. 3).5^b (Çruṣṭigu Kāṇva; to Indra)

yó no datā vásūnām indraṁ tām hūmahe vayām,

vidmā hy āsya sumatīm nāvīyasīm ṽgāmema gómati vrajé.] 8.46.9^d

For 8.51(Vāl. 3).5^c cf. under 1.4.3^b.—For *vicarṣaṇi* see my remark under 2.5.4.

[6.46.3^d, *bhāvā samātsu no vṛdhé*: 5.9.7^e: 10.7^e; 16.5^e; 17.5^e, *utāidhi pṛtsú no vṛdhé*.]

6.46.4^c (Çamyu Bārhaspatya; to Indra)

bádhasa jánān vṛṣabhéva manyúnā ghr̥ṣáu mīlhā r̥cīṣama,
asmākaṁ bodhy avitā mahādhané tanūṣv apsú sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

pārā ṇudasva maghavann amitrān ṽsuvēdā no vásū kṛdhi,] 6.48.15^e
asmākaṁ bodhy avitā mahādhané bhāvā vṛdhāḥ sākhnām.

In 6.46.4^a *vṛṣabhéva* is *vṛṣabhā iva*.—The phrase, *asmākaṁ bodhy avitā*, occurs in sundry other connexions; see under 7.32.11.

6.46.7^a (Çamyu Bārhaspatya; to Indra)

yád indra náhuṣīṣv āñ ójo nr̥mṇām ca kṛṣṭīṣu,

ṽyád vā páñca kṣitínām dyumnām ā bhara,] satrá víçvāni páuṇsyā. 5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)

ṽutā tyád āçvāçvyam,] yád indra náhuṣīṣv ā,
āgre vikṣú pradīdayat.

5.6.10^d

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, *yád vā páñca kṣitínām dyumnām ā bhara*: 5.35.2^c, *yád vā páñca kṣitínām*.

[6.46.9^c, *chardir yacha maghavadbhyaç ca máhyaṁ ca*: 9.32.6^b, *maghavadbhyaç ca máhyaṁ ca*.]

Cf. the cadence *maghāvāno vayām ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prāṇaḥ puraetēva paçya prā no naya pratarām vásyō ácha,
bhāvā supārō atipārayō no bhāvā sūntir utā vāmāntiḥ.

10.45.9^c (Vatsapri Bhālandana ; to Agni)

yás te adyā kṛṇavad bhadraçoce 'pūpām deva ghṛtāvantam agne,
prā tām naya pratarām vásyō áchābhī sumnām devābhaktām yaviṣṭha.
8.71.6^c (Sudṛti Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)
tvām rayīm puruvīram āgne dāçūse mártaya,
prā no naya vásyō ácha.

That the pāda 8.71.6^c is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, Vedic Metre, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukṛti Kākṣivata ; to Indra)

indraḥ sutrāmā svāvān āvobhiḥ ₁sumṛlikó bhavatu viçvāvedāḥ,
bādhatām dvéšo ábhayaḥ kṛṇotu ₁suvīryasya pátayaḥ syāma,
4.1.20^d
4.51.10^d

For the character of this and the next stanza see Arnold, VM., p. 44 ; Oldenberg, RV. Noten, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sāutrāmaṇī hymn, 10.131. Cf. Bloomfield, JAOS. xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛlikó bhavatu viçvāvedāḥ : 4.1.20^d, sumṛlikó bhavatu
jātāvedāḥ.

6.47.12^d = 10.131.6^d ; 4.51.10^d ; 9.89.7^d ; 95.5^d, suvīryasya pátayaḥ syāma.

6.47.13^{ab} = 10.131.7^{ab} : 3.1.21^{cd} ; 59.4^{cd}, tāsya vayām sumatāu yajñīyasyāpi
bhadre sāumanasé syāma ; 10.14.6^{cd}, téṣām vayām sumatāu yajñī-
yānām āpi bhadre sāumanasé syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukṛti Kākṣivata ; to Indra)

tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasé syāma,
sā sutrāmā svāvān indro asmé ārác cid dvéṣaḥ sanutár yuyotu.

7.58.6^c (Vasiṣṭha ; to Maruts)

prā sá vāci suṣṭutir maghónām idām sūktām marúto juṣanta,
ārác cid dvéšo vṛṣaṇo yuyota ₁yūyām pāta svastibhiḥ sádā naḥ.
refrain, 7.1.20^d ff.

10.77.6^d (Syūmaraçmi Bhārgava ; to Maruts)

prā yád váhadhve marutaḥ parākād yūyām mahāḥ samváraṇasya vásvaḥ,
vidānāso vasavo rádhyaṣyārác cid dvéṣaḥ sanutár yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutár yuyota ?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20^c, b̥haspate prá cikitsā gáviṣṭāu : 1.91.23^d, ubháyebyaḥ prá, &c.]

[6.47.28^d, déva ratha práti havyā gr̥bhāya : 1.91.4^d, rájan soma práti, &c.]

[6.48.1^c, prá-pra vayám amṛtaṁ jātávedasam : 8.74.5^a, amṛtaṁ jātávedasam.]

6.48.3^c (Çamyu Bārhaspatya ; to Agni)

vīṣā hy āgne ajāro mahān víbhāsy arcīṣā,
ājasreṇa ḡcīṣā ḡḡcucac chuce sudtībhiḥ sú dīdihi.

7.5.4^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

táva tridhātu pr̥thivī utá dyāur váiçvānara vratám agne sacanta,
tvám bhāṣā ródasi á tatanthājasreṇa ḡcīṣā ḡḡcucānaḥ.

6.48.6^c (Çamyu Bārhaspatya ; to Agni)

á yāḥ papráu bhānúnā ródasi ubhé dhūména dhāvate divi,
tirás támo dadr̥ça úrmyāsv á çyāvāsv aruṣó vīṣā çyāvā aruṣó vīṣā.

7.9.2^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

sá sukrátur yó ví dúraḥ paṇínám punāno arkám purubhójasam naḥ,
hótā mandró viçám dāmúnās tirás támo dadr̥çe rāmyānām.

In the Nighaṇṭu i. 7 úrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6^d see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çamyu Bārhaspatya ; to Agni)

vīçvāsām gr̥hāpatir viçám ási tvám agne mánuṣīṇām,
çatám pūrbhír yaviṣṭha pāhy āñhasaḥ sameddhāram çatám himā stotībhyo yé
ca dádati.

7.16.10^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

yé rádhānsi dádaty áçvyā maghá kámena çrávaso mahāḥ,
tán āñhasaḥ pipr̥hi partībhiḥ tvám çatám pūrbhír yaviṣṭhya.

For the metre of the repeated pādas see Part 2, chapter 2, class B 8.

6.48.15^c (Çamyu Bārhaspatya ; to Maruts, or Līṅgoktadevatāḥ)

tveṣām çárdho ná mūrutam tuviṣvāny anarvāṇām pūṣānam sám yáthā çatā,
sám sahasrā kārīṣac carṣaṇībhyā ān āvir gūlhā vásū karat suvédā no vásū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)

pārā nūdasva maghavann amitrān suvédā no vásū kṛdhi,
[asmákam bodhy avitā mahādhané] bhāvā vṛdhāḥ sákhīnām. 6.46.4^c

6.48.16^c (Çamyu Bārhaspatya ; to Pūṣan)

á mā pūṣann úpa drava çānsīṣām nú te apikarṇā āghṛṇe,
aghā aryó árātayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tāpanti māghā aryó árātayaḥ,
 āpa dvēṣānsy ā kṛtaṁ yuyutāṁ sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó árātayaḥ see last Geldner, Ved. Stud. iii. 90.

6.49.1^{c+d} (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)
 stuṣé jānaṁ suvratāṁ nāvyaśibhir gīrbhīr mitrávaruṇā sumnayāntā,
 tá ā gamantu tá ihā çruvantu suksatrāso varuṇo mitró agniḥ.

10.15.5^c (Çaṅkha Yāmāyana ; to the Fathers)
 ūpahūtāḥ pitāraḥ somyāso barhiṣyeṣu nidhīṣu priyeṣu,
 tá ā gamantu tá ihā çruvantv ādhi bruvantu tè 'vantv asmān.
 6.51.10^c (The same as 6.49.1)
 té hī çréṣṭhavaracasas tá u nas tiró viçvāni duritā nāyanti,
 suksatrāso varuṇo mitró agnir ṛtādhītayo vakmarājasatyāḥ.

For çruvantu see Ved. Stud. i, p. vi, note.—For 6.49.1^d cf. ṛtāvāno varuṇo mitró agniḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prá vāyúm áchā bṛhatī manīṣā : 3.33.5^c, prá síndhum áchā bṛhatī manīṣā.

6.49.5^{cd} : 1.183.3^{cd}, yéna narā nāsatyēṣayādhyāi vartir yāthás tánayāya tmāne
 ca ; 1.184.5^c, yātāṁ vartīs tánayāya tmāne ca.

6.49.10^c, bṛhāntam ṛṣvām ajāraṁ suṣumnām : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvām
 ajāraṁ yúvānam.

[6.49.12^a, prá virāya prá tavāse turāya : 6.32.1^b, mahé virāya tavāse turāya.]

[6.49.13^a, yó rájaṁsi vimamé pāṛthivāni : see under 1.160.4.]

6.49.14^b, tát párvatas tát savitā cáno dhāt : 1.107.3^b, tad aryamā tát savitā, &c.

6.50.4^b, 15^c, adyā (15^c, gnā) hutāso vásavó 'dhr̥ṣṭāḥ.

6.50.7^d (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Āpaḥ)
 omānam āpo mānuṣīr āmṛktaṁ dhāta tokāya tánayāya çām yóḥ,
 yūyām hī ṣṭhā bhiṣājo mātītāmā viçvasya sthātúr jágato jánitriḥ.

7.60.2^c (Vasiṣṭha : to Mitra and Varuṇa)
 eṣā syā mitrávaruṇā nṛcākṣā ubhé úd eti sūryo abhī jmān,
 viçvasya sthātúr jágataç ca gopā ṛjū mārteṣu vṛjinā ca páçyan.]
 4.1.17^d

10.63.8^b (Gaya Plāta ; to Viçve Devāḥ)
 yā íçire bhúvanasya prácetaso viçvasya sthātúr jágataç ca mántavaḥ,
 té naḥ kṛtād ákrtād énasas páry adyā devāsaḥ pipṛtā svastāye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13^c with 10.64.10^b, under 6.50.13.

6.50.8—] *Part 1: Repeated Passages belonging to Book VI* [296

[6.50.8^a, á no devāḥ savitā trāyamāṇaḥ : 7.35.10^a, ṣaṁ no devāḥ, &c.]

6.50.8^d, vyūṁṣutē dācūṣe vāryāṇi : 5.80.6^c, vyūṁṣvatī dācūṣe vāryāṇi.

[6.50.9^a, utā tvām sūno sahaso no adyā : 1.58.8^a, áchidrā sūno, &c. ; 4.2.2^a, ihā tvām sūno, &c.]

6.50.13^c (R̥jiṣvan Bhāradvāja ; to Viṣve Devāḥ)

utā syā devāḥ savitā bhāgo no 'pām nāpād avatu dānu pāpriḥ,
tvāṣṭā devébhir jánibhiḥ sajóṣā dyāur devébhir pṛthivī samudráiḥ.

10.64.10^b (Gaya Plāta ; to Viṣve Devāḥ)

utā mātā bṛhaddivā ṣṛnotu nas tvāṣṭā devébhir jánibhiḥ pitā vácaḥ,
r̥bhukṣā vājo ráthaspátir bhāgo raṇvāḥ ṣāṁsaḥ ṣaṣamānāsya pātu naḥ.

6.50.15^b (R̥jiṣvan Bhāradvāja ; to Viṣve Devāḥ)

evā nāpato māma tāsya dhībhīr bharádvājā abhy ārcanty arkāiḥ,
ḷgnā hutāso vásavo 'dhr̥ṣṭā viṣve stutāso bhūta yajatrāḥ.

6.50.4^b

7.23.6^b (Vasiṣṭha Māitravarūṇi ; to Indra)

evéd indraṁ viṣṇaṁ vājrabāhuṁ vāsisthāso abhy ārcanty arkāiḥ,
ḷsā na stutó vīravad dhātu gómad ḷyūyām pāta svastibhiḥ sādā naḥ.

c : 1.190.8^c ; d : refrain, 7.1.20^d ff.

Cf. the pādas 5.29.12^b, dācagvāso abhy ārcanty arkāiḥ, and 6.21.10^b, jaritāro abhy ārcanty arkāiḥ. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, r̥jū mārteṣu vṛjinā ca páḍyan.

6.51.5^c (R̥jiṣvan Bhāradvāja ; to Viṣve Devāḥ)

dyāuṣ pītaḥ pṛthivi mātā ádhrug ágne bhrātar vasavo mṛlātā naḥ,
viṣva ādityā adite sajóṣā ḷasmábhyaṁ ṣārma bahulām ví yanta.

5.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viṣve Devāḥ)

evā plateḥ sūnūr avīr̥dhad vo viṣva ādityā adite manīṣī,
iṣānāso náro ámartyenāstāvi jáno divyó gáyena.

6.51.5^d, asmábhyaṁ ṣārma bahulām ví yanta : 5.55.9^b, asmábhyaṁ ṣārma bahulām ví yantana.

6.51.7^{ab} (R̥jiṣvan Bhāradvāja ; to Viṣve Devāḥ)

mā va éno anyákṛtaṁ bhujema mā tát karma vasavo yác cáyadhve,
viṣvasya hí kṣáyatha viṣvadevāḥ svayām ripús tanvām r̥riṣiṣṭa.

7.52.2^{cd} (Vasiṣṭha ; to Ādityas)

mitrás tán no várūṇo māmahanta ṣārma tokāya tánayāya gopāḥ,
mā vo bhujemānyájātam éno mā tát karma vasavo yác cáyadhve.

[6.51.8^b, námo dadhāra prthivīm utā dyām: 3.59.1^b, mitró dadhāra, &c.]

6.51.10^c: 6.49.1^d, suksātrāso vāruṇo mitró agnīḥ.

6.51.15^a: 1.15.2^c; 8.7.12^a; 83.9^a, yūyām hí ṣṭhā sudānavaḥ.

6.51.15^b (R̥jiçvan Bhāradvāja; to Viçve Devāḥ, here Maruts)

└yūyām hí ṣṭhā sudānava┐ indrajyeṣṭhā abhidyavaḥ,
kārtā no ādhvann ā sugām gopā amā.

§ 1.15.2^c

8.83.9^b (Kusīdin Kāva; to Viçve Devāḥ, here Maruts)

└yūyām hí ṣṭhā sudānava┐ indrajyeṣṭhā abhidyavaḥ,
adhā cid va utā bruve.

§ 1.15.2^c

Cf. under 1.15.2^c.

6.51.16^b (R̥jiçvan Bhāradvāja; to Viçve Devāḥ)

āpi pānthām aganmahi svastigām anehāsam,

yéna viçvāḥ pāri dvīso vṛṇākti vindāte vāsu.

8.69.16^e (Priyamedha Aṅgīrasa; R̥ksāçvamedhayor dānastutiḥ)

ā tú suçīpra dāmpate rātham tiṣṭhā hiraṇyāyam,

ādha dyuksām sacevahi sahārapādam aruṣām svastigām anehāsam.

Ludwig, 218, renders anehāsam in 6.51.16 by 'den unangefeindeten'; at 6.12, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, *Études sur le Lexique*, p. 76 ff.

6.52.3^d: 3.30.17^d, brahmadviṣe tāpuṣīm hetīm asya.

6.52.5^b: 10.59.4^b, pāçyema nú sūryam uccārantam; 4.25.4^b, jyók paçyāt sūryam uccārantam; 7.104.24^d, mā te dṛçan sūryam uccārantam; 10.59.6^c, jyók paçyema sūryam uccārantam.

6.52.7^a = 2.41.7^a: 1.3.7^b, viçve devāsa ā gata.

6.52.7^b = 2.41.13^b, çṛṇutā ma imām hāvam: 8.73.10^b, çṛṇutām ma imām hāvam.

6.52.12^a, imām no agne adhvarām: 5.4.8^a, asmākam agne adhvarām juṣasva;
7.42.5^a, imām no agne adhvarām juṣasva.

6.52.12^c (R̥jiçvan Bhāradvāja; to Viçve Devāḥ, here Agni)

└imām no agne adhvarām┐ hōtar vayunaçó yaja,
cikitvān dāivyaḥ jānam.

§ 5.4.8^a

8.44.9^c (Virūpa Aṅgīrasa; to Agni)

samidhānā u santya çukraçoca ihā vaha,

cikitvān dāivyaḥ jānam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here ā vaha governs dāivyaṃ jānam, and cikītvān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (R̥jīçvan Bhāradvāja; to Viçve Devāḥ)

viçve devāḥ çṛnutémām hávaṃ me yé antárikṣe yá úpa dyávi ṣṭhá,
yé agnījīhvā utá vā yājatra āsādyāsmín barhīṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya ṽṣṇaḥ sómasya vṛṣaṇā vṛsethām,
cf. 1.108.3^b

idám vām āndhaḥ páriṣiktam asmé āsādyāsmín barhīṣi mādayethām.

10.17.8^c (Devagravas Yāmāyana; to Sarasvatī)

sárasvati yá saráthaṃ yayátha svadhābhīr devi pitṛbhir mādanti,
āsādyāsmín barhīṣi mādayasvānamivā īṣa ā dhehy asmé.

AV. 18.1.42^c; 4.46^c read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facillior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, āgnīparjanyaṽ ávataṃ dhīyaṃ me: 2.40.5^c, sómāpūṣaṇṽ ávataṃ dhīyaṃ me.

6.52.17^a: 4.6.4^a, stīrṇé barhīṣi samidhāné agnāu.

6.53.5^b, 7^b, árayā (7^b, paṇmām) hṛdayā kave.

6.53.5^c–7^c, áthem asmábhyaṃ randhaya.

6.53.7^a, 8^d, ā rikha kikirá kṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utá no goṣāṇīm dhīyaṃ açvasām vājasām utá,
ṽnṛvát kṛṇuhi vitāye.

cf. 1.13.2^c

9.2.10^b (Medhatithi Kāṇva; to Soma Pavamāna)

goṣā indo nṛṣā asy açvasā vājasā utá,
āt mā yajñāsyā pūrvyāḥ.

cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6^b (Bharadvāja ; to Pūṣan)

pūṣann ānu prā gā ihi yājamānasya sunvatāḥ,
asmākam stuvatām utā.

6.60.15^b (Bharadvāja ; to Indra and Agni)

īndrāgni ṣṛutām hávam yājamānasya sunvatāḥ,
vitām havyāny ā gataṁ pibataṁ somyām mādhu.

6.60.15^d

Cf. yājamānāya sunvaté, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)

ṣṛvāntām pūṣānam vayām ilyam ānaṣṭavedasam,
īcānam rāyā imahe.

8.26.22^b (Viṣvamanas Vāiṣṇava, or Vyaṣṇava Āṅgīrasa ; to Vāyu)

tvāṣṭur jāmātaram vayām īcānam rāyā imahe,
sutāvanto vāyūm dyumnā jānāsaḥ.

8.46.6^c (Vāṣa Aṣṇya ; to Indra)

tām indram dānam imahe ṣavasānām ābhīrvam,
īcānam rāyā imahe.

8.53(Vāl.5).1^d (Medhya Kāṇva ; to Indra)

upamām tvā maghónām jyēṣṭham ca vṛṣabhāṇām,
pūrbhittamāṁ maghavann indra govīdam īcānam rāyā imahe.

For 8.26.22 see Hillebrandt, Ved. Myth. i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)

utā ghā sá rathītamaḥ sákhyā sátpatir yujā,
īndro vṛtrāṇi jighnate.

8.17.8^c (Irimbiṭhi Kāṇva ; to Indra)

tuvigrīvo vapódaraḥ subāhūr āndhaso mādhe,
īndro vṛtrāṇi jighnate.

Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.

6.57.1^b : 4.31.11^b, sakhyāya svastāye.

6.57.1^c, huvēma vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante vājasātaye ;

8.9.13^b, huvēya vājasātaye.

6.59.3^c, indrā nv agnī āvasehā vajrīṇā : 5.45.4^b, indrā nv agnī āvase huvādhyāi.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)

īndrāgni ā hí tanvaté náro dhānvāni bāhvóḥ,
mā no asmín mahādhané párā varktaṁ gāviṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)

mā no asmín mahādhané párā varg bhārabhṛd yathā,
samvārgam sám rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyana 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahmadatta (JSAI. vii. 340): nirviṇṇakāmabhogebyo bhārebhya iva bhārikah.

6.59.8^b: 6.48.16^c, aghā aryó ārātayah.

6.59.9^d: 1.79.9^b, rayīm viçvāyupoṣasam.

6.59.10^b (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stómebhir havanaçrutā,

viçvābhir gīrbhīr ā gatam ṛasyā sómasya pītāye.]

☞ 1.22.1^c

8.8.7^d (Sadhvaṇsa Kāṇva; to Açvins)

ṛdivāç cid rocanād ādhy] ā no gantaṁ svarvidā,

☞ 1.49.1^b

dhībhir vatsapracetasā stómebhir havanaçrutā.

8.12.23^b (Parvata Kāṇva; to Indra)

mahāntaṁ mahinā vayāṁ stómebhir havanaçrutam,

arkāir abhi prā ṇonumaḥ sām ójase.

6.59.10^d: 1.22.1^c; 23.2^c; 4.49.5^c; 5.71.3^c; 8.76.6^c; 94.10^c—12^c, asyā sómasya pītāye.

6.60.5^b: 5.86.4^b, indrāgnī havāmahe.

6.60.5^c: 1.17.1^c, tā no mṛlāta idīçe; 4.57.1^d, sā no mṛlatidīçe.

6.60.7^b: 1.11.8^b, abhi stómā anūṣata.

6.60.8^{ab}: 4.47.4^{ab}, yā vām sānti puruṣpīho niyúto dāçúse narā.

6.60.9^b: 1.16.5^b; 21.4^b, úpedāṁ sávanam sutām.

6.60.9^c: 8.38.7^c—9^c, indrāgni sómapiṭāye.

6.60.14^{ab} (Bharadvāja; to Indra and Agni)

ā no gávyebhir áçvyāir vasavyāir úpa gachatam,

sákhāyau devāu sakhyāya çarṇbhúv, endrāgnī tā havāmahe.]

☞ 1.21.3^b

8.73.14^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Açvins)

ā no gávyebhir áçvyāiḥ sahásrāir úpa gachatam,

ṇantī śád bhūtu vām ávaḥ.]

☞ refrain, 8.73.1^c—18^c

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahásrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues:

mā no gávyebhir áçvyāiḥ sahásrebhir áti khyatam,
antī śád bhūtu vām ávaḥ.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifex has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1^{ab} to 5.41.2^{ab} (under 1.162.1).—The hymn 6.60 shares two pādas with 1.21; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indrāgnī tā havāmahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāḥ.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pibataṁ somyām mādhu; 8.24.13^b,
pibāti somyām mādhu.

6.61.3^a: sárasvati devanído ní barhaya; 2.23.8, bṛhaspate devanído ní barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājínivati.

6.61.5^b: 1.40.2^b, upabrūtē dhāne hitē.

6.61.7^a (Bharadvāja; to Sarasvatī)

utá syá naḥ sárasvatī ghorá hiraṇyavartaniḥ,
vr̥traghnī vaṣṭi suṣṭutīm.

7.95.4^a (Vasiṣṭha; to Sarasvatī)

utá syá naḥ sárasvatī juṣāṇópa çravat subhágā yajñé asmín,
mitájñubhir namasyāir iyāná rāyá yujá cid úttarā sákhibhyaḥ.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sá no víçvā áti dvīṣaḥ: 5.25.9^c, sá no víçvā áti dvīṣaḥ.

[6.61.11^{ab}, āpaprúṣī párthivāny urú rájo antárikṣam: 1.81.5^a, á paprāu párthivāṁ
rájah.]

6.63.2^d, ná yát páro nántaras tuturyát: 2.41.8^a, ná yát páro nántaraḥ.

[6.63.4^b, prá rātír eti jūrñínī ghr̥tácī: 4.6.3^a, yatá sujūrñí rātínī ghr̥tácī.]

Cf. under 3.19.2.

6.63.7^b, abhí práyo nāsatyā vahantu: 1.118.4^d, abhí práyo nāsatyā váhanti.

6.63.7^c (Bharadvāja; to Aṇvins)

á vām váyó 'çvāso váhiṣṭhā [abhí práyo nāsatyā vahantu,] § 1.118.4^d
prá vām rátho mánojavā asarjīṣāḥ pr̥kṣá īṣidho ánu pūrvīḥ.

7.68.3^a (Vasiṣṭha; to Aṇvins)

prá vām rátho mánojavā iyarti tiró rájaṇsy aṇvinā çatótīḥ,
asmábhyaṁ sūryāvasū iyānāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakñc chukráṁ duduhe pññir údhaḥ: 4.3.10^d, víṣā çukráṁ duduhe
pññir údhaḥ.

6.66.8—] *Part 1: Repeated Passages belonging to Book VI* [302

6.66.8^a, náśya vartā ná tarutā nv āsti : 1.40.8^c, náśya vartā ná tarutā mahādhané.

[6.66.8^b, māruto yám ávatha vājasātāu : 10.35.14^a ; 63.14^a, yám devāso ávatha vājasātāu.]

6.66.8^c, toké vā góṣu tánaye yám apsú : 6.25.4^c, toké vā góṣu tánaye yád apsú.

6.66.11^b rudrásya sūnūm havásā vivāse : 1.64.12^b . . . havásā gṛṇīmasi.

[6.67.10^a, ví yád vācam kīstāso bhārante : 7.72.4^b, prá vām bráhmāṇi kārāvo bharante.]

[6.68.2^b, ċūrāṇām ċáviṣṭhā tá hí bhūtām : 7.93.2^a, tá sānasí ċavasānā hí bhūtām.]

[6.68.4^d: dyáuṣ ca pṛthivi bhūtām urvī : 10.93.1^a, máhi dyāvāpṛthivi bhūtām urvī.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayīm dhatthó vāsumantām puruṣśum : 4.34.10^b, rayīm dhatthā, &c. ;
7.84.4^b, rayīm dhattām, &c. ; 4.49.4^b, rayīm dhattām ċatagvīnam ;
1.159.5^d, rayīm dhattām vāsumantām ċatagvīnam.

6.68.8^c, itthā gṛṇānto mahínasya ċárdhaḥ : 6.33.5^c, itthā gṛṇānto mahínasya ċárman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇā gṛṇānā pṛñktām rayīm sāuċravasāya devā,

[itthā gṛṇānto mahínasya ċárdho] 'pó ná nāvā duritā tarema.

6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tā bhūripāḥāv ānṛtasya sētū duratyétū ripáve mártvyāya,

ṛtāsyā mitrávaruṇā pathā vām apó ná nāvā duritā tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, vṛṣṇaḥ sómasya vṛṣanā vṛṣethām.

6.68.11^d, āsádyāsmín barhīṣi mādayethām : 6.52.13^d, . . . mādayadhvam ;
10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, úpa bráhmāṇi gṛṇutam gíro (7^d, hávam) me.

6.70.3^c (Bharadvāja ; to Dyāvāpṛthivyāu)

yó vām ṛjāve krámaṇāya rodasi mártō dadāċa dhiṣaṇe sá sādhati,

prá prajābhir jāyate dhármanas pári yuvóḥ siktā víṣurūpāṇi sávratā.

8.27.16^c (Manu Vaivasvata; to Viṣve Devāḥ)

prá sá kṣāyaṁ tirate ví mahír iṣo yó vo várāya dācati, 7.59.2^{cd}

prá prajābhir jāyate dhármaṇas páry áriṣṭaḥ sárva edhate. 1.41.2^c

10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

áriṣṭaḥ sá mártō viṣva edhate, prá prajābhir jāyate dhármaṇas pári, 1.41.2^c

yám ādityāso náyathā sunítibhir áti viṣvāni duritā svastāye.

Cf. under 1.41.2.—For dhiṣaṇe in 6.70.3^b see Hillebrandt, Ved. Myth. i. 176.

6.71.1^a, úd u ṣyá devāḥ savitā hiranyāyā: 2.38.1^a, úd u ṣyá devāḥ savitā sāvāya;

6.71.4^a, úd u ṣyá devāḥ savitā dāmūnāḥ; 7.38.1^a, úd u ṣyá devāḥ savitā yayāma.

6.71.3^d (Bharadvāja; to Savitar)

ádabdebbhiḥ savitaḥ pāyúbhiḥ tvám çivébhir adyá pári páhi no gāyam,

híraṇyajihvaḥ suvitāya návyase rákṣā mákir no aghāçaṁsa iṇata.

6.75.10^d (Payu Bhāradvāja; Liṅgoktadevatāḥ)

brāhmaṇāsaḥ pitāraḥ sómyasaḥ çivé no dyāvaprthiví anehāsā,

pūṣā naḥ pātu duritād ṛtāvṛdho rákṣā mákir no aghāçaṁsa iṇata.

For the repeated pāda cf. under 1.23.9.

6.71.4^a, úd u ṣyá devāḥ savitā dāmūnāḥ: 2.38.1^a, úd u ṣyá devāḥ savitā sāvāya;

6.71.1^a, úd u ṣyá devāḥ savitā hiranyāyā; 7.38.1^a, úd u ṣyá devāḥ savitā yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

indrāsomā vāsáyatha uṣásam út sūryaṁ nayatho jyótiṣā sahā,

úpa dyām skambhātu skámbhanenāprathatam pṛthivīm mātāraṁ ví.

10.62.3^b (Nābhānediṣṭha Mānava; to Viṣve Devāḥ, or Aṅgirasāṁ stutiḥ)

yá ṛténa sūryam ārohayan divy áprathayan pṛthivīm mātāraṁ ví,

suprajāstváṁ aṅgirasō vo astu prāti grbhṇīta mānavāṁ sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uṣas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Aṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, Ved. Myth. ii. 30, note. In this hymn the Aṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstváṁ aṅgirasō vo astu. Even so the repeated pāda, áprathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

6.72.4—] *Part 1: Repeated Passages belonging to Book VI* [304

[6.72.4^a, *indrāsomā pakvām āmāsv antāḥ*: 2.40.2^c, *abhyām indraḥ pakvām āmāsv antāḥ*.]

6.72.5^b, *apatyasācam ṣṛūtyam rarāthe*: 1.117.23^d, *apatyasācam ṣṛūtyam rarātham*.

6.73.1^d (Bharadvāja ; to Brhaspati)
yó adribhīṭ prathamajā rtāvā bṛhaspátir āngirasó haviṣmān,
dvibārhajmā prāgharmasāt pitā na ā ródasī vṛṣabhó roravīti.

10.8.1^b (Triṣiras Tvāṣṭra ; to Agni)
prā ketūnā bṛhatā yāty agnir ā ródasī vṛṣabhó roravīti,
divāç cid āntān ūpamān ūd ānaḥ apām upāsthe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17^a; 4.58.3^c; 7.101.1^d.

6.74.1^c: 5.1.5^c, *dāme-dame saptā rātnā dādhānā* (5.1.5^c, *dādhānaḥ*).

6.74.1^d (Bharadvāja ; to Soma and Rudra)
sómārudrā dhārāyethām asuryam prā vām iṣṭāyó 'ram aṇuvantu,
[dāme-dame saptā rātnā dādhānā] çām no bhūtam dvipāde çām cātuṣpade. 5.1.5^c

7.54.1^d (Vasiṣṭha ; to Vāstoṣpati)
vāstoṣ pate prāti jānihy asmān svāveçó anāmivó bhavā naḥ,
yāt tvémahe prāti tām no juṣasva çām no bhava dvipāde çām cātuṣpade.
10.85.43^d (Sūrya Sāvitrī ; to Sūrya)
ā naḥ prajāṁ janayatu prajāpatir ājarasāya sām anaktv aryamā,
ādurmaṅgalī patilokām ā viça çām no bhava dvipāde çām cātuṣpade.
10.85.44^d (The same)
āghoracakṣur āpatighny edhi çivā paçúbhyaḥ sumānaḥ suvārcāḥ,
virasūr devākāmā syonā çām no bhava dvipāde çām cātuṣpade.
10.165.1^d (Kapota Nāirṛta ; Kapotopahataḥ prāyaçcittam)
dévāḥ kapóta iṣitó yād ichān dūtó nīrṛtyā idām ājagāma,
tāsmā arcāma kṛṇāvāma nīṣkr̥tiṁ çām no astu dvipāde çām cātuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with astu is later than the forms with bhū. The pāda is used very extensively throughout the rest of the literature; see my *Vedic Concordance* under çam na edhi, çam no astu, çam no bhava, çam no bhavantu, and çam no bhūtam; and cf. *RV.* 1.114.1; 157.3; 5.81.2; 9.69.7; 10.37.11.

6.74.2^c, *ārē bādhetām nīrṛtiṁ parācāḥ*: 1.24.9^c, *bādhasva dūrē nīrṛtiṁ*, &c.

6.74.2^d: 6.1.12^d, *asmé bhadrá sauçravasāni santu*.

[6.74.4^c, prá no muñcataṃ vāruṇasya páçāt : 10.85.24^b, prá tvā muñcāmi vāruṇasya páçāt.

6.75.10^d : 6.71.3^d, mákir no aghāçaṇsa 1çata.

6.75.12^d (Pāyu Bhāradvāja ; to Arrows)

ṛjīte pári vṛndhi nó 'çmā bhavatu nas tanúḥ,
sómo ádhi bravītu nó 'ditiḥ çárma yachatu.

6.75.17^d (Pāyu Bhāradvāja ; Liṅgoktadevatāḥ)

yátra bāpāḥ saṃpátanti kumārā viçikhá iva,
tátra no bráhmanas pátir áditiḥ çárma yachatu viçváḥ çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mātá mitrásya reváto 1'ryamno vāruṇasya cāneháso va útáyaḥ suútáyo va
útáyaḥ. 1

ss d : 1.136.2^e ; ef : refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhī no agne rakṣāso ājuṣṭāt pāhī dhūrtér āraruṣo aghāyóh; 1.36.15^{ab},
pāhī no agne rakṣāsah pāhī dhūrtér āravṇah.

7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni)

nū me brāhmāṇy agna ūc chaçādhi tvām deva maghāvadbhyaḥ suṣūdaḥ,
rātāu syāmobhāyāsa ā te yūyām pāta svastibhiḥ sādā nah.

refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyām pāta svastibhiḥ
sādā nah.

[7.2.4^b, prā vṛñjate nāmasā barhīr agnāu: 6.11.5^a, vṛñjé ha yān nāmasā, &c.]

7.2.6^b: 1.186.4^b, uṣāsānāktā sudūgheva dhenūh.

7.2.8-11: 3.4.8-11.

7.2.11^b = 3.4.11^b, indreṇa devāīḥ sarātham turébbhiḥ: 5.11.2^c, indreṇa devāīḥ
sarātham sá barhīṣi; 10.15.10^b, indreṇa devāīḥ sarātham dādhanāh.

7.2.11^d = 3.4.11^d: 10.70.11^d, svāhā devā amṛta mādayantām.

7.3.2^c: 1.148.4^c, ād asya vāto ānu vāti çocīḥ. See note to 1.148.4^c.

[7.3.6^b, vi yād rukmó ná rócasa upāké: 4.10.5^c, çriyé rukmó ná rocata upāké.]

7.3.10^b = 7.4.10^b (Vasistha Maitravaruni ; to Agni)

etā no agne sāubhagā didīhy āpi krātuṃ sucétasaṃ vatema,

viçvā stotṛbhyo gr̥naté ca santu ūyām pāta svastibhiḥ sādā naḥ.]

§§ refrain, 7.1.20^d ff.

7.60.6^c (Vasistha ; to Mitra and Varuṇa)

imé mitró varuṇo dūlābhāso 'cetāsaṃ cic citayanti dākṣāiḥ,

āpi krātuṃ sucétasaṃ vātantaḥ tirāç cid ānhāḥ supāthā nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 = 7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasistha Maitravaruni : to Agni)

sā gṛtso agnīḥ tārūṇaḥ cid astu yāto yāviṣṭho ājanīṣṭa mātūḥ,

sām yó vānā yuvāte çucidan bhūri cid ānnā sām id atti sadyāḥ.

10.115.2^b (Upastuta Vārṣṭihavya ; to Agni)

agnīr ha nāma dhāyi dānn apāstamaḥ sām yó vānā yuvāte bhāsmanā datā,

abhipramūrā juhvā svadhvarā inó ná prōthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of çucidan to çucidantāḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2^c is fairly common; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasistha Maitravaruni ; to Agni)

ayām kavīr ākaviṣu prāceta mārteṣv agnīr amṛto ní dhāyi,

sā mā no ātra juhuraḥ sahasvaḥ sādā tvé sumānasaḥ syāma.

10.45.7^b (Vatsapri Bhālandana ; to Agni)

uçik pāvako aratiḥ sumedhā mārteṣv agnīr amṛto ní dhāyi,

īyartī dhūmām aruṣām bhāribhṛad ūc chukrēṇa çocīṣā dyām īnakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b: 4.41.10^b, nityasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krātuṃ sucétasaṃ vatema: 7.60.6^c . . . vātantaḥ.

7.5.2—] *Part 1: Repeated Passages belonging to Book VII* [308

7.5.2^a, pr̥ṣṭó divi dhāy agnīḥ pr̥thivyām: 1.98.2^a, pr̥ṣṭó divi pr̥ṣṭó agnīḥ pr̥thivyām.

7.5.2^b, netā́ sīndhūnām vṛṣabhā stīyānām: 6.44.21^b, vṛṣā sīndhūnām, &c.

7.5.4^d, ájasreṇa ṣocīṣā ṣóṣucānaḥ: 6.48.3^c, ájasreṇa ṣocīṣā ṣóṣucac chuce.

7.5.6^d, urú jyótir janáyann áryāya: 1.117.21^d, urú jyótiḥ cakrathur áryāya.

7.5.7^a, sá jáyamānaḥ paramé vyòman: 1.143.2^a; 6.8.2^a, . . . vyòmani.

7.6.4^d (Vasiṣṭha Maitrāvaruṇi; to Vaiṣvānara)

yó apācīne támasi mādantīḥ prācīḥ cakāra nṛtamaḥ ṣacībhiḥ,
tām iṣānam vásvo agnīm gr̥ṇīṣe 'nānataḥ damáyantaḥ pr̥tanyūn.

10.74.5^b (Gauriviti Ṣaktya; to Indra)

ṣacīva indram ávase kṛṇudhvam ānānataḥ damáyantaḥ pr̥tanyūn,
ṛbhukṣānam maghāvānam suvr̥ktīm, bhártā yó vājram náryam purukṣūḥ.

cf. 10.74.5^c

The Pet. Lex. and Grassmann, Lexicon, s.v. ṣacīvant, also Grassmann in his Translation, ii. 360, 915, read ṣacī va for ṣacīva in 10.74.5^a. Cf. 10.104.3, dhībhir viṣvābhiḥ ṣacyā gr̥ṇānaḥ, and 8.96.13, ávat tám indraḥ ṣacyā. Yet I do not regard the correction as certain, because the instrumental of ṣacī in the RV. is always ṣacyā, and it would be a curious accident that the solitary form ṣacī should happen to be followed by vas, so as to produce the confusing effect ṣacīvas. We should expect ṣacīvantam indram for ṣacīva indram, and possibly that is precisely what ṣacīva indram stands for, ṣacīva being a shortened form, to be sure, quite unexpected in the opening of a stanza; cf. ṣacīva indra, 1.53.3^a.

7.7.4^d: 4.6.5^b, agnīr mandró mādhuvacā ṛtāvā.

7.7.7 = 7.8.7 (Vasiṣṭha Maitrāvaruṇi; to Agni)

nú tvām agna imahe vásiṣṭhā iṣānām sūno sahaso vásūnām,
īṣam stotṛbhyo maghāvadbhya ānaḍ ṛyūyām pāta svastībhiḥ sādā naḥ,
cf. refrain, 7.1.20^d ff.

7.8.6^c: 2.38.11^c, ṣām yāt stotṛbhya āpāye bhāvāti.

7.8.7 = 7.7.7.

7.9.2^d, tirās támō dadṛce rāmyānām: 6.48.6^c, . . . dadṛce ūrmyāsv ā.

7.10.5^a (Vasiṣṭha Maitrāvaruṇi; to Agni)

mandrām hótāram uṣjō yáviṣṭham agnīm víḥa ṛlate adhvaréṣu,
ṣá hi kṣāpavān ābhavad rayīnām, átandro dutó yajáthāya devān. cf. 1.70.5^a

10.46.4^a (Vatsapri Bhālandana; to Agni)

mandrām hótāram uṣjō námobhiḥ prāñcam yajñām netāram adh-
varānām,

viḥām akr̥ṇvann aratīm pāvakām havyavāham dádhatō mánuṣeṣu.

7.10.5^c, sá hi kṣapāvān ábhavad rayñám : 1.70.5^a, sá hi kṣapāvān agní rayñám.

7.11.1^a (Vasistha Maitravaruni ; to Agni)

mahān asy adhvarásya praketo ná rté tvád amṛta mādayante,
á viçvebhiḥ sarátham yāhi devāir ny āgne hótā prathamāḥ sadehā.

10.104.6^d (Aṣṭaka Vaiçvāmitra ; to Indra)

úpa bráhmāṇi harivo háribhyām, sómasya yāhi pitāye sutásya, ~~4.3.6^b~~
indra tvā yajñāḥ kṣámamāṇam ānaḍ dāçvān asy adhvarásya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, sá ketúr adhvarāṇām.

[7.11.2^{ab}, tvām ṛlate ajirām dūtyāya haviṣmantāḥ sādām in mānuṣāḥ : 10.70.3^{ab},
çaçvattamām ṛlate dūtyāya haviṣmanto manuṣyāso agním.]

7.11.4^d (Vasistha Maitravaruni ; to Agni)

agnír içe brható adhvarasyāgnír viçvasya haviṣaḥ kṛtásya,
krātuṁ hy āsya vásavo juṣántáthā devā dadhire havyavāham.

10.52.3^d (Agni Sāucika ; to Devāḥ, here Agni)

ayām yó hótā kir u sá yamásya kām āpy ūhe yát samañjānti devāḥ,
āhar-ahar jāyate māsī-māsy áthā devā dadhire havyavāham.

Cf. the catenary pāda 10.52.4^a, mām devā dadhire havyavāham, and 10.46.10^a, yām tvā devā dadhiré havyavāham.

7.12.2^b : 6.12.4^b, agní ṣṭave dāma á jātāvedāḥ.

7.13.2^b : 3.6.2^a, á ródasi aprṇā jáyamānaḥ : 4.18.5^d ; 10.45.6^b, á ródasi aprṇā
jáyamānaḥ.

7.14.1^a : 3.10.3^b, samidhā jātāvedase.

7.14.2^a, vayām te agne samidhā vidhema : 4.4.15^a, ayā te agne samidhā vidhema ;
5.4.7^a, vayām te agna ukthāir vidhema.

7.14.2^d, vayām deva haviṣā bhadraçoce ; 5.4.7^b, vayām havyāiḥ pāvaka bhadraçoce.

7.14.3^c (Vasistha Maitravaruni ; to Agni)

á no devébhir úpa deváhūtim āgne yāhi vāṣaṭkṛtīm juṣānāḥ,
túbhyaṁ devāya dāçataḥ syāma yūyām pāta svastibhiḥ sādā naḥ.]

~~4.3.6^b~~ refrain, 7.1.20^d ff.

7.17.7^a (The same)

té te devāya dāçataḥ syāma mahó no rātnā ví dadha iyanāḥ.

7.15.2^a : 9.101.9^c, yāḥ pāñca carṣaṇír abhí ; 5.86.2^c, yā pāñca carṣaṇír abhí.

7.15.2—] *Part 1: Repeated Passages belonging to Book VII* [310

7.15.2^c: 1.12.6^c; 8.102.1^c, kavir grhāpatir yūvā.

7.15.6^c, yājiṣṭho havyavāhanah: 1.36.10^b; 1.44.5^d, yājiṣṭham havyavāhana;
8.19.21^c, yājiṣṭham havyavāhanam.

7.15.8^c (Vasiṣṭha Maitravaruṇi; to Agni)

kṣāpa usrāḥ ca didihi svagnāyas tvāyā vayām,
suvīras tvām asmayūh.

8.19.7^c (Sobhari Kāṇva; to Agni)

svagnāyo vo agnībhiḥ syāma sūno sahasa ūrjām pate,
suvīras tvām asmayūh.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers)'. Cf. Henry, L'Antithèse Védique, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6^c = 8.19.21^c.

7.15.10^a: 1.79.12^b, agnī rākṣāṁsi sedhati.

7.15.10^c, ūciḥ pāvakā īḍyaḥ: 2.7.4^a, ūciḥ pāvako vāndyaḥ.

7.15.11^b: 1.79.4^b, īcānaḥ sahaso yaho.

7.15.13^b (Vasiṣṭha Maitravaruṇi; to Agni)

agne rākṣā ṇo ānhasaḥ prāti śma deva rīṣataḥ,
tāpiṣṭhāir ajāro daha.

8.44.11^b (Virūpa Āṅgīrasa; to Agni)

agne nī pāhi nas tvām prāti śma deva rīṣataḥ,
bhinddhī dvēṣaḥ sahaskrta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängniss, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hütter über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvām naḥ pāhy ānhaso dōṣāvastar aghāyatāḥ: 6.16.30^{ab}, tvām naḥ
pāhy ānhaso jātavedo aghāyatāḥ.

7.16.1^b (Vasishtha Maitravaruni ; to Agni)

enā vo agnīm nāmasorjō nāpātam ā huve,

[priyām cētiṣṭham aratīm svadhvarām] viçvasya dūtām amṛtam. 1.128.8^b

8.44.13^a (Virūpa Āṅgīrasa ; to Agni)

ūrjō nāpātam ā huve 'gnīm pāvakāçociṣam,

asmīn yajñē svadhvaré.

7.16.1^c, priyām cētiṣṭham aratīm svadhvarām : 1.128.8^b, priyām cētiṣṭham aratīm
ny ẽrire.

7.16.3^a (Vasishtha Maitravaruni ; to Agni)

úd asya çocīr asthād ājuhvanasya mīlhúsaḥ,

úd dhūmāso aruṣāso divispīçaḥ sām agnīm indhate nāraḥ.

8.23.4^a (Viçvamanas Vāiṣṭva ; to Agni)

úd asya çocīr asthād didiyūṣo vy ājāram,

tāpurjambhasya sudyūto ganaçriyaḥ.

7.16.4^b : 5.26.2^c, devān ā vitāye vaha.

7.16.6^b : 1.15.3^c, tvām hí ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhnir āsā vidúṣṭaraḥ.

7.16.10^d, çatām pūrbhīr yaviṣṭhya : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy āñhasaḥ.

[7.16.11^b, pūrṇām vivasṭy āsicam : 2.37.1^b, ādhvaryavaḥ sá pūrṇām vasṭy āsicam.]

7.16.12^b : 3.11.4^c, vāhniṁ devā akr̥vata.

7.16.12^c, dádhati rātnam vidhaté suvīryam : 4.12.3^c, dádhati rātnam vidhaté
yáviṣṭhaḥ ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā kr̥nuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
jātāvedaḥ.

7.17.4^a : see preceding item.

7.17.7^a, té te devāya dáçataḥ syāma : 7.14.3^c, túbhyaṁ devāya dáçataḥ syāma.

[7.18.12^d, tvāyānto yé āmadann ānu tvā : viçve devāso amadann ānu tvā.]

7.18.20^d, āva tmānā br̥hatāḥ çāmbaram bhet : 1.54.4^b, āva tmānā dhṛṣatā çām-
baram bhinat.

7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcatā
vídham.

7.19.4—] *Part 1: Repeated Passages belonging to Book VII* [312

[7.19.4^b, bhūrṇi vṛtrā haryaṣva hāṁsi : 7.22.2^b, yéna vṛtrāṇi haryaṣva hāṁsi.]

7.19.4^d, ásvāpayo dabhītaye suhantu : 4.30.21^a, ásvāpayad dabhītaye.

7.19.8^d : 6.26.3^d, atithigvāya ṇānsyaṁ kariṣyān.

7.20.3^a, yudhmó anarvā khajakṛt samādvā : 6.18.2^a, sá yudhmāḥ sātva khajakṛt samādvā.

7.20.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)

‘yudhmó anarvā khajakṛt samādvā,’ ṣūrah satrāśād janūsem āśāḥah, 6.18.2^a
vy āsa indrah pṛtanāḥ svójā ádhā víḡvanḥ ṇatrūyāntam jaghāna.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḥ indrah pṛtanāḥ svójā ūsmāi yatante sakhyāya pūrvīḥ,
ā smā rátham ná pṛtanāsu tiṣṭha yām bhadráya sumatyā codāyāse.

Ludwig, 572, renders 7.20.3^a, ‘Indra trib auseinander die heere, der ser starke’; in 633 he renders 10.29.8^a, ‘Indra kam als siger durch die schlachten’. Grassmann, ad 7.20.3^a, ‘Indra zerstreute krafterfüllt die Heere’; ad 10.29.8^a, ‘die Feinde hat besiegt der starke Indra’. It is incredible that pṛtanāḥ should mean ‘armies’ and ‘battles’ both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes ‘feindliches Heer’ for both passages, but the meaning ‘battle’ suffices everywhere (pṛtanāḥ governed by roots ji and sah : note the common compound pṛtanāśāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8^a, ‘Indra ward Meister in den Kämpfen, der Starke.’ I believe that svójāḥ is to be taken pregnantly in both passages, and that they both mean, ‘Indra pervaded the battles with his mighty strength’: vy āsa, ‘he threw himself through’; vy ānaḥ, ‘he pervaded’; cf. the adjective vyānaḥ, which always means ‘pervading’, ‘penetrating’, or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Maitravaruṇi ; to Indra)

sá na indra tváyatāyā íśé dhās tmánā ca yé maghāvāno junānti,
vāsvī ṣū te jaritré astu ṇaktír ‘yūyām pāta svastibhiḥ sādā nah.]

refrain, 7.1.20^d ff.

7.21.3^b : 2.11.2^b, páriṣṭhitā áhina ṇūra pūrvīḥ.

[7.21.4^b, āpāṁsi víḡvā nāryāṇi vidván : 4.16.6^a, víḡvāni ṇakró nāryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yéna vṛtrāṇi haryaṣva hāṁsi : 7.19.4^b, bhūrṇi vṛtrā haryaṣva hāṁsi.]

7.22.9^c (Vasiṣṭha Maitravaruṇi ; to Indra)

yé ca pūrva ṇṣayo yé ca nūtnā indra bráhmāṇi janáyanta víprāḥ,
asmé te santu sakhyā ṇivāni ‘yūyām pāta svastibhiḥ sādā nah.]

refrain, 7.1.20^d ff.

10.23.7^d (Vimada Āindra, or others ; to Indra)
 mākir na enā sakhyā ví yāuṣus tāva cendra vimadāsyā ca řṣeḥ,
 vidmā hí te prāmatim deva jāmivád asmé te santu sakhyā čivāni.

The anacoluthic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3^d, indro vṛtrāṇy apratí jaghanván : 6.44.14^b . . . jaghāna.

7.23.4^c : 3.35.1^b, yāhí vāyúr ná niyúto no ácha.

7.23.5^d : 2.18.7^d, asmīñ chūra sāvane mādāyasva ; 7.29.2^c, asmīnn ū śú sāvane mādāyasva.

[7.23.6^a, evéd indram vṛṣaṇam vājrabāhum : 9.97.4^d, abhíndram, &c.]

7.23.6^b : vāṣiṣṭhāso abhy ārcanty arkāih : 6.50.15^b, bharādvajā abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó vīrávad dhātu gómat.

7.24.1^a, yóniṣ ṭa indra sádane akāri : 1.104.1^a, yóniṣ ṭa indra niṣāde akāri.

7.24.2^b : 1.177.3^b, sutāh sómah páriṣiktā mádhūni.

7.24.3^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)
 á no divá á prthivya řṣiñn idám barhíḥ somapéyāya yāhi,
 váhantu tvā hārayo madryāñcam āngūśám áchā tavāsam mādāya.

8.79.4^b (Kṛtṇu Bhārgava ; to Soma)
 tvām cittí táva dākṣair divá á prthivya řṣiñ,
 yāvīr aghāsya cid dvēśah.

It is easy to see that the trochaic stanza 8.79.4 has truncated the trištubh pāda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before ř). There can be no doubt as to the priority of 7.24.3^a; cf. the analogous production of the trochaic pāda 1.27.1^c, under 1.1.8. Arnold, VM. p. 314, reads prthivya in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)
 á no víçvābhīr ūtībhiḥ sajóṣā bráhma juṣāṇó haryaçya yāhi,
 vāriṇṛjat sthāvirebhiḥ suçiprāsmé dādhad vṛṣaṇam çuṣmam indra.

8.8.1^a (Sadhvaṇsa Kāṇva ; to Açvins)
 á no víçvābhīr ūtībhiḥ ṛçvinā gáchatam yuvám, 5.75.3^b
 ṛdásrā hīraṇyavartani, ṛpibatam somyām mādhu. c : 1.92.18^b; d : 6.60.15^d

8.8.18^a (The same)
 á vām víçvābhīr ūtībhiḥ priyāmedhā ahūṣata, 1.45.4^b
 ṛājantāv ādhvarāṇām, ṛçvinā yāmahūtiṣu. 1.1.8^a

8.87.3^a (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā vām víḡvābhír ūtībhiḥ priyāmedhā ahuṣata, 1.45.4^b

tā vartír yātam ūpa vṛktābarhiṣo jūṣṭam yajñām diviṣṭiṣu.

In 7.24.4^a sajōṣāḥ is expletive.—For 8.8.1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pādas ; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Maitrāvaruṇi ; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,

īṣām pinva maghāvadbhyaḥ suvīram yūyām pāta svastībhiḥ sādā naḥ. 7.1.20^d ff.

7.25.3^c : 4.22.9^d, jahí vādhar vanūṣo mártasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīṇa ūpa no māhi vājān : 1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitrāvaruṇi ; to Indra)

vocéméd indram maghāvānam enām mahó rāyó rādhaso yád dādan naḥ,

yó ārcato brāhmakṛtim āviṣṭho yūyām pāta svastībhiḥ sādā naḥ. 7.1.20^d ff.

7.29.1^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)

ayām sóma indra túbhyaṁ sunva ā tú prā yāhi harivas tādokāḥ,

pībā tv āsyā sūṣutasya cāror, dādo maghāni maghavann iyānāḥ. 3.50.2^d

9.88.1^a (Uṇanas Kāvya ; to Pavamāna Soma)

ayām sóma indra túbhyaṁ sunve túbhyaṁ pavate tvām asya pāhi,

tvām ha yām cakṛsé tvām vavrśā induṁ mādāya yūjyāya sómam.

7.29.1^c : 3.50.2^d, pībā tv āsyā sūṣutasya cāroḥ.

[7.29.2^b, arvācínó hárībhir yāhi tūyam : 3.43.3^b, indra deva hárībhir, &c.]

7.29.2^c, asmínn ū sú sāvane mādayasva ; 2.18.7^d ; 7.23.5^d, asmíñ chūra sāvane mādayasva.

7.29.2^d : 6.40.4^c, ūpa brāhmāṇi ṛṇava imā naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayām té ta indra yé ca deva : 5.33.5^a, vayām té ta indra yé ca nārah.

7.30.5 : see preceding item next but one.

7.31.4^a : 3.41.7^a ; 10.133.6^a, vayām indra tvāyāvah.

7.31.12^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)

indram vānir ānuttamanyum evā satrá rájanam dadhire sáhadhyai,

háryaṇvāya barhayā sám āpín.

8.12.22^c (Parvata Kāva; to Indra)

indram vrtrāya hāntave, devāso dadhire purāḥ,
indram vāṇir anūṣatā sām ōjase.

3.37.5^a

[7.32.2^a, imé hi te brahmakṛtaḥ suté sácā: 10.50.7^a, yé te vipra brahmakṛtaḥ, &c.]

7.32.4^b: 1.5.5^c; 137.2^b; 5.51.7^b; 9.22.3^b; 63.15^b; 101.12^b, sómāso dādhyāçirah.

7.32.6^d (Vasiṣṭha; to Indra)

sá viró āpratiskuta indreṇa çuçuve nṛbhīḥ,
yás te gabhirā sávanāni vrtrahan sunóty á ca dhāvati.

8.31.5^b (Manu Vāivasvata; to the Dāmpati)

yá dāmpati sámanasā sunutá á ca dhāvataḥ,
devāso nityayāçirā.

The repeated pāda occurs in a third form, AV. 6.2.1^b, sunótā ca dhāvata. The translation 'rinse' for á dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of adhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb ā dhūnoti. Cf. the author, SBE. xlii. 66, 459; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha: to Indra)

sunótā somapāvne sómam indrāya vajrīṇe,
pācatā paktīr āvase kṛṇudhvam it prṇān it prṇatē máyah.

9.30.6^b (Bindu Āṅgīrasa; to Soma Pavamāna)

sunótā mādhumattamam, sómam indrāya vajrīṇe,
cāruṁ çārdhāya matsarām.

9.30.6^a

9.51.2^b (Ucathya Āṅgīrasa; to Soma Pavamāna)

divāḥ piyūṣam uttamam sómam indrāya vajrīṇe,
sunótā madhumattamam.

9.30.6^a

Note the inversion of the pādas in 9.30.6^{ab} and 9.51.2^b.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^c, sá gántā gómati vrajé; 8.46.9^d
51.(Vāl.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasiṣṭha; to Indra)

gámad vájaṁ vājáyann indra mártyo yásya tvám avitá bhúvah,
asmákam bodhy avitá ráthānām asmákam çūra nṛṇām.

10.103.4^d (Apratiratha Āindra; to Brhaspati)

bṛhaspate pári diyā ráthena rakṣohāmītrān apabādhmanāḥ,
prabhañján sénāḥ pramṛṇó yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pādas bodhi seems to match the hieratic style of 7.32.11, whereas edhi rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pādas 5.4.9^d, asmákam bodhy avitá tanúnām; and 6.46.4^c; 7.32.25^c, asmákam bodhy avitá mahādhane.

7.32.22—] *Part 1: Repeated Passages belonging to Book VII* [316

[7.32.22^a, abhi tvā çūra nonumaha: 8.2.15^c, abhi tvām indra nonumaha.]

7.32.23^{ab}, ná tvāvān anyó divyó ná pāṛthivo ná jató ná janīsyate: 1.81.5^{cd}, ná tvāvān indra kác caná ná jató ná janīsyate.

7.32.25^b, suvédā no vásū kṛdhi; 6.48.15^e, suvédā no vásū karat.

7.32.25^c: 6.46.4^c, asmākaṁ bodhy avitā mahādhané.

[7.33.7^b, tisráḥ prajā árya jyótiragrāḥ: 7.101.1^a, tisro vācaḥ prá vada jyótiragrāḥ.]

7.33.9^c, 12^c, yaména tatām paridhīm váyantaḥ (12^c, vayiṣyán).

7.34.17^a: 5.41.16^d, mā nó 'hir budhnyò riṣé dhāt.

7.34.22^b: 5.46.8^e, á ródasi varuṇānī çṛnotu.

7.34.25^b (Vasiṣṭha; to Viṣve Devāḥ)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na índro váruṇo mitró agnir ápa ósadhīr vanino juṣanta,
çárman syāma marútām upásthe yūyám pāta svastibhiḥ sádā naḥ.]
☞ refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vāsukra; to Viṣve Devāḥ)

dyāvāpṛthivī janayann abhi vratāpa ósadhīr vanināni yajñīyā,
antárikṣam svār á paprur útāye vācam devāsas tanvī ni māmṛjuḥ.

For the general relation of 7.34 to 7.56 see Oldenberg, *Prolegomena*, pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnir, is frequent; see under 7.39.7.

[7.35.10^a, çām no devāḥ savitā tráyamāṇaḥ: 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha; to Viṣve Devāḥ)

ādityā rudrá vásavo juṣante dām bráhma kriyāmāṇam návīyaḥ, ☞ cf. 3.8.8^a
çṛṇvāntu no divyāḥ pāṛthivāso gójātā utá yé yajñīyāsaḥ.

10.53.5^b (Agni Sāucika; to Devāḥ)

pāñca jānā māma hotṛām juṣantām gójātā utá yé yajñīyāsaḥ,
pṛthivī naḥ pāṛthivāt pātv ānhaso 'ntárikṣam divyāt pātv asmān.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, *Quarante Hymnes*, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divi), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsuṣitāḥ); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ pāṛthivāso gójātā ápyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣīt. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'lichtgeboren'. In 10.63.2 the gods are divided in, yé sthá jātá āditer adbhýs pári yé prthivyāh. Since āditi takes the place here of dyú we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójātā āpyāh means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāh çuciśāt has a long list of epithets among which figure in succession abjā gojāh. Bergaigne, i. 231, seems to render the expression abjā gojāh as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójātā āpyāh are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, antárikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly abjā gojāh in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die gütter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entsprossen, die heil'gen mögen meinen Trank geniessen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñīyāsaḥ pāñca jánā máma hotrām juṣadhvam. The word yajñīyāsaḥ in both stanzas shows that the pāñca jánāh are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójātā utā yé yajñīyāsaḥ in 10.53.5^b is a fragment derived from 7.35.14, whose gójātā figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und párthivāsas sonst immer die āpyās, apsukṣitās, adbhýs pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very páda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha; to Viçve Devāh)

yé devānām yajñīyā yajñīyānām mánor yájantrā amṛtā ṛtajñāh,
té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.]

☞ refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vāsukra; to Viçve Devāh)

viçve devāh sahā dhībhiḥ púramdhyā mánor yájantrā amṛtā ṛtajñāh,
rātīśāco abhiśācaḥ svarvidāḥ svār giro bráhma sūktām juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amṛtān vavande yé viçvā bhūvanābhiḥ prastasthūh,

té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.]

☞ refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the ṛta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Puraṁdhi, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyām pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhiḥ, rātiśācaḥ, and abhiśācaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānaṁ ca mitrō yatati bruvāṇāḥ: 3.59.1^a, mitrō jānān yatayati bruvāṇāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto dācūṣe cid yābhir viveṣo haryaṣva dhībhiḥ,
vavanmā nū te yūjyābhir ūtī kadā na indra rāyā ā daṣasyeḥ.

8.97.15^c (Rebha Kācyapa; to Indra)

tān ma ṛtām indra cūra citra pātv apō nā vajrin duriṭāti parṣi bhūri,
kadā na indra rāyā ā daṣasyer viṣvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, Prol. 77 ff.; Grassmann, i. 566; Arnold, VM. p. 208. We may assume the priority of 7.37.5.

7.38.1^a, ūd u śyā devāḥ savitā yayāma: 2.38.1^a, ūd u śyā devāḥ savitā sāvāya;
6.71.1^a, ūd u śyā devāḥ savitā hiraṇyāyā; 6.71.4^a, ūd u śyā devāḥ
savitā dāmūnāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

ūd u śyā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciṣret, 2.38.1^a
nūnām bhāgo havyo mānuṣebhir vi yō rātnā puruvāsura dādhatī.

3.38.8^b (Prajāpatir Vaiṣvāmitra, or others; to Indra [?])

tād in nv āsya savitūr nākir me hiraṇyāyīm amātiṁ yām āciṣret,
ā suṣṭutī rōdasi viṣvaminvāpīva yōṣā jānimāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tān no jūspātir māṁsiṣṭa rātnaṁ devāsya savitūr iyānāḥ,
bhāgam ugrō 'vase jōhaviti bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turaṇyāvō 'ṅgirasō nakṣanta, rātnaṁ devāsya savitūr iyānāḥ,

pitā ca tān no mahān yājatro viṣve devāḥ sāmānaso juṣanta. ^{cf. 7.42.1^a}

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^{ab}, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6^b passively; see Grassmann, i. 335, 342.

[7.38.8^d, trptā yāta pathībhir devayānāḥ: 4.37.1^b, devā yāta, &c.; cf. under 1.183.6.]

7.39.4^a (Vasistha ; to Viṣve Devāḥ)

té hí yajñéṣu yajñīyāsa ūmāḥ sadhástham viṣve abhī santi devāḥ,
tān adhvarā uṣatō yakṣy agne ṣruṣṭī bhāgam nāsatyā púramdhim.

10.77.8^a (Syūmaracmi Bhārgava ; to Maruts)

té hí yajñéṣu yajñīyāsa ūmā ādityéna nāmnā cāmhbaviṣṭhāḥ,
té no 'vantu rathatūr manīṣām mahāc ca yāmann adhvaré cakānāḥ.

For ūmāḥ see Pischel, Ved. Stud. i. 223 ff. In the ṣrāuta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vait. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-āurvāḥ pitarāḥ, and kāvyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, Ved. Myth. iii. 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasistha ; to Viṣve Devāḥ)

nū ródasī abhiṣṭute vasiṣṭhāir ṛtāvāno vāruṇo mitró agnīḥ,
yāchantu candrá upamām no arkām [yūyām pāta svastībhiḥ sādā naḥ.]
refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasistha ; to Mitra and Varuṇa)

vī naḥ sahásram ṣurúdho radantv ṛtāvāno vāruṇo mitró agnīḥ,
yāchantu candrá upamām no arkām ā naḥ kāmām pūpurantu stāvānāḥ.

For pāda b cf. suksatráso vāruṇo mitró agnīḥ, under 6.49.1, and, tán na índro vāruṇo mitró agnīḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yád adyā devāḥ savitā suvāti : 5.42.3^d, candráṇi devāḥ savitā suvāti.]

[7.40.4^c, suhāvā devy āditir anarvā : 2.40.6^c, ávatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eśāsya prabhṛthé havirbhiḥ : 2.34.11^b, viṣṇór eśāsya prabhṛthé
havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayām bhāgavantaḥ syāma : 1.164.40^b, átho vayām, &c.]

7.41.7 = 7.80.3 (Vasistha ; to Uṣas)

ácāvāvir gómatir na uśāso virāvatīḥ sādām uchantu bhadráḥ,
ghṛtām dúhānā viṣvātaḥ prápītā [yūyām pāta svastībhiḥ sādā naḥ.]
refrain, 7.1.20^d ff.

[7.42.1^a, prá brahmāṇo āṅgirasō nakṣanta ; 7.52.3^a, turāṇyāvó 'ṅgirasō nakṣanta.]

7.42.3^a (Vasistha ; to Viṣve Devāḥ, here Agni)

sám u vo yajñām mahayan námobhiḥ prá hótā mandró ririca upáké,
yájasva sú purvanika devān ā yajñīyām arāmatim vavṛtyāḥ.

7.61.6^a (Vasiṣṭha; to Mitra and Varuṇa)
 sám u vām yajñám mahayám nám obhir huvé vām mitravaruṇā sabādhah,
 prā vām mánmāny ṛcāse návāni kṛtāni brāhma jujuṣann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5^a, imām no agne adhvarām juṣasva : 5.4.8^a, asmākam agne adhvarām
 juṣasva ; 6.52.12^a, imām no agne adhvarām.

7.44.1^c, indram viṣṇum pūṣaṇam brāhmaṇas pátim : 5.46.3^c, huvé viṣṇum, &c.

7.44.1^d (Vasiṣṭha; Liṅgoktadevatāḥ)
 dadhikrām vaḥ prathamam aṇvinośasam agnīm sámiddham bhāgam utāye huve,
 indram viṣṇum pūṣaṇam brāhmaṇas pátim, ādityān dyāvāprthivī apāḥ
 svāḥ. 5.46.3^c

10.36.1^d (Luṣa Dhānāka; to Viṣve Devāḥ)
 uśāsānāktā bṛhatī supéṣasā dyāvāksāmā varuṇo mitró aryamā,
 indram huve marútaḥ párvatān apā ādityān dyāvāprthivī apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary; the last pāda is obviously borrowed from 7.44.1; the cadence, marútaḥ párvatān apāḥ is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2^b : 4.39.5^b, udīrāṇā yajñám upaprayāntaḥ.

[7.44.5^b, ṛtāsya pānthām ānvetavā u : 1.24.8^b, sūryāya pānthām, &c.]

7.45.1^c : 1.72.1^b, hāste dādhanō nāryā purūṇi.

[7.45.3^d, martabhójanam ádha rāsate naḥ : 1.114.6^c, rāsva ca no amṛta marta-
 bhójanam.]

7.46.1^c : 2.21.2^b, āśālhāya sáhamānāya vedhāse.

7.46.4^a, mām no vadhi rudra mām párá dāḥ : 1.104.8^a, mām no vadhir indra mām párá
 dāḥ.

7.47.3^b, devír devānām āpi yanti páthaḥ : 3.8.9^d, devā devānām, &c.

[7.47.3^c, tá indrasya ná minanti vratāni : 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, síndhubhyo havyām ghṛtāvaj juhota : 3.59.1^d, mitráya havyām, &c.]

7.49.1^d–4^d, tá āpo devír ihá mām avantu.

7.50.1^d–3^d, mām mām pádyena rápasā vidat tsáruḥ.

7.52.2^{cd}, mām vo bhujemānyājātam éno mām tát karma vasavo yác cayadhve :
 6.51.7^{ab}, mām va éno anyákṛtaṁ bhujema mām tát, &c.

[7.52.3^a, turanyávo 'ngiraso nakṣanta : 7.42.1^a, prá brahmāṇo āṅgiraso nakṣanta.]

7.52.3^b, rátnaṁ devásya savitúr iyanāḥ : 7.38.6^b, rátnaṁ devásya savitúr iyanāḥ.

7.53.1^a prá dyāvā yajñāḥ prthiví námobhiḥ : 1.159.1^a, prá dyāvā yajñāḥ prthiví
rtāvīdhā.

7.54.1^d : 10.85.43^d, 44^d, çám no bhava dvipáde çám cātuspade ; 6.74.1^d, çám no
bhūtaṁ, &c. ; 10.165.1^d, çám no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vāstospati)

amivahá vāstospate víçvā rūpāṇy āviçán,

sákha suçéva edhi naḥ.

8.15.13^b (Goṣūktin Kāṇvāyana ; to Indra, here Soma)

áram kṣáyāya no mahé víçvā rūpāṇy āviçán,

índram jáitrāya harṣayā çácipátim.]

8.15.13^c

9.25.4^a (Dṛṣhacyuta Āgastya ; to Soma Pavamāna)

víçvā rūpāṇy āviçán punāno yāti haryatāḥ,

yátramītāsa ástate.

Translate 7.55.1, 'O Vāstospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191; ii. 161; Hillebrandt, Ved. Myth. i. 211. The pāda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wonung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviçán the participle, as though it were āviçan, the imperfect third plural in a principal clause; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn; he translates: 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third pāda which is inevitable under that construction. But why to Indra? The stanza is plainly addressed to Soma: 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as víçvā rūpāṇy āviçán belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does índram jáitrāya harṣayā çácipátim recur in the form, apparently simpler and more primary, índram jáitrāya harṣayan, in the Soma stanza 9.111.3. For mahé kṣáyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma *motifs* by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prasvāpinyah [sc. ṛcaḥ], an Upaniṣad)

yád arjuna sārameya datāḥ piçaṅga yāchase,

vīva bhrājanta ṛṣṭāya úpa srákveṣu bāpsato ní śú svapa.

8.72.15^a (Haryata Prāgātha ; to Agni, or Haviṣāni stutiḥ)
 ūpa srākveṣu bāpsataḥ kṛṇvaté dharuṇaṁ divi,
 indre agnā nāmaḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, *Ved. Stud.* ii. 55 ff.; Foy, *KZ.* xxxiv. 257; Oldenberg, *ZDMG.* lxi. 823. Pischel. p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragepfeiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādrayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, *KZ.* xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyāṁ sūm vatsāso nā mātṛbhiḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srākve drapsāya dhāmataḥ sām asvarann ṛtāsyā yōnā sām aranta nābhayaḥ. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmanā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotṛṇ indrasya rāyasi kīm asmān duchunāyasi nī śu svapa.

[7.55.7^a, sahasraçṛṅgo vṛṣabhāḥ: 5.1.8^c, sahasraçṛṅgo vṛṣabhās tādojah.]

7.56.11^a, svāyudhāsa iṣmīṇaḥ suniṣkāḥ: 5.87.5^e, svāyudhāsa iṣmīṇaḥ.

7.56.23^d, marūdbhir it sánitā vājam árvā: 6.33.2^d, tvóta it sánitā vājam árvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa ōsadhīr vanīno juṣanta: 10.66.9^b, āpa ōsadhīr vanīnāni yajñīyā.

7.57.4^{b+d} (Vasiṣṭha ; to Maruts)

ḥdhak sá vo maruto didyúd astu yád va ágaḥ puruṣátā kárāma,
 má vas tāsyaṁ ápi bhūmā yajatrā asmé vo astu sumatiḥ cániṣṭhā.

10.15.6^d (Çaṅkha Yāmāyana ; to Pitarah)
 ācya jānu dakṣiṇatō niśādyemām yajñām abhī grṇita viçve,
 mā hiṁsiṣṭa pitarah kēna cin no yād va āgaḥ puruṣātā kārāma.

7.70.5^d (Vasiṣṭha ; to Aṇvins)
 guçruvāṁsā cid aṇvina purūṇy abhī brāhmāṇi cakṣāthe ṛṣṇām,
 prāti prā yātaṁ vāram ā jānāy_āsmé vām astu sumatīç cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4 ; Oldenberg, SBE. xlv. 305 ; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viçva utī : 5.43.10^d, viçve ganta maruto viçva utī ;
 10.35.13^a, viçve adyā maruto viçva utī.]

7.58.3^d (Vasiṣṭha ; to Maruts)
 brhād vāyo maghāvadbhyo dadhāta jūjoṣann in marūtaḥ suṣṭutīm naḥ,
 gatō nādhvā vī tirāti jantūm prā na spārḥābhir utībhis tireta.

7.84.3^d (Vasiṣṭha ; to Indra and Varuṇa)
 kṛtām no yajñām vidātheṣu cāruṁ kṛtām brāhmāṇi sūriṣu praçastā,
 ūpo rayir devājūto na etu prā na spārḥābhir utībhis tīretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, ārac cid dvēso vṛṣaṇo yuyota : 6.47.13^d = 10.131.7^d, ārac cid dvēṣaḥ
 sanutār yuyotu : 10.77.6^d, ārac cid dvēṣaḥ sanutār yuyota.

7.59.2^a : 1.110.7^c, yuṣmākaṁ devā āvasāhani priyé.

7.59.2^{cd} (Vasiṣṭha ; to Maruts)
 yuṣmākaṁ devā āvasāhani priyā, ijanās tarati dvīṣaḥ, cf. 1.110.7^c
 prā sā kṣāyaṁ tirate vī mahir iṣo yó vo vārāya dāçati.

8.27.16^{ab} (Manu Vāivasvata ; to Viçve Devāḥ)
 prā sā kṣāyaṁ tirate vī mahir iṣo yó vo vārāya dāçati,
 prā prajābhir jayate dhārmaṇas pāry_āriṣṭaḥ sārva edhate.]

c : 6.70.3^c ; d : 1.41.2^c

7.60.2^c, viçvasya sthātūr jágataç ca gopāḥ ; 6.50.7^d, viçvasya sthātūr jágato
 jānitrīḥ ; 10.63.8^d, viçvasya sthātūr jágataç ca māntavaḥ.

7.60.2^d : 4.1.17^d ; 6.51.2^c, ṛjū mārteṣu vṛjinā ca páçyan.

[7.60.3^a, áyukta saptā haritāḥ sadhāsthāt : 1.115.4^c, yadéd áyukta haritāḥ, &c.]

[7.60.3^d : see under 4.2.18^{ab}.]

7.60.4^a, ūd vām prkṣāso mādhumanta asthuḥ : 4.45.2^a, ūd vām prkṣāso mādhu-
 manta irate.

7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4^b: 5.45.10^a, á súryo aruhac chukráṃ árṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá várūṇaḥ sajoṣāḥ.

[7.60.5^d, çagmāsah putrá áditer adabdhāḥ: 2.28.3^c, yūyām naḥ putrá aditer adabdhāḥ.]

7.60.6^c, ápi krátuṃ sucétasaṃ vātantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vājasya sātāu paramāsya rāyāḥ: 4.12.3^b, agnir vājasya paramāsya rāyāḥ.]

7.60.11^d, urú kṣáyāya cakrire sudhātu: 1.36.8^b, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyām yajñéṣu mitrāvaruṇāv akāri,
viçvāni durgā pipṛtaṃ tīró no yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhí yó viçvā bhūvanāni caṣṭe: 1.108.1^c, abhí viçvāni bhūvanāni caṣṭe.

[7.61.4^a, çānsā mitrásya várūṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sám u vām yajñām mahayaṃ námobhiḥ: 7.42.3ⁿ, sám u vo yajñām mahayan námobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krátvā kṛtāḥ súkṛtaḥ kartṛbhir bhūt: 6.19.1^d, urúḥ pṛthúḥ súkṛtaḥ kartṛbhir bhūt.

7.62.3^{bc} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtāvāno várūṇo mitró agniḥ, yáchantu candrá upamām no arkām.

7.62.4^a: 4.55.1^b, dyāvabhūmī adite trāsthām naḥ.

7.62.5^d: 1.122.6^a, çrutām me mitrāvaruṇā hāvemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró várūṇo aryamá nas tmāne tokāya várivo dadhantu,
sugā no viçvā supáthāni santu yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrēarthas tarāṇir bhrājamānaḥ: 10.88.16^d, āprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Sūrya (5^a), and to Mitra and Varuṇa (5^b))

yātrā cakrūr amṛtā gātum asmāi çyenó na díyann ānv eti páthaḥ,

prāti vām sūra údite vidhema námobhir mitrāvaruṇotá havyāñiḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktāir [mitrām huve várūṇaṁ pūtádaḥsam,] ^{1.2.7^a}

yāyor asuryāṁ ákṣitam jyēṣṭhaṁ víḥvasya yāmann acitā jigatnú.

7.66.7^a (Vasiṣṭha ; to Adityas)

prāti vām sūra údite mitrām gr̥ṇīṣe várūṇam,
aryamāṇaṁ riçádasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaḥṣa, which, however, has its parallels in the R̥g-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, námobhir mitrāvaruṇotá havyāiḥ : 6.1.10^b, námobhir agne samídhotá havyāiḥ.]

7.63.6 = 7.62.6

[7.64.1^d, rájā suḥsatró várūṇo juṣanta : 2.27.2^b, mitró aryamá várūṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyáve 'yāmi,

[aviṣṭám dhiyo jigṛtám púramdhīr] [yūyám pāta svastībhiḥ sádā naḥ.]

^{1.2.11^c} c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭám dhiyo jigṛtám púramdhīh.

7.65.1^a, prāti vām sūra údite sūktāiḥ : 7.63.5^c, prāti vām sūra údite vídhema ;
7.66.7^a, prāti vām sūra údite.

7.65.1^b, mitrām huve várūṇaṁ pūtádaḥsam : 1.2.7^a, mitrām huve pūtádaḥsam.

7.65.3^d : 6.68.8^d, apó ná nāvā duriṭá tarema.

7.65.4^{ab}, á no mitrāvaruṇā havyájuṣṭim ghṛtāir gávyūtim ukṣatam ilābhiḥ :
3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gávyūtim ukṣatam ; 8.5.6^c, ghṛtāir
gávyūtim ukṣatam.

[7.65.4^c, prāti vām átra váram á jánāya : 7.70.5^c, prāti prá yātaṁ váram á jánāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasiṣṭha ; to Mitra and Varuṇa)

yá dhārāyanta devāḥ sudákṣā dáksapitarā,
asuryāya prāmahasā.

8.25.3^b (Viṣvamanas Vaiyaçva ; to Mitra and Varuṇa)
tā matā viṣvavedasāsuryāya prāmahasā,
mahī jajanādītir ṛtāvri.

7.66.4^a (Vasiṣṭha ; to Uṣas)

yád adyá sūra údité 'nāgā mitró aryamā,
suvāti savitā bhāgaḥ.]

5.82.3^b

8.27.19^a (Manu Vāivasvata ; to Viṣve Devāḥ)
yád adyá sūrya udyatī priyakṣatrā ṛtām dadhā,
yān nimiruci prabūdhi viṣvavedaso yád vā madhyāmdine divāḥ.

8.27.21^a (The same)

yád adyá sūra údite yān madhyāmdina atūci,
vāmām dhattā mánave viṣvavedaso jūhvānāya prācetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5^c, prāti vām sūra údite vidhema, and the like.

7.66.4^c : 5.82.3^b, suvāti savitā bhāgaḥ.

7.66.6^a (Vasiṣṭha ; to Ādityas)

utá svarājo āditir ādabdhasya vratāsya yé,
mahó rājāna ṛcate.

8.12.14^a (Parvata Kāṇva ; to Indra)

utá svarāje āditi stómam índrāya jījanat,
purupracastām utāye ṛtāsya yāt.]

8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wego unvereitelt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word āditi shows that we have here the *σχημα καθ' ἑλόν και μέρος*. The word does not contain any plural idea: svarājo āditir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām āditiḥ kṛnotu sá (masculine!) mitrēṇa várūṇenā sajósāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, prāti vām sūra údite : 7.63.5^c, prāti vām sūra údite vidhema ; 7.65.1^a
prāti vām sūra údite sūktāiḥ.

7.66.10^b: 1.44.14^b, agnijihvā ṛtāvṛdhaḥ; 10.65.7^a, divākṣaso agnijihvā ṛtāvṛdhaḥ.

7.66.12^d (Vasishtha; to Ādityas)

tād vo adyā manāmahe sūktāiḥ sūra ūdite,

yād ōhate vāruṇo mitrō aryamā yūyām ṛtāsyā rathyaḥ.

8.83.3^c (Kusidin Kāva; to Viṣve Devāḥ)

āti no viṣpitā purū nāubhīr apō nā parṣatha,

yūyām ṛtāsyā rathyaḥ.

Cf. the pāda, syāméd ṛtāsyā rathyaḥ, 8.19.35^d.—For ōhate in 7.66.12^c see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasishtha; to Sūrya)

tác cáksur devāhitam çukrām uccārat,

pāçyema çarādaḥ çatām jīvema çarādaḥ çatām.

10.85.39^d (Sūryā Savitri; to Savitri)

pūnaḥ pātnīm agnīr adād āyuṣā sahā vārcasā,

dirghāyur asyā yāḥ pātir jīvāti çarādaḥ çatām.

For masses of similar formulas see my Vedic Concordance under asāu jīva and paçyema çarādaḥ çatām; cf. also RV. 10.18.4; 161.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

7.67.6^{cd} (Vasishtha; to Açvins)

aviṣtām dhiṣv açvinā na āsú prajāvad réto áhrayam no astu,

á vām toké tánaye tūtujānāḥ surātnāso devāvītiḥ gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasishtha; to Indra and Varuṇa)

ṛiyām indram vāruṇam aṣṭa me gīḥ, pravat toké tánaye tūtujānā,

§ 7.84.5^a

surātnāso devāvītiḥ gamema ṛyūyām pāta svastibhiḥ sādā naḥ.

§ refrain, 7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehn zu eurem Mahl wir kommen'. Ludwig, 51, also renders tūtujānāḥ in 7.67.6^d intransitively by 'stark'; but, at 739, he renders tūtujānā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gīḥ, 'song'.

7.67.10 = 7.69.8 (Vasishtha; to Açvins)

nū me hávam á çṛṇutam yuvānā yāsiṣtām vartir açvināv írāvat,

dhattām rátnāni járataḥ ca sūrīn ṛyūyām pāta svastibhiḥ sādā naḥ.

§ refrain, 7.1.20^d ff.

Cf. Neisser, Bezz. Beitr. xiii. 293.

7.68.3—] *Part 1: Repeated Passages belonging to Book VII* [328

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṇvins)

sá paprathānó abhí páñca bhūmā trivandhuró mānasā yātu yuktāḥ,
viṇo yéna gáchatō devayāntīḥ kútrā cid yāmam aṇvinā dādhanā.

10.41.2^c (Suhastya Ghāṣeya ; to Aṇvins)

prātaryūjam nāsatyādhi tiṣṭhataḥ prātaryāvāṇam madhuvāhanam rátham,
viṇo yéna gáchatō yáivārīr narā kiréç cid yajñām hótṛmantam aṇvinā.

For kīrī in 10.41.2^d see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, OST. i. 176.

7.69.6^d : 4.44.5^c, mā vām anyé ní yaman devayāntāḥ.

7.69.8 = 7.67.10.

[7.70.5^c, prāti prá yātam vāram ā jānāya : 7.65.4^c, prāti vām ātra vāram ā jānāya.]

7.70.5^d, asmé vām astu sumatīç cāniṣṭhā : 7.57.4^d, asmé vo astu sumatīç cāniṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṇvins)

iyām manīṣā iyām aṇvinā gír imām suvrktīm vṛṣaṇā juṣethām,
imā brāhmāṇi yuvayūny agman ūyūyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.73.3^b (The same)

āhema yajñām pathām urāṇā imām suvrktīm vṛṣaṇā juṣethām,
gruṣṭivéva prēsito vām abodhi prāti stómāir járamāno vāsiṣṭhaḥ.

7.71.5^b : 1.117.9^b, ní pedāva ūhathur āçum āçvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imām suvrktīm vṛṣaṇā juṣethām.

[7.72.4^b, prá vām brāhmāṇi kārāvo bharante : 6.67.10^a, ví yād vācam kistúso
bhārante.]

7.72.4^c : 4.13.2^a, ūrdhvām bhānūm savitā devó açret ; 4.6.2^c, ūrdhvām bhānūm
savitévāçret ; 4.14.2^a, ūrdhvām ketūm savitā devó açret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

ā paçcātān nāsatyā purástād aṇvinā yātam adharād údaktāt,
ā viçvātaḥ páñcajanyaena rāyā ūyūyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átariṣma támasas pārām asyā.

7.73.3^b : 7.70.7^b = 7.71.6^b, imām suvr̥ktīm vṛṣaṇā juṣethām.

7.73.4^d (Vasīṣṭha ; to Aṇvins)

úpa tyá váhni gamato vícam no rakṣohāṇā sámbhrtā vīḷupāni,
sám ándhānsy agmata matsarāṇi má no mardhiṣtam á gataṁ çivéna.

7.74.3^d (The same)

á yātam úpa bhūṣataṁ mádhvaḥ pibatam aṇvīnā,
dugdhām páyo vṛṣaṇā jenyāvasū má no mardhiṣtam á gataṁ.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.73.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvāg rátham sámanasā ní yachatam ; 8.35.22^a, arvāg rátham
ní yachatam.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, pibatam somyām mádhu ; 8.24.13^b,
pibāti somyām mádhu.

7.74.3^d, má no mardhiṣtam á gataṁ : 7.73.4^d, má no mardhiṣtam á gataṁ çivéna.

7.75.6^d, dádhāti rátnam vidhaté jánāya : 4.44.4^d, dádhatho rátnam vidhaté jánāya.

7.75.7^b, deví devébhir yajatá yájatrāiḥ : 4.56.2^a, deví devébhir yajaté yájatrāiḥ ;
10.11.8^b, deví devéṣu yajatá yajatra.

[7.76.5^c, té devánām ná minanti vratāni : 7.47.3^c, tá índrasya ná, &c.]

7.76.6^d, úṣaḥ sujāte prathamá jarasva : 1.123.5^b, úṣaḥ sūnṛte prathamá jarasva.

7.77.4^b (Vasīṣṭha ; to Uṣas)

ántivāmā dūrē amítam uchorvīm gávyūtim ábhayaṁ kṛdhi naḥ,
yāvāya dvéṣa á bharā vásūni codāya rádhō gr̥ṇatē maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayūḥ satyāni kṛṇvān dráviṇāny arṣasi,
jahí çátrum antiké dūraké ca yá urvīm gávyūtim ábhayaṁ ca nas
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pādas.

7.78.3^a, etá u tyáh práty adṛçran purástāt : 1.191.5^a, etá u tyé práty adṛçran.

7.78.3^c (Vasīṣṭha ; to Uṣas)

[etá u tyáh práty adṛçran purástāj] jyótir yáchantir uṣáso vibhātíḥ, ~~ç~~ 1.191.5^a
ájijanan sūryām yajñám agnīm apācīnam támo agād ájuṣtam.

7.78.3—] *Part 1: Repeated Passages belonging to Book VII* [330

7.80.2^d (The same)

ḷeṣā syā návyam áyur dádhanā, gūdhvī támo jyótiṣoṣā abodhi, 3.53.16^c
 ágra eti yuvatír áhrayānā prácikitat sūryam yajñám agním.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, práty u adarṣy āyatí: 8.101.13^o, citréva práty adarṣy āyatí.]

7.81.6^d: 1.48.8^b, jyótiṣ kṛṇoti sūnārī.

7.81.6^a (Vasiṣṭha; to Uṣas)

ḡrávaḥ sūribhyo amṛtaṁ vasutvanám vājān asmábhyaṁ gómataḥ,
 codayitrī maghónaḥ sūnṛtāvaty ḷuṣā uchad ápa srídhaḥ.] 1.48.8^d

8.13.12^c (Nārada Kāṇva; to Indra)

ḷíndra ṣaviṣṭha satpate, ḷrayīm grṇātsu dhāraya, 8.13.12^a; b: 5.86.6^e
 ḡrávaḥ sūribhyo amṛtaṁ vasutvanám.

7.81.6^d: 1.48.8^d, uṣā uchad ápa srídhaḥ.

7.82.1^b: 1.93.8^d, viṣé jánāya máhi ṣárma yachatam.

[7.82.7^a, ná tám áñho ná duritáni mártiyam: 2.23.5^u, ná tám áñho ná duritám
 kútaṣ caná.]

7.82.9^d, náras tokásya tánayasya sātīṣu: 4.24.3^d, náras tokásya tánayasya sātáu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asméíndrováruṇo mitróaryamá dyumnám yachantumáhi ṣárma sapráthaḥ,
 avadhram jyótir áditer ṛtāvḡdho devásya ḡlókam savitúr mánāmahe.

For the first pāda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyébbhir indrávaruṇā námobhiḥ; 1.153.1^b, havyébbhir mitrá-
 varuṇā námobhiḥ.

7.84.1^d, pári tmánā viṣurūpā jigāti: 5.15.4^d, pári tmánā viṣurūpo jigāsi.

7.84.2^c, pári ṇo hélo vāruṇasya vṛjyāḥ: 2.33.14^a, pári ṇo hetí rudrásya vṛjyāḥ;
 6.28.7^d, pári vo hetí rudrásya vṛjyāḥ.

7.84.3^d, prá ṇa spārhábbhir ūtíbbhis tīretam: 7.58.3^d, prá ṇa spārhábbhir ūtíbbhis
 tīreta.

7.84.4^b, rayīm dhattaṁ vāsumantaṁ purukṣum: 4.34.10^b, rayīm dhatthá, &c.;
 6.68.6^b, rayīm dhatthó, &c.; 1.159.5^d, rayīm dhattaṁ vāsumantaṁ
 ṣatagvīnam; 4.49.4^b, rayīm dhattaṁ ṣatagvīnam.

7.84.5 = 7.85.5 (Vasiṣṭha ; to Indra and Varuṇa)

iyám indraṁ várūṇam aṣṭa me gíḥ právat toké tánaye tútūjānā,
surátnāso devávītiṁ gamema ॥yūyám páta svastíbhiḥ sádā naḥ.॥

refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tútūjānā, surátnāso devávītiṁ gamema :
7.67.6^{cd}, á vām toké tánaye tútūjānāḥ surátnāso devávītiṁ gamema.

7.86.1^b (Vasiṣṭha ; to Varuṇa)

dhírá tv āsya mahiná janūṇṣi ví yás tastámbha ródasī cid urví,
prá nákam ṛṣvám nunude bṛhantaṁ dvitá náksatraṁ papráthac ca bhúma.

9.101.15^b (Prajāpati ; to Pavamāna Soma)

sá vīró dakṣasádhano ví yás tastámbha ródasī,
háriḥ pavítre avyata vedhá ná yónim āsadam.

It is surely not going too far to say that the repeated pāda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitá in 7.86.1^d cf. Bergaigne, Quarante Hymnes, p. 79 ; Geldner, Ved. Stud. iii. 4.

[7.87.3^d, pracetaso yá iṣáyanta mánma : 1.77.4^d, vājaprasūtā iṣáyanta mánma.]

7.89.1^c—4^c, mṛlā suksatra mṛlāya.

7.89.5^b (Vasiṣṭha ; to Varuṇa)

yát kíṁ cedám varuṇa dáivye jáne 'bhidrohám manuṣyāḥ cārāmasi,
ácittī yát táva dhármā yuyopimá má nas tásmād énaso deva rīṣaḥ.

10.164.4^b (Pracetas Āṅgīrasa ; Duḥsvapnaghnām)

yád indra brahmaṇas pate 'bhidrohám cārāmasi,
pracetā na āṅgīrasó dviṣatām pátv ānhasaḥ.

For 7.89.5 cf. 4.54.3^a, ácittī yác cakṛmā dáivye jáne.

7.90.1^c, váha vāyo niyúto yāhy ácha : 1.135.2^f, váha vāyo niyúto yāhy asmayúḥ.

7.90.1^d, píḇa sutásyāndhaso mādāya : 5.51.5^c, píḇa sutásyāndhaso abhí prāyah.

[7.90.4^c, gávyam cid ūrvám uḥjo ví vavruḥ : 4.1.15^d ; 16.6^d, vrajám goman-
tam uḥjo, &c.]

7.90.6^b (Vasiṣṭha ; to Indra and Vāyu)

iḥānāso yé dádhate svār ṇo góbhir áḥvebhir vásubhir híraṇyāiḥ,
índravāyū sūráyo víḥvam áyur árvadbhir vīráiḥ pítanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ ; to Saramā)

ayám nidhíḥ sarame ádribudhno góbhir áḥvebhir vásubhir nyīṣṭaḥ,
rákṣanti tám paṇāyo yé sugopá réku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha ; to Indra and Vāyu)
 árvanto ná çrávaso bhíkṣamāṇā indravāyú suṣṭutíbhīr vásiṣṭhāḥ,
 vājayántaḥ sv ávase huvema ſyūyám pāta svastíbhīḥ sádá naḥ.]
 ☞ refrain, 7.1.20^d ff.

[7.91.8^d, víçvén nárah svapatyāni cakruḥ : 4.34.9^d, víbhvo nárah svapatyāni
 cakruḥ.]

7.91.4^a, yávat táras tanvò yávad ójah : 1.33.12^c, yávat táro maghavan yávad ójah.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ çatínībhīr adhvarām sahasrīnībhīr úpa yāhi yajñām :
 1.135.3^{ab}, á no niyúdbhiḥ çatínībhīr adhvarām sahasrīnībhīr úpa yāhi
 vitāye.

[7.92.5^c, váyo asmín sávane mādayasva : 2.18.7^d; 7.23.5^d, asmiñ chūra
 sávane, &c. ; 7.29.2^c, asmínn ū śú sávane, &c.]

[7.93.2^a, tá sánasí çavasānā hí bhūtām : 6.68.2^b, çūrāṇām çaviṣṭhā tá hí bhūtām.]

7.93.6^b : 1.108.4^d, éndrāgni sāmānasāya yātam.

7.93.7^c, yāt śim āgaç cakrmā tát sú mṛla : 1.179.5^c, yāt śim āgaç cakrmā tát sú
 mṛlatu.

[7.93.8^c, méndro no viṣṇur marútaḥ pári khyan : 1.162.1^{ab}, má no mitró várūno
 ariyamāyúr indra ṛbhukṣā marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha ; to Indra and Agni)
 çṛṇutām jaritúr hávam indrāgni vānatam girāḥ,
 ſçānā pipyatam dhíyah.] ☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva ; to Indra)
 pratnaváj janayā girāḥ çṛṇudhí jaritúr hávam,
 máde-made vavakṣithā sukṛtvane.
 8.85.4^a (Kṛṣṇa Āṅgīrasa ; to Açvins)
 çṛṇutām jaritúr hávam kṛṣṇasya stuvató narā,
 ſmādhvāḥ sómasya pitāye.] ☞ refrain, 8.85.1^c–9^c; also 1.47.9^d

7.94.2^c : 5.71.2^c, 9.19.2^c, içānā pipyatam dhíyah.

7.94.3^c (Vasiṣṭha ; to Indra and Agni)
 má pápatváya no naréndrāgni mābhīçastaye,
 má no riradhataṁ nidé.

8.8.13^d (Sadhvaṇsa Kāṇva ; to Açvins)
 á no víçvāny açvinā dhattām rádhānsy áhrayā,
 kṛtām na ṛtvíyāvato má no riradhataṁ nidé.

7.94.5^a, tā́ hí ṣáṣvanta ílate : 5.14.3^a, tám hí ṣáṣvanta ílate.

7.94.5^c (Vasīṣṭha ; to Indra and Agni)

ṭā́ hí ṣáṣvanta ílata, itthá víprāsa utáye,
sabádhō vājasātaye.

8.74.12^b (Gopavana Ātreya ; to Agni)
yām tvā́ jánāsa ílate sabádhō vājasātaye,
sá bodhi vṛtratúrye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, prāyasvanto havāmahe.

7.94.7^b, asmábhyaṁ carṣaṇīśahā : 5.35.1^c, asmábhyaṁ carṣaṇīśāham.

9.94.7^c : 1.23.9^c, má no duhṣáṁsa iṣata ; 2.23.10^c, má no duhṣáṁso abhidipsúr
iṣata ; 10.25.7^d, má no duhṣáṁsa iṣatā vívakṣase.

7.94.8^b : 1.18.3^b, dhūrtīḥ prāṇāṇ mártasya.

7.94.8^c : 1.21.6^c, indrāgni śárma yachatam.

7.95.4^a, utá syá nah sárasvatī juṣāṇā : 6.61.7^a, utá syá nah sárasvatī.

7.96.2^d : 1.48.2^d, cōda rádhō maghónām.

7.96.3^c, grṇāná jamadagnivát : 3.62.18^a ; 8.101.8^d, grṇāná jamádagninā ;
9.62.24^c ; 65.25^b, grṇānó jamádagninā.

[7.96.5^c, tébhir no 'vitá bhava : 1.91.9^c, tábhir no 'vitá bhava.]

Cf. 1.81.8^c, áthā no, &c.

7.96.6^c (Vasīṣṭha ; to Sarasvant)

pīpivāṁsaṁ sárasvata stānaṁ yó viṣvadarṣataḥ,
bhakṣīmáhi prajā́m iṣam.

9.8.9^c (Asita Kācya, or Devala Kācya ; to Soma Pavamāna)
nr̥cákṣasaṁ tvā́ vayám indrapítam svarvídā,
bhakṣīmáhi prajā́m iṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yátra devayávo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣtám dhīyo jigṛtám púramdhīḥ.

7.97.9^d : 4.50.11^d, jajastám aryó vanúṣāṁ árātīḥ.

7.97.10 = 7.98.10 (Vasīṣṭha ; to Indra and Brhaspati)

bṛhaspate yuvám indraḥ ca vásvo divyásyegāthe utá páṛthivasya,
ḍhattám rayím stuvaté kíraye cid, yūyám pāta svastíbhiḥ sádā nah.
c : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kīri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334

[7.97.10^c, dhattām rayīm stuvatē kirāye cit : 6.23.3^d, dātā vāsu stuvatē, &c.]

[7.98.1^b, juhótana vṛṣabhāya kṣitínām : 10.187.1^b, vṛṣabhāya kṣitínām.]

7.98.3^d : 1.59.5^d, yudhā devébhyo varivaç cakārtha.

7.98.5^{ab}, prēndrasya vocaṁ prathamā kṛtāni prā nūtanā maghāvā yā cakāra :
5.31.6^{ab}, prā te pūrvāṇi kārāṇāni vocaṁ prā nūtanā maghavan yā
cakārtha.

7.98.10 = 7.97.10.

7.99.4^a : 1.93.6^d, urúm yajñāya cakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)

vāsaṭ te viṣṇav āsā ā kṛṇomi tán me juṣasva çipiviṣṭa havyām,
vārdhantu tvā suṣṭutāyo giro me yūyām pāta svastibhiḥ sādā naḥ.]
☞ refrain. 7.1.20^d ff.

7.100.7 = 7.99.7.

[7.101.1^a, tistró vācaḥ prā vada jyōtiragrāḥ : 7.33.7^b, tistrāḥ prajā āryā jyōtiragrāḥ.]

7.101.3^b : 3.48.4^b, yathavaçāṁ tanvaṁ cakra eṣāḥ.

7.101.4^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

yāsmiṁ viçvāni bhūvanāni tasthūḥ tistró dyāvas tredhā sasrūr āpaḥ,
trāyaḥ kōçāsa upasēcanāso mādharma çetanty abhito virapçām.] ☞ 4.50.3^d

10.82.6^d (Viçvakarman Bhāuvana ; to Viçvakarman)

tām id gārbhaṁ prathamām dadhra āpo yātra devāḥ samāgachanta viçve,
ajāsya nābhāv ādhy ekam ārpitaṁ yāsmiṁ viçvāni bhūvanāni tasthūḥ.

7.101.4^d : 4.50.3^d, mādharma çetanty abhito virapçām.

7.101.6^a : 3.56.3^d, sā retodhā vṛṣabhāḥ çāçvatīnām.

7.101.6^b, tāsminn ātmā jāgatas tasthūṣaç ca : 1.115.1^c, sūrya ātmā, &c.

7.103.10^d : 3.53.7^d, sahasrasāvē prā tiranta āyuh.

[7.104.1^a, indrāsoma tāpataṁ rākṣa ubjātam : 1.21.5^b, indrāgni rākṣa ubjatam.]

7.104.3^b, anārambhaṇē tāmasi prā vidhyatam : 1.182.6^b, . . . tāmasi prā-
viddham.

[7.104.7^b, hatām druho rakṣāso bhaṅgurāvataḥ : 10.76.4^a, āpa hata rakṣāso, &c.]

[7.104.7^c, indrāsomaṁ duṣkṛte mā sugām bhūt : 10.86.5^d, ná sugām duṣkṛte bhuvam.]

7.104.16^d, viçvasya jantór adhamás padīṣṭa : 5.32.7^d, viçvasya jantór adhamám cakāra.

7.104.19^c (Vasiṣṭha ; to Indra)

prá vartaya divó açmānam indra sómaçitam maghavan sám çicādhī,
práktād ápāktād adharád údaktād abhí jahi rakṣásaḥ párvatena.

10.87.21^a (Pāyū Bhāradvāja ; to Agni Rakṣohan)

paçcāt purástād adharád údaktāt kavīḥ kávyena pári páhi rájan,
sákhe sákḥāyam ajáro jarimṇé 'gne mártān ámarthyas tvám naḥ.

Cf. 7.72.5 ; 10.36.14 ; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pādas may be found in the AV. versions of the repeated pādas, 8.3.20^a and 8.4.19^c.

7.104.20^d, nūnam sṛjad açānim yātumádbhyaḥ : 7.104.25^d, açānim yātumádbhyaḥ.

7.104.23^{cd} (Vasiṣṭha ; to Pṛthivī and Antarikṣa)

mā no rákṣo abhí naḍ yātumávatām ápochatu mithuná yá kimídínā,
pṛthiví naḥ pāṛthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmān.

10.53.5^{cd} (Agni Saucika ; to Devāḥ)

pāñca jánā máma hotráṁ juṣantām gójatā utá yé yajñíyāsaḥ, 7.35.14^d
pṛthiví naḥ pāṛthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmān.

7.104.24^d, má té dṛṣan sūryam uccárantam : 4.25.5^b, jyók paçyāt sūryam uccá-
rantam ; 6.52.5^b ; 10.59.4^b, páçyema nú sūryam uccárantam ; 10.59.6^c,
jyók paçyema sūryam uccárantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yác cid dhí tvā jānā imé nānā hávanta ūtáye,
asmākam bráhmedám indra bhūtu té 'hā viçvā ca vārdhanam.

8.15.12^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
yád indra manmaçás tvā nānā hávanta ūtáye,
asmākebbhir nṛbhir átrā svār jaya.

8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)
abhiṣṭāye sadāvṛdham svārmīlheṣu yām nárah,
nānā hávanta ūtáye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^{cd} (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
ví tartūryante maghavan vípaçcito 'ryó vípo jānānām,
úpa kramasva pururūpam ā bhara vājam nédiṣṭham ūtáye.

8.60.18^{cd} (Bharga Prāgātha ; to Agni)
kétena çárman sacate suṣāmāny āgne túbhyaṁ cikitvánā,
iṣanyáyā naḥ pururūpam ā bhara vājam nédiṣṭham ūtáye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yá rté cid abhiçriṣaḥ purá jatrúbhya atídaḥ,
sāmdhātā sāmdbhīm maghávā purūvásur íṣkartā víhrutaṁ púnāḥ.

8.20.26^d (Sobhari Kāṇva ; to Maruts)
viçvam páçyanto bibhr̥thā tanūṣv ā ténā no ádhi vocata,] 8.20.26^b
kṣamā rápo maruta áturasya na íṣkartā víhrutaṁ púnāḥ.

The repeated pāda is not of the same grammatical value in both; íṣkartā in 8.1.12 is nomen agentis governing the accusative; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17^a, sotá hí sómam ádribhiḥ : 9.34.3^b, sunvánti sómam ádribhiḥ.]

[8.1.22^b, devó mártāya dāçúṣe : 1.45.8^d, āgne mártāya dāçúṣe : 1.84.7^b ; 9.98.4^b,
vásu mártāya dāçúṣe.]

8.1.24^d: 4.46.3^c, vāhantu sōmapitaye.

8.1.25^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

ā tvā rāthe hiraṇyāye hārī mayūraṇṇepya,
çitiprsthā vahatām mādho andhaso vivākṣaṇasya pītāye.

8.35.23^b (Çyāvāṇva Ātreya ; to Aṇvins)

namovāké prāsthite adhvaré narā vivākṣaṇasya pītāye,
ā yātam aṇvīnā gatam āvasyūr vām ahām huve dhattām rātnāni dāçūse.
refrain, 8.25.22^{cde}—24^{cde}

8.1.26^a: 3.51.10^c, pibā tv āsyā girvaṇaḥ.

[8.1.30^b, mánhiṣṭhāso maghónām : 5.39.4^a, mánhiṣṭhām vo maghónām.]

[8.1.33^b, āsāṅgō agne dāçābhiḥ sahásrāiḥ : 5.27.1^c, trāivṛṣṇō agne, &c.]

8.2.15^c, çikṣā çacivaḥ çácibhiḥ : 1.62.12^d, çikṣā çacivas táva naḥ çácibhiḥ.

8.2.32^{bc} (Medhātithi Kāṇva, and Priyamedha Āṅgirasa ; to Indra)

hāntā vṛtrām dākṣiṇēndraḥ purū puruhūtāḥ,
mahān mahībhiḥ çácibhiḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva ; to Indra)

indro brahmēndra fṣir indraḥ purū puruhūtāḥ,
mahān mahībhiḥ çácibhiḥ.

Both Ludwig and Grassmann render purū inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, i. 390, 'Indra schlägt, der vielgerufene, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purū with puruhūtāḥ is the same in both passages: either, 'in many places (Sāyana, puruṣu deçesu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catvāry ayūtā dādat : 8.21.18^d, sahásram ayūtā dādat.]

8.3.1^c (Medhyātithi Kāṇva ; to Indra)

pibā sutāsyā rasīno mātṣvā na indra gómataḥ,
āpír no bodhi sadhamādyo vṛdhē 'smān avantu te dhíyaḥ.

8.54(Vāl. 6).5^c (Matarīṣvan Kāṇva ; to Indra)

yád indra rádho ásti te mágthonam maghavattama,
téna no bodhi sadhamādyo vṛdhé bhāgo dānāya vṛtrahan.

[8.3.4^b, samudrá iva paprathe : 10.62.9^d, ví síndhur iva paprathe.]

8.3.5^b: 1.16.3^b, indram prayaty ādhvaré.

8.3.6—] *Part 1: Repeated Passages belonging to Book VIII* [338

[8.3.6^c, indre ha víçvā bhúvanāni yemire : 8.12.28^c–30^c, ūd ít te víçvā bhúvanāni yemire ; 9.86.30^d, túbhyemā víçvā bhúvanāni yemire ; 10.56.5^c, tanūṣu víçvā bhúvanā ní yemire.]

8.3.7^a : 1.19.9^a, abhí tvā pūrvāpitaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

ḥabhí tvā pūrvāpitayaḥ indra stómebhir āyávaḥ,
samicīnása ṛbhávaḥ sám asvaran rudrā gr̥nanta pūrvyam.

ॐ 1.19.1^a

8.12.32^b (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyé samicīnáso ásvaran,
nábhā yajñásya dohanā prādhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlv. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd indro vāvṛdhe vīṣṇyaṁ çavo máde sutásya vīṣṇavi,
adyā tám asya mahimānam āyávó 'nu ṣṭuvanti pūrváthā.

8.15.6^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)

tád adyā cit ta ukthínó 'nu ṣṭuvanti pūrváthā,
vīṣapatnīr apó jayā divé-dive.

8.3.12^a, çagdhí no asyá yád dha pāurám ávitha : 2.13.9^b, ékasya çruṣṭáu yád dha
codám ávitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mádhumattamā gíra stómāsa irate,
satrājito dhanasā ákṣitotayo vājayánto ráthā iva.

8.43.1^c (Virūpa Āṅgīrasa ; to Agni)

imé víprasasya vedháso 'gnér ástrīyayjvanah,
gíra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)

ḥásrgan devāvitayeḥ vājayánto ráthā iva.

ॐ 9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vītrahantama hári indra parāvátah,
arvācínó maghavan sómapitaya ugrá ṛṣvébhir á gahi.

8.49 (VāL 1).7^{abd} (Praskaṇva Kāṇva ; to Indra)

yád dha nūnám yád vā yajñé yád vā prthivyám ádhi,
áto no yajñám açúbhir mahemata ugrá ugrébhir á gahi.

8.50(Vāl. 2).7^{abd} (Puṣṭigu Kāṇva ; to Indra)
 yád dha nūnám parāvāti yád vā prthiviyám diví,
 yujáná indra háribhir mahemata ṛṣvā ṛṣvébhir á gahi.

8.50.7 seems decidedly the better of the two Vāḷakhilya stanzas ; the parallel between parāvāti and prthiviyám is well balanced, whereas the relation of the first two pādas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9^d, yát kiṁ ca prthiviyám ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyātithi Kāṇva ; to Indra)
 nír agnáyō rurucur nír u sūryo niḥ sóma indriyó rásah,
 nír antárikṣād adhamo mahám áhiṁ kṛṣé tát indra páuṇsyam.

8.32.3^c (Medhātithi Kāṇva ; to Indra)
 ny árbudasya viṣṭápaṁ varṣmāṇaṁ bṛhatás tira,
 kṛṣé tát indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23^b, kariṣyá indra páuṇsyam.

[8.3.23^c, ástaṁ váyo ná tūgryam : 8.74.14^d, vākṣan váyo ná tūgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)
 yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
 simā purú nṛṣūto asy ānavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)
 yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
 á yāhi túyam açúbhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^c (next item but one).

[8.4.2^b, indra mādáyase sácā : 8.52(Vāl. 4).1^d, áyāu mādáyase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)
 svayám cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,
 idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Vāl. 5).4^d (Medhya Kāṇva ; to Indra)
 víçvā dvéṣāṁsi jahí cáva cá kṛdhi víçve sanvantv á vásu,
 çíṣṭeṣu cit te madiráso añçávo yátrā sómasya tṛmpási.
 8.64.10^c (Pragātha Kāṇva ; to Indra)
 ayám te mánuse jáne sómaḥ pūruṣu sūyate,
 tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst' ; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53(Väl. 5).4^{cd} the connexion of the two pādas is tolerable if we take tṛpāsi in subjunctive (future) sense; we should really expect tātṛā sōmasya tṛpāsi in pāda d, 'with the Çiṣṭas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14^{cd}, arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa: 1.47.8^{ab},
arvāñcā vām sāptayo 'dhvaraçriyō vāhantu sāvanéd ūpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātaye: 1.130.1^g, mánhiṣṭham vājasātaye.

8.5.2^b: 4.46.5^a, ráthena prthupájasā.

8.5.4^b (Brahmatithi Kāṇva; to Açvins)
purupriyā ṇa ūtāye purumandrā purūvāsū,
stuṣé kāṇvāso açvínā.

8.8.12^a (Sadhvaṇsa Kāṇva; to Açvins)
purumandrā purūvāsū ṽmanotārā rayñām, 1.46.2^b
stómaṁ me açvínāv imám abhí váhñī anūṣātām.

Note the correspondences of 8.5.11^{bc} with 8.8.1^{cd}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmatithi Kāṇva; to Açvins)
mánhiṣṭhā vājasātameṣāyantā çubhās páti,
gántārā dāçúṣo grhām.

8.13.10^c (Nārada Kāṇva; to Indra, here his Harī)
stuhí çrutām vipaççitām hārī yāsya prasakṣīṇā,
gántārā dāçúṣo grhām namasvīnaḥ.

8.22.3^d (Sobhari Kāṇva; to Açvins)
ṽihā tyā purubhūtām, devā nāmobbhir açvínā, 5.73.2^a
ṽarvācinā sv āvase karāmahe, gántārā dāçúṣo grhām. cf. 8.22.3^c

The extra iambic dipody, namasvīnaḥ, marks 8.13.10^c as composite and secondary; namasvīnaḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab}=8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gūchataṁ dāçúṣo grhām.

8.5.6^c, ghṛtāir gāvvyūtim ukṣatam: 3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gāvvyūtim
ukṣatam; 7.65.4^{ab}, á no mitrāvaruṇā havyájuṣṭim ghṛtāir gāvvyūtim
ukṣatam ṽlābbih.

8.5.7^a (Brahmatithi Kāṇva; to Açvins)
á na stómaṁ ūpa dravát tūyam çyenébbhir açvībbih,
yātām açvebbhir açvínā.

8.49(Vāl.1).5^a (Praskaṇva Kāṇva; to Indra)

á na stómam úpa dravád dhīyānó áçvo ná sotr̥bhīh,

ṽyām te svadhāvan svadāyanti dhenāvaḥ indra kāṇveṣu rātāyah.

§ 8.50(Vāl.2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṇvins'. The stanza is faultless; not so its Vāḷakhilya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl.1).5 (q.v.) in its turn is repeated in an inferior version at 8.50(Vāl.2).5.—Cf. Geldner, *Ved. Stud.* iii. 40.

8.5.9^a: 5.79.8^a; 9.62.24^a, utā no gómatīr īṣaḥ.

8.5.11^b: 1.92.18^b; 5.75.2^c; 8.8.1^c, dāsra hīraṇyavartanī; 8.87.5^a, dāsra hīraṇyavartanī çubhas pati.

8.5.11^c: 6.60.15^d; 7.74.2^d; 8.8.1^d; 35.22^b, pībatam sómyam mādhu; 8.24.13^b, pībāti sómyam mādhu.

8.5.12^c (Brahmatīthi Kāṇva; to Aṇvins)

asmābhyam vājīnivasu maghāvadbhyaç ca sapráthah,

chardīr yantam ádābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasa; to Aṇvins)

chardīr yantam ádābhyam viprāya stuvaté narā,

ṽmādhvah sómasya pītāye. § refrain, 8.85.1^c–9^c; also 1.47.9^d

8.5.15^c (Brahmatīthi Kāṇva; to Aṇvins)

asmé á vahatam rayīm çatāvantam sahasrīṇam,

purukṣúm viçvādhāyasam.

8.7.13^b (Puruṇvatsa Kāṇva; to Maruts)

á no rayīm madacyútam purukṣúm viçvādhāyasam,

īyartā maruto divāh.

8.5.17^a: 5.23.3^b; 35.6^b; 8.6.37^b, jánaso vṛktābarhiṣaḥ; 3.59.9^b, jánāya vṛktābarhiṣe.

8.5.17^b: 1.14.5^c, háviṣmanto aramkr̥taḥ.

8.5.17^c: 1.47.4^d, yuvām havante aṇvinā.

8.5.18^b: 6.45.30^b, stómo váhiṣtho ántamah.

8.5.18^c (Brahmatīthi Kāṇva; to Aṇvins)

asmākam adyá vām ayām ṽstómo váhiṣtho ántamah,

yuvābhyām bhūtv aṇvinā.

§ 6.45.30^b

8.5.18—] *Part 1: Repeated Passages belonging to Book VIII* [342

8.26.16^c (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Aṣvins)
 vāhiṣṭho vām hāvānām stómo dūtó huvaṇ narā,
 yuvābhyām bhūtv aṣvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājīnīvasū.

8.5.22^c: 1.46.3^c, yád vām rátho vibhiṣ pátāt.

8.5.28^a: 4.46.4^a, rátham hiraṇyavandhuram.

8.5.28^b (Brahmātithi Kāṇva ; to Aṣvins)
 [rátham hiraṇyavandhuram] hiraṇyābhīṣum aṣvinā, 4.46.4^a
 á hi sthātho divispṛçam. 4.46.4^c

8.22.5^b (Sobhari Kāṇva ; to Aṣvins)
 rátho yó vām trivandhuró hiraṇyābhīṣur aṣvinā,
 pári dyāvāpṛthiví bhūṣati ṛutás [téna nāsatyá gatam.] 1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, á hi sthātho divispṛçam.

8.5.30^c (Brahmātithi Kāṇva ; to Aṣvins)
 [téna no vājīnīvasū] parāvātaç cid á gatam, 8.5.20^a
 ūpemām suṣṭutīm máma.

8.8.6^d (Sadhvaṇsa Kāṇva ; to Aṣvins)
 [yác cid dhí vām purá řsayo juhūrē 'vase narā,] 1.48.14^{ab}
 á yātam aṣvinā gatam ūpemām suṣṭutīm máma.

[8.5.35^a, hiraṇyáyena ráthena: 1.35.2^c, hiraṇyáyena savitá ráthena; 4.44.5^b,
 hiraṇyáyena suvṛtá ráthena.]

8.5.37^e (Kaçoç Cāidyasya dānastutiḥ)
 tá me aṣvinā sanmām vidyātaṁ návānām,
 yáthā cie cāidyáḥ kaçúḥ çatám ūṣṭraṇām dádat sahásrā dáça gónām.

8.6.47^b (Tirindirasya Paṛçavyasya dānastutiḥ)
 trīṇi çatāny árvatām sahásrā dáça gónām,
 dadúṣ pajráya sámne.

8.6.1^b (Vatsa Kāṇva ; to Indra)
 mahān indro yá ójasā parjányo vṛṣṭimān iva,
 stómāir vatsásya vāvṛdhe.

9.2.9^b (Medhātithi Kāṇva ; to Soma Pavamāna)
 asmābhyam indav indrayúr mádhvaḥ pavasva dhárayā,
 parjányo vṛṣṭimān iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain ; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450 ; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6: 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómāir yajñāsya sādhanam : 1.44.11^a, ní tvā yajñāsya sādhanam ; 3.27.2^b,
girā yajñāsya sādhanam ; 8.23.9^b, yajñāsya sādhanam girā.

8.6.4^c (Vatsa Kāṇva ; to Indra)

sám asya manyāve víṣo víṣvā namanta kṛṣṭāyaḥ,
samudráyeva síndhavaḥ.

8.44.25^b (Virūpa Āṅgirasa ; to Agni)

agne dhṛtāvratāya te samudráyeva síndhavaḥ, giro vāçrāsa irate.

For the repeated pāda cf. samudrām iva síndhavaḥ under 8.6.35^b, and see p. ix, line 9.

8.6.6^b : 1.80.6^b ; 8.76.2^c ; 89.3^d, vājreṇa çatāparvanā.

8.6.9^b (Vatsa Kāṇva ; to Indra)

prá tám indra naçmahí rayím gómantam açvínam,
prá bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava ; to Soma Pavamāna)

á pavasva sahasrínām, rayím gómantam açvínam,
puruçcandrām puruṣpṛham.

9.40.3^c

9.63.12^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

abhy àrṣa sahasrínām rayím gómantam açvínam,
abhí vājam utá çrávaḥ.

9.1.4^c

Cf. 10.156.3^b, (rayím) pṛthúm gómantam açvínam.

8.6.13^b (Vatsa Kāṇva ; to Indra)

yád asya manyúr ádhvanīd ví vṛtrám parvaçó ruján,
apáh samudrám áirayat.

8.7.23^a (Punarvatsa Kāṇva ; to Maruts)

ví vṛtrám parvaçó yayur ví párvatān arājínaḥ,
cakrāṇā víṣṇi páuṣyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva ; to Indra)

ní çúṣṇā indra dharnasím vājraṁ jaghantha dásyavi,
vīṣā hy ūgra çṛṇviṣé.

8.33.10^c (Medhyātithi Kāṇva ; to Indra)
 satyām itthā vīśéd asi vīśajutir nó 'vṛtaḥ,
 vīśā hy ūgra ṛṇviśé parāvāti vīśo arvāvāti ṛrutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vīśā hy ūgra ṛṇviśé into the insipid distich 8.33.10^{cd}. Cf. 5.73.1; 8.13.15; 97.4. For 8.33.10^a cf. 9.64.2^c; 10.153.2^c.

8.6.15^b (Vatsa Kāṇva ; to Indra)
 ná dyāva indram ójasā nāntárikṣāṇi vajrīṇam,
 ná vivyacanta bhūmayāḥ.

8.12.24^b (Parvata Kāṇva ; to Indra)
 ná yām viviktó ródasī nāntárikṣāṇi vajrīṇam,
 āmād id asya titviṣe sám ójasaḥ.

8.6.17^a: 9.18.5^a, yá imé ródasī mahí; 3.53.12^a, yá imé ródasī ubhé.

8.6.19^b, ghṛtām duhata ācīram : 1.134.6^s, ghṛtām duhrata ācīram.

8.6.21^b, 43^c, kāṇvā ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
 á na indra māhīm īśam púram ná darṣi gomatim,
 utá prajām suvīryam.

9.65.13^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 á na indo mahīm īśam pāvasva viçvadarçataḥ, 9.65.13^b
 asmábhyam soma gātuvit, 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darṣi : pávasva ; see p. xi, middle ('Indra and Soma').

8.6.24^a: 5.6.10^d; 8.31.18^b, utá tyád āçvāçvyam.

8.6.24^b: 6.46.7^a, yád indra náhuṣiṣv á.

8.6.25^c (Vatsa Kāṇva ; to Indra)
 abhi vrajām ná tatniṣe sūra upākacakṣasam,
 yád indra mṛláyāsi naḥ.

8.45.33^c (Triçoka Kāṇva ; to Indra)
 távéd u táḥ sukṛtáyó 'sann utá práçastayaḥ,
 yád indra mṛláyāsi naḥ.

We may translate 8.6.25, following in part Geldner's suggestion, Ved. Stud. ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^c–30^c.

8.6.26^a (Vatsa Kāṇva ; to Indra)yád aṅgá taviṣīyása indra prarājasi kṣitīḥ,
mahān apārā ójasā.8.7.2^a (Punarvatsa Kāṇva ; to Maruts)yád aṅgá taviṣīyavo yámanā ṣubhrā ácidhvam,
ní párvatā ahāsata.8.7.2^bFor 8.7.2 cf. 5.55.7, and Geldner, *Ved. Stud.* iii. 46.8.6.29^b, cikitvān áva paçyati : 7.25.11^b, cikitvān abhí paçyati.[8.6.32^a, imām ma indra suṣṭutīm : 8.12.31^a, imām ta indra suṣṭutīm.]8.6.34^b (Vatsa Kāṇva ; to Indra)abhí kāṇvā anūsatāpo ná pravātā yatīḥ,
índram vānanvati matīḥ.8.13.8^b (Nārada Kāṇva ; to Indra)krīḷanty asya sūñtā ápo ná pravātā yatīḥ,
ayá dhiyá yá ucyáte pátir divāḥ.9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)abhí gávo adhanviṣur ápo ná pravātā yatīḥ,
punānā índram āçata.9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schliessende wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girāḥ, 'songs', implied in anūsatā, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^d. In pāda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girāḥ. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated pāda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ānu drapsāsa índava ápo ná pravāt-āsan, punānā índram āçata; see also 9.17.1. Not less certain is the relative date of the same pāda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spielend, wie wasser auf abschüssiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsherrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīḷanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated pāda most likely originated in 9.24.2.—Cf. nimnām ná yanti síndhavaḥ, 5.51.7^c, in sense if not in form, a repetition of the pāda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)índram ukthāni vāvṛdhuḥ samudrām iva síndhavaḥ,
ánuttamanyum ajāram.

8.95.6^b (Tiraçer Aṅgīrasa ; to Indra)

tām u ṣṭavāma yām gira indram ukthāni vāvṛdhuh,

purūṇy asya pūṇsyā ṣiṣāsanto vanāmahe.]

8.95.6^d

8.92.22^b (Ḫrutakakṣa Aṅgīrasa, or Sukakṣa Aṅgīrasa ; to Indra)

ā tvā viçantv indavaḥ samudrām iva sindhavaḥ,

8.15.1^b

nā tvām indrāti ricyate.

9.108.16^b (Ḫakti Vasiṣṭha ; to Pavamāna Soma)

īndrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ,

9.70.9^b

jūṣṭo mitrāya vāruṇāya vāyāve divo viṣṭambhā uttamāḥ.]

9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22 ; the two pādas seem patchwork ; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sindhavaḥ cf. samudrāyeva sindavaḥ, under 8.6.4^c ; for indram ukthāni vāvṛdhuh cf. agnīm ukthāni vāvṛdhuh, 2.8.5^b.

8.6.36^c : 1.84.4^a, imām indra sutām piba.

8.6.37^a : 5.35.6^a, tvām id vṛtrahantama.

8.6.37^b : 5.23.3^b ; 35.6^b ; 8.5.17^a, jánāso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya vṛktābarhiṣe.

8.6.37^c : 5.35.6^d ; 8.34.4^b, hāvante vājasātaye ; 6.57.1^c, huvéma vājasātaye ; 8.9.13^b, huvéya vājasātaye.

8.6.38^a (Vatsa Kāṇva ; to Indra)

ānu tvā ródasī ubhé cakráṁ ná varty étaçam,

ānu suvānāsa indavaḥ.

8.76.11^a (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasī ubhé krákṣamāṇam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu... akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff. ; Johns Hopkins University Circulars, 1906, p. 1058 ; Geldner, Glossar s. v. kṛp ; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattern after' for ānu kṛp : 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed ; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, mándasvā sú svāṇare : 8.65.2^b, mādáyāse svāṇare ; 8.103.14^d, mādáyasva svāṇare.]

[8.6.41^b, éka íçāna ójasā : 8.40.5^e, indra íçāna ójasā.]

8.6.45^c (Vatsa Kāṇva ; to Indra) =

8.32.30^c (Medhātithi Kāṇva ; to Indra)

arvāñcam tvā puruṣṭuta priyāmedhastutā hārī,

somapéyāya vakṣataḥ.

8.14.12^b (Goṣūktin Kāṇvāyana and Aṅvasūktin Kāṇvāyana ; to Indra)
 indram it kecinā hārī somapēyāya vakṣataḥ,
 ūpa yajñān surādhasam.

8.6.47^b: 8.5.37^e, sahasrā dāça gónām.

[8.7.1^a, prá yád vas triṣṭúbham iṣam : 8.69.1^a, prá-pa vas, &c.]

8.7.2^a, yád aṅgá taviṣiyavaḥ : 8.6.26^a, yád aṅgá taviṣiyāse.

8.7.2^b, 14^b, yāmaṁ çubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva ; to Maruts)
 úd irayanta vāyúbhir vāçrásah pñnimātaraḥ,
 dhukṣánta pipyúṣīm iṣam.

8.13.25^c (Nārada Kāṇva ; to Indra)
 vārdhasvā sú puruṣtuta iṣiṣṭutābhiḥ ūtibhiḥ,
 dhukṣásva pipyúṣīm iṣam ávā ca naḥ.
 8.54(Vāl. 6).7^d (Mātariçvan Kāṇva ; to Indra)
 sánti hy áryá açiṣa índra áyur jánānām,
 asmān nakṣasva maghavann ūpāvase dhukṣásva pipyúṣīm iṣam.
 9.61.15^b (Amahīyu Āṅgirasa ; to Soma Pavamāna)
 árṣā naḥ soma çām gāve dhukṣásva pipyúṣīm iṣam,
 vārdhā samudráṁ ukthyām.]

9.29.3^c

Though the iambic dipody cadence ávā ca naḥ does not occur elsewhere in the RV., pāda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54(Vāl. 6).7^d see Geldner, Ved. Stud. iii. 95.—Cf. also ádhukṣat pipyúṣīm iṣam, 8.72.16^a.

8.7.4^b: 1.39.5^a, prá vepayanti párvatān.

8.7.8^c, 36^c, té bhānúbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva ; to Maruts)
 trīṇi sárāṁsi pñnayo duduhré vajríṇe mádhu,
 útsam kāvandham udrīṇam.

8.69.6^b (Priyamedha Āṅgirasa ; to Indra)
 índrāya gāva açíram duduhré vajríṇe mádhu,
 yát sim upahvaré vidāt.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, māruto yád dha vo divāḥ ; 1.37.12^a, māruto yád dha vo bálam.

8.7.12^a: 1.15.2^c ; 6.51.15^a ; 8.83.9^b, yūyām hí ṣṭhā sudānavaḥ.

8.7.13^b: 8.5.15^c, purukṣūṁ viçvādhāyasam.

8.7.15^b (Punarvatsa Āṅgīrasa ; to Maruts)
etāvataç cid eṣāṁ sumnām bhikṣeta mārtyaḥ,
ādābhyasya māmabhiḥ.

8.18.1^b (Irimbiṭhi Kāṇva ; to Adityas)
idām ha nūnām eṣāṁ sumnām bhikṣeta mārtyaḥ,
adityānām āpūrvyaṁ sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dises ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49(Vāl. 1).9, etāvatas ta īmaha indra sumnāsyā gómataḥ.

8.7.20^c (Punarvatsa Kāṇva ; to Maruts)
kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,
brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva ; to Indra)
kvā syā vṛṣabhó yúvā tuvigrīvo ānānataḥ,
brahmā kās tām saparyati.

8.7.22^b (Punarvatsa Kāṇva ; to Maruts)
sām u tyé mahatír apāḥ sām kṣoṇí sām u sūryam,
sām vājraṁ parvaçó dadhuḥ.

8.52(Vāl. 4).10^b (Āyu Kāṇva ; to Indra)
sām indro ráyo bṛhatír adhūnuta sām kṣoṇí sām u sūryam,
sām çukrásah çúcayaḥ sām gāvāçiraḥ sómā indram amandiṣuḥ.

For kṣoṇí cf. Geldner, Bezz. Beitr. xi. 327 ; Ved. Stud. i. 276 ff. ; Max Müller, SBE. xxxii. 308 ff. ; Ludwig, Neueste Arbeiten, p. 30 ; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Vālaḥhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaçó yayuḥ : 8.6.13^b, ví vṛtrām parvaçó rujān.

8.7.25^b, çiprāḥ çirsān hiraṇyáyīḥ : 5.54.11^d, çiprāḥ çirsāsu vītata hiraṇyáyīḥ.

8.7.26^a : 1.130.9^d, uçānā yāt parāvātaḥ.

8.7.28^b, prāṣṭīr vāhati rōhitaḥ : 1.39.6^b, prāṣṭīr vahati rōhitaḥ.

8.7.31^a : 1.38.1^a, kád dha nūnām kadhapriyaḥ.

8.7.35^b, antárikṣeṇa pátataḥ : 1.25.7^b, antárikṣeṇa pátatām ; 10.136.4^a, antárikṣeṇa patati.

349] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.8.8

8.8.1^a, á no víçvābhir ūtibhiḥ : 8.8.18^a ; 87.3^a, á vām víçvābhir ūtibhiḥ ; 7.24.4^a,
á no víçvābhir ūtibhiḥ sajóṣāḥ.}

8.8.1^b : 5.75.3^b ; 8.85.1^b, áçvinā gáchatam yuvām.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dásrā hiraṇyavartanī ; 8.87.5^c, dásrā hiraṇ-
yavartanī çubhas patī.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, pibātam somyām mādhu ; 8.24.13^b,
pibāti somyām mādhu.

8.8.2^a (Sadhvaṇsa Kāṇva ; to Açvins)

á nūnām yātam açvinā₁ ráthēna sūryatvacā,₁

cf. 1.47.9^b

bhujī hiraṇyapeçasā kāvī gāmbhīracetasā.

8.9.14^a (Çaçakarna Kāṇva ; to Açvins)

á nūnām yātam açvinemā havyāni vām hitā,

imé sómāso ádhi turváçe yádāv imé káṇveṣu vām átha.

8.87.5^a (Dyumnika Vāsistha, or others ; to Açvins)

á nūnām yātam açvinā₁ çvebhiḥ prūṣitāpsubhiḥ,₁

cf. 8.13.11^b

₁dásrā hiraṇyavartanī çubhas patī₁ ₁pātām sómam ṛtāvṛdhā.₁

cf. c : 1.92.18^b ; d : 1.47.3^b

8.8.2^b : 1.47.9^b, ráthēna sūryatvacā.

8.8.4^c, 8c, putráḥ káṇvasya vām ihá (8^c, řṣiḥ).

8.8.5^a (Sadhvaṇsa Kāṇva ; to Açvins)

á no yātam úpaçrutý₁ áçvinā sómapiṭaye,₁

cf. 8.8.5^b

svāhā stómasya vardhanā prá kavī dhítibhir narā.

8.34.11^a (Nīpātithi Kāṇva ; to Indra)

á no yāhy úpaçrutý ukthéṣu raṇayā ihá,

₁divó amúṣya çāsato divām yayá divāvaso.₁

cf. refrain, 8.34.1cd-15cd

[8.8.5^b, áçvinā sómapiṭaye : 8.42.6^c, násatyā sómapiṭaye (see 8.38.9).]

8.8.8^{ab}, yáo cid dhí vām purá řṣayo juhūrē 'vase narā : 1.48.14^{ab}, yé cid dhí tvām
řṣayaḥ pūrva ūtāye juhūrē 'vase mahi.

8.8.6^c, á yātam açvinā₁ gatam = refrain, 8.35.22^c—24^c.

8.8.6^d : 8.5.30^c, úpemām suṣtutīm máma.

8.8.7^a : 1.49.1^b ; 5.56.1^d, divāç cid rocanād ádhi.

8.8.7^d : 6.59.10^b, stómebhir havanaçrutā : 8.12.23^b, stómebhir havanaçrutam.

8.8.8^d, 15^b, 19^d, gīrbhīr vatsó avīṛdhat (15^b, 19^d, ávīṛdhat).

8.8.10^a, á yád vām yóṣaṇā rátham : 5.73.5^a, á yád vām sūryá rátham.

8.8.11^{ab}: 8.8.14^{cd}, átaḥ sahasranirñijā ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

8.8.12^a: 8.5.4^b, purumandrā purúvāsū.

8.8.12^b: 1.46.2^b, manotārā rayīñām.

8.8.13^d: 7.94.3^c, má no rīradhatam nidé.

8.8.14^{ab}, yān nāsatyā parāvátī yád vā sthó ádhy ámbare : 1.47.7^{ab}, yān nāsatyā parāvátī yád vā sthó ádhi turváçe.

8.8.14^{cd}: 8.8.11^{ab}, átaḥ sahasranirñijā ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

[8.8.16^d, vasūyád dānunas patī : 1.136.3^e ; 2.41.6^b, ādityá dānunas patī.]

8.8.17^a: 5.71.1^a, á no gantam riçādasā.

8.8.18^a: 8.87.3^a, á vām víçvābhir ūtibhiḥ ; 7.24.4^a, á no víçvābhir ūtibhiḥ sajósāḥ ; 8.8.1^a, á no víçvābhir ūtibhiḥ.

8.8.18^b: 1.45.4^b ; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rájantāv adhvarāñām : 1.1.8^a ; 45.4^c, rájantam adhvarāñām ; 1.27.1^c, samrájantam adhvarāñām.

8.9.1^c, prásmāi yachatam avrkām prthú chardīḥ : 1.48.15^c, prá ṇo yachatād avrkām, &c.

8.9.3^c (Çaçakarna Kāṇva ; to Açvins)

yé vām dānsānsy açvinā víprāsah parimāmṛçūḥ,
evét kāṇvāsya bodhatam.

8.9.9^d (The same)

yád adyá vām nāsatyokthāir acueyavimáhi,
yád vā vāñibhir açvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kāṇva ; to Açvins)

yád vā yajñām mánave sammimikṣáthur evét kāṇvāsya bodhatam,
bḥhaspátim víçvān devāñ ahām huva índravīṣṇū açvínāv açuhéṣasā.

For the saṁdhi of açvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b: huvéya vájasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vájasātaye ;
6.57.1^a, huvéma vájasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, ā nūnām yātam aṇvinā.

8.9.18^b (Çaçakarna Kāṇva ; to Aṇvins)
yād uṣo yāsi bhānūnā sām sūryeṇa rocace,
ā hayām aṇvīno rātho vartir yāti nrpāyyam.

9.2.6^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
[ācikradad vṣā hārīr] mahān mitrō nā darçatāḥ, cf. 9.2.6^c
sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, Ved. Myth. i. 466 note.

8.10.2^b: 8.9.3^c, 9^d, evēt kāṇvāsya bodhatam.

8.10.3^d, devēṣv ādhy āpyam : 1.105.13^b, devēṣv asty āpyam.

[8.11.1^c, tvām yajñēṣv īdyah : 10.21.6^a, tvām yajñēṣv ilate.]

8.11.2^c: 1.44.2^b, āgne rathīr adhvarāṇām.

8.11.5^c: 3.11.8^c, viprāso jātāvedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mātāsa utāye ; 1.144.5^b, devām mātāsa utāye
havāmahe.

8.11.6^c (Vatsa Kāṇva ; to Agni)
vipram viprāsō 'vase [devām mātāsa utāye,] cf. 1.144.5^b
agnīm gīrbhīr havāmahe.

10.141.3^b (Agni Tāpasa ; to Viçve Devāḥ)
sōmam rājanam āvase 'gnīm gīrbhīr havāmahe,
ādityān viṣṇum sūryam brahmāṇam ca bṛhaspātim.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahmān or Purohita.

8.11.8 (Vatsa Kāṇva ; to Agni) =

8.43.21 (Virūpa Aṅgirasa ; to Agni)
purutrā hī sadṛññ āsi viço viçvā ānu prabhūḥ,
samātsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva ; to Agni)
samātsv agnīm āvase vājayānto havāmahe,
vājeṣu citrārādhasam.

8.53 (Vāl. 5).2^d (Medhya Kāṇva ; to Indra)
yā ayūm kūtsam atithigvām ārdayo [vāvṛdhānō divé-dive,] cf. 8.12.28^b
tām tvā vayām hāryaṇam çatākratum vājayānto havāmahe.

8.12.4^b ghṛtām ná pūtām adrivaḥ : 5.86.6^c, ghṛtām ná pūtām adribhiḥ.

8.12.5^b: 1.8.7^b, samudrá iva pinvate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imām juṣasva girvaṇaḥ samudrá iva pinvate,

1.8.7^b

indra viṣvābhir ūtibhir vavāksitha.

8.32.12^c (Medhatithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dánavān antarābharāḥ,
indro viṣvābhir ūtibhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhy ū sú çacipata indra viṣvābhir ūtibhiḥ,
bhágam ná hí tvā yaçásam vasuvidam ánu çūra cárāmasi.

10.134.3^d (Mādhātā Yāuvanaçva ; to Indra)

avā tyā brhatīr iṣo viṣvācandra amitrahan,

çacibhiḥ çakra dhūnuhīndra viṣvābhir ūtibhir devī jānitry aṇjanad
bhadrā jānitry aṇjanat.

refrain, 10.134.1^{de}–6^{de}

The pāda, indra viṣvābhir ūtibhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yādi pravṛddha satpate : 8.93.5^a, yād vā pravṛddha satpate.]

8.12.9^b: 1.130.8^a, ny ārcasānām oṣati.

[8.12.10^a, iyām ta ṛtvīyāvati (dhīḥ) : 8.80.7^c, iyām dhīr ṛtvīyāvati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gārbho yajñasya devayūḥ krátum punīta ānuṣák,
stómāir indrasya vāvṛdhe mīmīta it.

8.53(Val.5).6^d (Medhya Kāṇva ; to Indra)

ājíturam sátpatim viṣvācarsanīm kṛdhī prajāsv ābhagam,
prá sú tirā çacibhir yé ta ukthīnaḥ krátum punatá ānuṣák.

Cf. krátum punīta ukthyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53(Val.5).2^b.

8.12.12^b, indraḥ sómasya pītāye : 1.55.2^c, indraḥ sómasya pītāye vṛṣāyate.

8.12.14^a, utá svarāje áditih : 7.66.6^a, utá svarājo áditih.

8.12.14^c (Parvata Kāṇva ; to Indra)

utá svarāje áditi, stómam indrāya jījanat,
purupraçastám ūtāya ṛtāsya yát.

7.66.6^a

8.71.10^d (Suditi Āṅgirasa, and Purumīḥ Āṅgirasa ; to Agni)

áchā naḥ çiráçociṣam giro yantu darçatám,

áchā yajñāso námasā purúvásuḥ purupraçastám ūtāye.

The longer pāda is extended by the refrain dipody ṛtāsya yát, 8.12.13–15, but without prejudice to the sense as far as 8.12.14^c is concerned ; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)
devām-devam vó 'vasa índram-indram gr̥ṇīṣāṇi,
ádha yajñāya turváne vy ānaçuḥ.

8.27.13^{ab} (Manu Vāivasvata ; to Viṣve Devāḥ)
devām-devam vó 'vase devām-devam abhiṣṭaye,
[devām-devam huvema vājasātaye] gr̥ṇānto devyā dhiyā. ~~cf.~~ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b : 6.42.2^b, sómebhiḥ somapátamam.

8.12.21^{ab} : 6.45.3^{ab}, mahír asya prāṇitayaḥ pūrvír utá prāçastayaḥ ; 8.40.9^b,
pūrvír utá prāçastayaḥ.

8.12.22^a : 3.37.5^a ; 9.61.22^b, índram vṛtrāya hāntave.

[8.12.22^b : 1.131.1^e, devāso dadhire purāḥ ; 5.16.1^d, mártaso dadhiré purāḥ ;
8.12.25^b, devās tvā dadhiré purāḥ.]

8.12.22^c, índram vāñír anūṣatā sám ójase : 7.31.12^a, índram vāñír ánutta-
manyum evá.

8.12.23^b, stómebhir havanaçrútam : 6.59.10^b ; 8.8.7^d, stómebhir havanaçrutā.

8.12.24^b : 8.6.15^b, nāntárikṣāṇi vajrīṇam.

[8.12.25^b : see under 8.12.22^b.]

8.12.25^c—27^c, ád ít te haryatá hárí vavakṣatuḥ.

[8.12.26^{ab}, yadā vṛtrám nadivṛtam çavasā vajrinn ávadhíḥ : 1.52.2^c, índro yád
vṛtrám ávadhín nadivṛtam.]

8.12.27^b : 1.22.18^a, tríṇi padá ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvata Kāṇva ; to Indra)
yadā te haryatá hárí vāvṛdhāte divé-dive,
[ád ít te viçvā bhúvanāni yemire.]

~~cf.~~ refrain, 8.12.28^c—30^c

8.53(Vāl. 5).2^b (Medhya Kāṇva ; to Indra)
yá āyúm kútsam atithigvám árdayo vāvṛdhānó divé-dive,
tām tvā vayám háryaçvam çatákratum [vājayánto havāmahe.] ~~cf.~~ 8.11.9^b

8.12.28^c—30^c, ád ít te viçvā bhúvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imām ta índra suṣṭutím : 8.6.32^a, imām ma índra suṣṭutím.]

8.12.32^b, samicínāso ásvaran : 8.3.7^c, samicínāsa ṛbhávaḥ sám asvaran.

8.12.33—] *Part 1: Repeated Passages belonging to Book VIII* [354

[8.12.33^a, *suvīryam svāçvyam*: 3.26.3^c, *sá no agniḥ suvīryam svāçvyam*.]

[8.13.1^b, *krátum punita ukthyām*: 8.12.11^b, *krátum punita anuśák*; 8.53(Val.5).6^d,
krátum punata anuśák.]

8.13.4^c (Nārada Kāṇva; to Indra)
iyām ta indra girvaṇo rātiḥ kṣarati sunvatāḥ,
mandāno asyā barhiṣo ví rājasí.

8.15.5^c (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)
yéna jyótiṣy āyāve mánave ca vivéditha,
mandāno asyā barhiṣo ví rājasí.

8.13.6^c, *vayā ivānu rohate juśānta yāt*: 2.5.4^d, *vayā ivānu rohate*.

8.13.7^b, *çṛṇudhí jaritúr hávam*: 7.94.2^a; 8.85.4^a, *çṛṇutām jaritúr hávam*.

8.13.8^b: 8.6.34^b; 9.24.2^b, *ápo ná pravātā yatíḥ*.

8.13.10^c, *gántārā dāçúšo gṛhām namasvinaḥ*: 8.5.5^c; 22.3^d, *gántārā dāçúšo*
gṛhām.

8.13.11^b (Nārada Kāṇva; to Indra)
tutujāno mahematé 'çvebhiḥ pruṣitápsubhiḥ,
á yāhi yajñām açúbhiḥ çām íd dhí te.

8.87.5^b (Dyumnika Vāsiṣṭha; to Açvins)
[*á nūnām yātam açvin*] *áçvebhiḥ pruṣitápsubhiḥ*, 8.8.2^a
[*dásrā hiraṇyavartanī çubhas pati*] [*pātām sómam ṛtāvṛdhā*].
c: 1.92.18^b; d: 1.47.3^b

The repeated pāda is probably secondary in the hackneyed stanza 8.87.5; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12^a (Nārada Kāṇva; to Indra)
índra çaviṣṭha satpate [*rayīm grṇátsu dhārāya*], 5.86.6^e
[*çrávaḥ sūribhyo amṛtām vasutvanām*]. 7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa; to Indra)
á tvā rátham yáthotāye sumnáya vartayāmasi,
tuvikūrmīm ṛtiśāham índra çaviṣṭha sátpate.

8.13.12^b, *rayīm grṇátsu dhārāya*: 5.86.6^e, *rayīm grṇátsu didhṛtam*.

8.13.12^c: 7.81.6^c, *çrávaḥ sūribhyo amṛtām vasutvanām*.

8.13.13^c, *juśāná indra sáptibhir na á gahí*: 3.44.1^c, *juśāná indra háribhir na*
á gahí.

8.13.14^b (Nārada Kāṇva ; to Indra)

ā́ tú gahi prá tú drava mátsvā́ sutásya gómataḥ,
[tántum tanuṣva pūrvyām yáthā vidé.]

§ 1.142.1^c

8.92.30^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
mó ṣú brahméva tandrayúr bhúvo vājanām pate,
mátsvā́ sutásya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i. 95.—The cadence sutásya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántum tanuṣva pūrvyām yáthā vidé: 1.142.1^c, tántum tanuṣva
pūrvyām.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)

yác chakrási parāvátī yád arvāvátī vṛtrahan,
yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kāṇva ; to Indra)

yác chakrási parāvátī yád arvāvátī vṛtrahan,
átas tvā gīrbhír dyugád indra keçibhīḥ [sutāvān ā́ vivāsati.] § 1.84.9^b

Cf. the very similar distich, 5.73.1^{ab}, yád adyá sthāḥ parāvátī yád arvāvátī aṇvīnā, and 8.12.17. See also under 3.37.11.

[8.13.17^a, tám id viprā avasyávaḥ: 9.17.7^b ; 63.20^b, dhīrbhír viprā, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
trikadrakeṣu cétanam devāso yajñām atnata,
tám id vardhantu no gírah sadāvṛdham.

9.61.14^a (Amahīyu Āṅgirasa ; to Soma Pavamāna)

tám id vardhantu no gíro [vatsám samçīçvarīr iva,] § 8.69.11^c
yá indrasya hṛdamśāniḥ.

For the repeated pāda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of 8.13.14^b with 8.92.30^c.

8.13.19^c, çúciḥ pāvaká ucyate só ádbhutaḥ: 1.142.3^a ; 9.24.6^a, çúciḥ pāvakó
ádbhutaḥ ; 9.24.7^a, çúciḥ pāvaká ucyate.

8.13.25^c dhuksásva pipyúṣim ísam ávā ca naḥ: 8.7.3^c, dhuksánta pipyúṣim ísam ;
8.54(Vál.6).7^d ; 9.61.15^b, dhuksásva pipyúṣim ísam.

8.13.27^a (Nārada Kāṇva ; to Indra)

ihá tyā sadhamādyā yujānāḥ sómapītaye,
hári indra pratádvastu abhí svata.

8.32.29^a (Medhātithi Kāṇva ; to Indra) =

8.93.24^a (Sukakṣa Āṅgīrasa ; to Indra)

ihā tyā sadhamādya hāri hiraṇyakeṣyā,

volhām abhi prāyo hitām.

8.32.29^b

8.32.9^c

8.13.31^{abc} (Nārada Kāṇva ; to Indra)

vīṣāyām indra te rātha utó te vīṣanā hāri,

vīṣa tvām çatakrato vīṣa hāvaḥ.

8.33.11^{cd} (Medhyātithi Kāṇva ; to Indra)

vīṣaṇas te abhīçavo vīṣa káçā hiraṇyāyī,

vīṣa rātho maghavan vīṣanā hāri vīṣa tvām çatakrato.

Either stanza 8.13.31 in relation to 8.33.11^{cd} is an extension, or, vice versa, 8.33.11^{cd} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhīçavaḥ, káçā, rāthaḥ, hāri—is not unartistic. Add to this, that vīṣa hāvaḥ in 8.13.31^c is a dipody refrain pāda in the three stanzas 8.13.31-33, and it would seem as though 8.33.11^{cd} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vīṣa grāvā vīṣa mádo vīṣa sómo ayām sutāḥ.

8.13.33^{ab}: 5.40.3^{ab}, vīṣa tvā vīṣaṇam huve vājriṇ citrābhir utībhiḥ.

8.14.3^b: 5.26.5^a; 8.17.10^c; 10.175.4^c, yājamānāya sunvaté.

8.14.4^c: 4.32.8^b, yád ditsasi stutó maghām.

8.14.6^b (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana ; to Indra)

vāvṛdhānāsyā te vayām viçvā dhānāni jigyúṣaḥ,

ūtīm indrā vṛṇīmahe.

9.65.9^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

tāsyā te vājino vayām viçvā dhānāni jigyúṣaḥ,

sakhitvām ā vṛṇīmahe.

9.61.4^c

The mythic language of Indu-Soma is often related closely to that of Indra ; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana ; to Indra)

vy āntārikṣam atiran māde sómasya rocanā,

indro yád ābhinad valām.

10.153.3^b (Devajāmaya Indramātarāḥ ; to Indra)

tvām indrāsi vṛtrahā vy āntārikṣam atiraḥ,

úd dyām astabhñā ójasā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic ṛks.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.12^b : 8.6.45^c = 8.32.30^c, somapéyāya vaksataḥ.

8.15.1^{a+b} (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)

tām v abhī prá gāyata puruhūtām puruṣtutām,

īndram gīrbhīs taviṣām ā vivāsata.

8.92.5^a (Ḷrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

tām v abhī prārcatē īndram sómasya pitāye,

1.16.3^c

tād id dhy āsya vārdhanam.

8.92.2^a (Ḷrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

puruhūtām puruṣtutām gāthānyām sānaṣrutam, īndra iti bravītana.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, éko vṛtrāṇi jighnase : 8.95.9^c, çuddhó vṛtrāṇi jighnase.]

8.15.5^c : 8.13.4^c, mandānó asyā barhiṣo ví rājasi.

8.15.6^b : 8.3.8^d, ānu ṣṭuvanti pūrváthā.

8.15.12^b : 8.1.3^b ; 68.5^c, nānā hāvanta útāye.

8.15.13^b : 7.55.1^b ; 9.25.4^a, víçvā rūpāny āviçán.

8.15.13^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)

āram kṣáyāya no mahé [víçvā rūpāny āviçán,

7.55.1^b

īndram jāitrāya harṣayā çácipátim.

9.111.3^e (Anānata Pārucchepi ; to Pavamāna Soma)

pūrvām ānu pradīçam yāti cékitat sám raçmibhir yatate darçató rátho

dāivyo darçató ráthah,

āgmann ukthāni páuṇsyéndram jāitrāya harṣayan,

vájraç ca yád bhavátho ānapacyutā samátsv ānapacyutā.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310 ; ii. 236 ; Geldner, Ved. Stud. iii. 13.

[8.16.1^a, prá samrājām carṣaṇínām : 3.10.1^b ; 10.134.1^d, samrājām carṣaṇínām.]

8.16.7^{bc} : 8.2.32^{bc}, īndrah purú puruhūtāh, mahán mahíbhiḥ çacrbhiḥ.

8.16.11^c (Irimbiṭhi Kāṇva ; to Indra)

sā naḥ pápriḥ párayāti svastí nāvā puruhūtāh.

īndro víçvā átí dvīṣah.

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 átīd u çakrá ohata índro víçvā áti dvīṣaḥ,
 bhinát kanína odanáṁ pacyámānam paró girá.

The primary connexion of the repeated pāda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, Bezz. Beitr. xviii. 315 ; Hillebrandt, Ved. Myth. iii. 350 ; Geldner, Ved. Stud. iii. 65.

[8.17.1^b, índra sómanḥ píbā imám : 10.24.1^a, índra sómam imám piba.]

Cf. under 1.84.4.

8.17.1^c: 3.24.3^c, édám barhīḥ sado máma.

8.17.2^b: 3.41.9^b, váhatām índra keçinā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmāṇas tvā vayám yujā somapām índra somínaḥ,
 sutávanto havāmahe.

8.51(Vāl.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 yásmāi tvám vaso dānāya çíkṣasi sá rāyās pōsam açnute,
 8.51(Vāl.3).6^{ab}
 tám tvā vayám maghavann índra girvaṇaḥ, sutávanto havāmahe.
 8.51(Vāl.3).6^c

8.61.14^d (Bhargha Prāgātha ; to Indra)
 tvám hi rādhaspate rādhaso mahāḥ kṣāyasyāsi vidhatāḥ,
 tám tvā vayám maghavann índra girvaṇaḥ, sutávanto havāmahe.
 8.51(Vāl.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvám id vṛtrahantama sutávanto havāmahe,
 yád índra mṛlāyāsi naḥ, 8.93.28^c—30^c ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yújam for yujā. The corruption might be due to brahmayújā in stanza 2. Translate : 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujā = sómena.

[8.17.4^b, asmākaṁ suṣṭutír úpa : 1.84.2^c, řṣīṇām ca stutír upa.]

SV. 2.380 reads řṣīṇām suṣṭutír upa, as its version of 1.84.2.

8.17.8^c: 6.56.2^c, índro vṛtrāṇi jighnate.

8.17.10^c: 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yájamānāya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayám ta índra sómo nípūto ádhi barhīṣi,
 éhīm asyá drāvā píba.

8.64.12^c (Pragātha Kāṇva ; to Indra)
 tám adyá rādhaso mahé cārum mādāya ghṛṣvaye,
 éhīm índra drāvā píba.

359] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.18.12

8.17.15^d: 1.16.3^c; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^c, indraṁ sómasya pitāye.

8.18.1^b: 8.7.15^b, sumnām bhikṣeta mārtyaḥ.

8.18.3^{ab}: 4.55.10^{ab}, tát sú naḥ savitá bhágo váruṇo mitró aryamā.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^{b-7b},
váruṇo mitró aryamā.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

└tát sú naḥ savitá bhágo váruṇo mitró aryamā,┐

4.55.10^{ab}

ḡarma yachantu saprátha yád ímahe.

10.126.7^c (Kulmalabarhiṣa Čailūṣi, or Anhomuc Vāmadevya; to Viṣve
Devāḥ)

ḡunām asmābhyam ūtāye └váruṇo mitró aryamā,┐

1.26.4^b

ḡarma yachantu saprátha ādityāso yád ímahe āti dvīṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form ḡarma yachātha sapráthaḥ (MSS. sapráthāḥ), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here āti dvīṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ādityāso summarizes a second time váruṇo mitró aryamā of pāda b.

8.18.5^c, anhoḡ cid urucākrayo 'nehāsaḥ: 5.67.4^d, anhoḡ cid urucākrayaḥ.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

āpāmivām āpa srīdham āpa sedhata durmatīm,

ādityāso yuyótanā no ānhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)

grāvāṇo āpa duchúnām āpa sedhata durmatīm,

usrāḥ kartana bheṣajām.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ ḡarma yachatādityā yán mūmocati,

énasyantaṁ cid énaṣaḥ sudānavaḥ.

8.67.18^b (Matsya Sāṁmada, or others; to Ādityas)

tát sú no návyam sányasa ādityā yán mūmocati,

bandhād baddhām ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *návyam kṛṇomi sányase purājām*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (purājām) for the good old (sányase) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmāi ... índrāya ... pratnāya pátýe dhiyo marjayanta*; and still more clearly 10.91.13, *imām pratnāya suṣṭutīm náviyasīm vocéyam asmā uçatē çṛṇótu naḥ*. These passages show *pratnāya* (sc. *devāya*) as the true synonym of *sányase*. The expression *návyam sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O Ādityas, shall release us, as one who is bound is released from a fetter, O Aditi.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyam* (sc. *bráhma*) seems a fitter subject of *múmcoti* than *çárma*; still the point, perhaps, is subjective.

8.18.14^b *duḥçánsam mártyaṁ ripúm : 2.41.8^c, duḥçánsa mártyo ripúḥ.*

8.18.16^a (Irimbiṭhi Kāṇva; to Ādityas)
 á çárma párvatānām ótápām vṛṇímahe,
 dyāvaksāmāre asmād rápas kṛtam.

8.31.10^a (Manu Vāivasvata; Daṁpatyor āçīṣaḥ)
 á çárma párvatānām vṛṇímáhe nadínām,
 á víṣṇoḥ sacābhúvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa çánsyam : 8.83.4^b, vāmāṁ varuṇa çánsyam.*]

[8.18.22^c, *prá sú na áyur jīvāse tīretana : 10.59.5^b, jīvátave sú prá tirā na áyuh.*]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^d.

8.19.1^c, *devatrā havyám óhire : 1.128.6^c, devatrā havyám óhiṣe.*

8.19.3^c : 1.12.1^c, *asyá yajñásya sukrátum.*

[8.19.4^{ab}, *ūrjó nápātam subhāgam sudíditiṁ agnīm çréṣṭhaçociṣam : 8.44.13^{ab},
 ūrjó nápātam á huve 'gnīm pávakāçociṣam.*]

8.19.6^c, *ná tám áñho devákṛtam kútaç caná : 2.23.5^a, ná tám áñho ná duritām
 kútaç caná ; 10.126.1^a, ná tám áñho ná duritām.*

8.19.7^c : 7.15.8^c, *suvíras tvám asmayúḥ.*

8.19.8^b (Sobhari Kāṇva; to Agni)
 praçánsamāno átithir ná mitríyo 'gní rátho ná védyaḥ,
 tvé ksémāso ápi santi sādhávas tvám rája rayṇám.

8.84.1^c (Uçanas Kāvya; to Agni)
 1prēṣṭhaṁ vo átithiṁ, stuṣē mitráṁ iva priyám, 1.186.3^a
 agniṁ ráthaṁ ná védyam.

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9^c: 4.37.6^c, sá dhrībhir astu sánitā.

[8.19.16^a, yéna cáṣṭe váruṇo mitró aryamā: see under 1.36.4^a.]

8.19.17^a (Sobhari Kāṇva; to Agni)
 té ghéd agne svādhyò yé tvā vipra nidadhiré nṛcákṣasam,
 viprāso deva sukrátum.

8.43.30^a (Virūpa Āṅgirasa; to Agni)
 té ghéd agne svādhyò 'hā víçvā nṛcákṣasaḥ,
 tárantaḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stäts durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir... als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the pāda, tvām agne svādhyāḥ, 6.16.7^a.

8.19.20^a: 2.26.2^b, bhadráṁ mánah kṛṇuṣva vṛtratūrye.

8.19.21^c, yájiṣṭhaṁ havyavāhanam: 1.36.10^b; 44.5^d, yájiṣṭhaṁ havyavāhana;
 7.15.6^c, yájiṣṭho havyavāhanaḥ.

8.19.24^d: 3.27.7^a, hótā devó ámartyaḥ.

8.19.25^c: 3.24.3^b; 8.75.3^b, sáhasaḥ sūnav āhuta.

[8.19.32^c, samrájaṁ trāsadasyavam: 10.33.4^b, rájānam trāsadasyavam.]

[8.19.35^d, syáméd ṛtasya rathyaḥ: 7.66.12^d; 8.83.3^c, yūyám ṛtasya, &c.]

[8.20.5^c, bhūmir yámeṣu rejate; 1.37.8^c, bhiyá yámeṣu réjate (sc. prthiví).]

8.20.8 (Sobhari Kāṇva ; to Maruts)

góbhir vāṇó ajyate sóbharīṇāṃ ráthe kóḥe hiranyáye,
góbandhavaḥ sujātāsa iṣé bhujé mahānto na spárase nú.

8.22.9^b (Sobhari Kāṇva ; to Aṇvins)

á hí ruhátam aṇvinā ráthe kóḥe hiranyáye vṛṣaṇvasū,
yuñjāthāṃ pívarir iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇá and vāṇí are synonyms for vāk, 'speech') ; góbandhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pr̥ṇi. The chariot is the chariot upon which the Maruts stand ; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, danā mahnā tād eṣāṃ.

8.20.26^b (Sobhari Kāṇva ; to Maruts)

viṣvaṃ paṇyanto bibhr̥thā tanúṣv á ténā no ádhi vocata,
kṣamā rápo maruta áturasya na iṣkartā víhruṭaṃ púnaḥ.]

8.1.12^d

8.67.6^c (Matsya Sāṃmāda, or others ; to Ādityas)

yád vaḥ ṇr̥ántāya sunvaté várūtham ásti yác chardīḥ,
ténā no ádhi vocata.

Cf. tá u no ádhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, iṣkartā víhruṭaṃ púnaḥ.

8.21.3^c : 5.40.1^b, sómaṃ somapate piba.

8.21.4^d : 1.14.1^b, víṣvebhiḥ sómapítaye.

[**8.21.5^c**, abhí tvām indra nonumaḥ : 7.32.22^a, abhí tvā ṇr̥a nonumaḥ.]

8.21.9^c : 1.30.7^c, sákhāya índram útāye.

8.21.11^a (Sobhari Kāṇva ; to Indra)

tváyā ha svid yujá vayám prāti ṇvāsantam vṛṣabha bruvīmahi,
saṃsthé jánasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)

tváyā ha svid yujá vayám códiṣṭhena yaviṣṭhya,
abhí ṣmo vājasātaye.

Cf. 1.8.4^b, indra tváyā yujá vayám.

8.21.13^b, ānāpir indra janúṣā sanád asi : 1.102.8^c, aṇatrúr indra janúṣā sanád asi ;
10.133.2^c, aṇatrúr indra jajñīṣe.

[**8.21.18^d**, sahásram ayútā dādat : 8.2.41^b, catvāry ayútā dādat.]

8.22.1^c (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dānsiṣṭham ūtāye,
yám aṇvinā suhavā rudravartanī á sūryāyāi tasthāthuh.

10.39.11^c (Ghoṣā Kākṣivati ; to Aṇvins)

ná tām rājanāv adite kútaṣ caná nānho aṇnoti duritām nákir bhayām,
yám aṇvinā suhavā rudravartanī purorathām kṛnuthāḥ pátnyā sahá.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátinī in 10.39.11^d symbolize the Aṇvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūṣam suhavam puruspṛham bhujyūm vājeṣu pūrvyam,
sacanāvantam sumatībhiḥ sobhare vídveṣasam anehāsam.

8.46.20^d (Vaṣa Aṇvya ; to Indra)

sánitah sūsanitar ūgra cítra cétistha sūnṛta,
prāsāhā samrāt sáhurim sáhantam bhujyūm vājeṣu pūrvyam.

An interesting comparison of translations of repeated pādas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den fegenden bei den krafttaten ersten' (supply rátham) ; the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit' ; the same scholar, 8.46.20^d, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujyūm, vague though it is, must mean the same thing in both places, probably 'prospering' ; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3^a : 5.73.2^a, ihá tyá purubhūtamā.

[8.22.3^c arvācinā sv ávase karāmahe : 10.38.4^d, arvāñcam índram ávase, &c.]

8.22.3^d : 8.5.5^c, gántārā dāçúṣo grhām ; 8.13.10^c, gántārā dāçúṣo grhām namas-vīnah.

8.22.5^{ab}, rátho yó vām trivandhuró hiranyābhīçur aṇvinā : 8.5.28^{ab}, rátham hiranyavandhuraḥ hiranyābhīçum aṇvinā.

8.22.5^d : 1.47.9^a, téna nāsatyá gatam.

8.22.8^c : 4.47.3^d, á yātam sómapitaye.

8.22.8^d : 4.46.6^c ; 49.6^b, píbatam dāçúṣo grhé.

8.22.9^b, ráthe kóçe hiranyāye vṛṣaṇvasū : 8.20.8^b, ráthe kóçe hiranyāye.

8.22.10^a, yábhiḥ paktham ávatho yábhīr ádhṛigum : 1.112.20^b, bhujyūm yábhīr ávatho yábhīr ádhṛigum.

8.22.14^c (Sobhari Kāṇva ; to Aṇvins)

tāv id doṣā tā uṣāsi çubhās pāti tā yāman rudrāvartani,
mā no mārātāya ripāve vājinīvasū paró rudrāv āti khyatam.

8.60.8^a (Bhargya Prāgātha ; to Agni)

mā no mārātāya ripāve rakṣasvīne māghāçānsāya rīradhaḥ,
āsredhadbhis tarāṇibhir yaviṣṭhya çivébhiḥ pāhi pāyūbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208 ; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated pāda is satisfactory ; cf. Oldenberg, Prol. p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d : 5.82.6^c ; 8.103.5^d, viçvā vāmāni dhīmahi.

8.23.4^a : 7.16.3^a, úd asya çocir asthāt.

8.23.7^b : 1.127.2^e ; 8.60.17^d, hótaram carṣaṇīmām.

8.23.9^b, yajñāsya sādhanam girā : 1.44.11^a, ní tvā yajñāsya sādhanam ; 3.27.2^b,
girā yajñāsya sādhanam ; 8.6.3^b, stómair yajñāsya sādhanam.

[8.23.12^b, rayīm rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ;
9.43.6^c, sóma rāsva suvīryam.]

8.23.18^a : 5.23.3^a, viçve hí tvā sajóṣasaḥ ; 5.21.3^b, tvūm viçve sajóṣasaḥ.

8.23.18^b : 5.21.3^b, devāso dūtām akrata.

8.23.22^b (Viçvamanas Vaiyaçva ; to Agni)

prathamām jātāvedasam agnīm yajñēṣu pūrvyām,
prāti srúg eti námasā havīṣmati.

8.39.8^e (Nābhaka Kāṇva ; to Agni)

yó agniḥ saptāmānuṣaḥ çritó viçveṣu síndhuṣu,
tām āganma tripastyām mandhātúr dasyuhántamam agnīm yajñēṣu
pūrvyām, nábhantām anyaké same.] ~~refrain~~ 8.39.1^f ff.

8.60.2^d (Bhargya Prāgātha ; to Agni)

áchā hí tvā sahasaḥ sūno āngirah srūçaç cāranty adhvaré,
ūrjó nāpātām ghṛtākeçam imahe 'gnīm yajñēṣu pūrvyām.

8.102.10^c (Prayoga Bhārgava, or others ; to Agni)

viçveṣām ihā stuhi hótṛṇām yaçástamam,
agnīm yajñēṣu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two ; cf. 8.23.7^b = 8.60.17^d ; and 8.60.19^b = 8.102.16^b.

[8.23.23^a, ābhir vidhemāgnāye : 8.43.11^c, stómair vidhemāgnāye.]

8.23.25^a : 1.127.8^d, átithīm mānuṣāṇām.

8.23.27^a (Viçvamanas Vāiṣya; to Agni)
 váṁsvā no váryā purú váṁsya rāyāḥ puruspṛhāḥ,
 suvīryasya prajāvato yāçasvataḥ.

8.60.14^d (Bhargava Prāgātha; to Agni)
 nahi te agne vṛṣabha pratidhṛṣe jāmbhāso yād vitisthase,
 sā tvām no hotaḥ sūhutaḥ haviṣ kṛdhi váṁsvā no váryā purú.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
 váryā purú is frequent cadence: 4.55.9; 5.23.3; 6.16.5; 8.1.22.

[8.23.29^b, tvām no gómatīr iṣaḥ: 5.79.8^a; 8.5.9^a; 9.62.4^a, utā no, &c.]

[8.23.30^a, āgne tvām yaçā asi: 8.90.5^a, tvām indra yaçā asi.]

8.23.30^c (Viçvamanas Vāiṣya; to Agni)
 āgne tvām yaçā asy ā mitrávárūṇa vaha, cf. 8.23.30^a
 ṛtāvānā samrājā pūtádakṣasā.

8.25.1^c (The same; to Mitra and Varuṇa)
 tā vām viçvasya gopā devā devēṣu yajñīyā,
 ṛtāvānā yajase pūtádakṣasā.

8.24.1^b: 3.53.13^b, bráhméndrāya vajrīṇe.

8.24.3^a: 1.12.11^a, sá na stávāna á bhara; 9.40.5^a; 6.1.6^a, sá naḥ punāná á bhara.

8.24.8^b (Viçvamanas Vāiṣya; to Indra)
 vayām te asyá vṛtrahan vidyāma çūra návyasaḥ,
 váso spārhásya puruhūta rádhasaḥ.

8.50(Vāl. 2).9^b (Puṣṭigu Kāṇva; to Indra)
 etāvatas te vaso vidyāma çūra návyasaḥ,
 yáthā práva étaçam kṛtvye dhāne yáthā váçam daçāvraje.

cf. 8.49(Vāl. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, die deine neueste treffliche, ersente gewährung, vilgerufener'. Similarly Grassmann, both correctly. The Vāḷakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavra- dscha'. Now 8.50(Vāl. 2).9 is, as usual, a variation of 8.49(Vāl. 1).9:

etāvatas ta imaha indra sumnásya gómataḥ,
 yáthā právo maghavan médhyaṭithim yáthā nípātithim dhāne.

This stanza can have but one meaning: 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Medhyātithi and Nípātithi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing: 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnásya), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnám see under 8.7.15^b. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Väl.1).9, may bear upon the meaning of a third, 8.50(Väl.2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vaso* in 8.50(Väl.2).9. In both places the word is probably vocative. Grassmann, in his Lexicon, s. v. *nāvya*s, suggests, unnecessarily, the reading *te āvaso* for *te vaso* in 8.50(Väl.2).9^a, but ignores his own suggestion in his translation. Oldenberg, Prol., p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vaso* in 8.24.8^c, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Väl.2).9, and again, on account of its more obvious construction, that 8.49(Väl.1).9 is the model after which 8.50(Väl.2).9 was patched up with the aid of 8.24.8^b.

8.24.13^b, *pibāti sómyaṁ mādhu*: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pibatam sómyaṁ mādhu.

8.24.18^b: 6.45.10^c, *āhūmahī ṣravasyāvaḥ*.

8.24.19^a (Viṣvamanas Vāiṣṭva; to Indra)
éto nv indram stāvāma sakhāya stómyaṁ nāram,
kr̥ṣṭīr yó viṣvā abhy āsty éka ít.

8.81.4^a (Kusidin Kāṇva; to Indra)
éto nv indram stāvāmécānām vásvaḥ svarājam,
nā rādhasā mardhiṣan naḥ.
8.95.7^a (Tiraçci Āṅgīrasa; to Indra)
éto nv indram stāvāma çuddhām çuddhena sāmna,
çuddhāir ukthāir vāvṛdhvānsam çuddhā āçīrvān mamattu.

8.25.1^c, *ṛtāvānā yajase putādakṣasā*: 8.23.30^c, *ṛtāvānā samrāja putādakṣasā*.

8.25.3^b: 7.66.2^c, *asuryāya prāmahasā*.

8.25.4^c: 1.151.4^b, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4^b, *ghoṣatho*) *br̥hāt*.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, *sāmraṇyāya sukrātū*: 1.25.10^c, *sāmraṇyaya sukrātuḥ*.

8.25.11^c, *āriṣyanto ní pāyūbhiḥ sacemahi*: 2.8.6^c, *āriṣyantah sacemahi*.

8.25.18^c: 3.54.15^b; 4.16.5^b, *ubhé ā paprāu ródasi mahitvā*.

8.25.24^b: 1.82.2^d, *vīprā nāviṣṭhayā matí*.

8.26.9^a (Viṣvamanas Vāiṣṭva, or Vyaçva Āṅgīrasa; to Açvins)
vayām hí vām hāvāmaha ukṣanyānto vyaçvavát,
sumatībhir ūpa viprāv ihā gatam.

8.87.6^a (Dyumnika Vāsiṣṭha, or others; to Açvins)
vayām hí vām hāvāmaha vipanyāvo viprāso vājasātaye,
tā valgū dasrā purudānsasā dhiyāçvinā çruṣṭy ā gatam.

For *vyaçvavát* cf. p. 20, note 3.

[8.26.11^c, sajōśasā vāruṇo mitró ayamā : see under 1.36.4^a.]

8.26.16^c : 8.5.18^c, yuvābhyāṁ bhūtv açvinā.

8.26.21^c (Viṣvamanas Vāiṣṭva, or Vyāṣṭva Āṅgirasa ; to Vāyu)

tāva vāyav ṛtaspatē tvāṣṭur jāmātar adbhuta,

āvāṁsy ā vṛṇīmahe.

8.67.4^c (Matsya Sāmmada, or others ; to Ādityas)

ṛmāhi vo mahatām āvo ṛ vāruṇa mītrāryaman, a : 8.47.1^a ; b : 5.67.1^c
āvāṁsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvaṣṭar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1) :

māhi vo mahatām āvo vāruṇa mitra dācūṣe,
yām ādityā abhi druhó rákṣathā nēm aghām naçat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Ādityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit : 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman ; (your) helps do we implore.' The tautology of āvas and āvāṁsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda vāruṇa mītrāryaman occurs also in 5.67.1 ; 10.126.2.

8.26.22^b : 6.54.8^c ; 8.46.6^c ; 53(Vāl.5).1^d, īçānaṁ rāyā imahe.

8.27.3^d : 4.1.3^c, marútsu viçvābhānuṣu.

[8.27.4^d, yāntā no 'vṛkām chardīḥ : see under 1.48.15^c.]

8.27.10^b, dévāso āsty āpyam : 1.105.13^b, dévéso āsty āpyam.]

8.27.13^{ab}, devām-devaṁ vó 'vase devām-devam abhiṣṭaye : 8.12.19^{ab}, devām-devaṁ vó 'vase indram-indraṁ grṇīṣāni.

[8.27.13^c, devām-devaṁ huvema vājasātaye : see under 5.35.6^a.]

8.27.16^{ab} : 7.59.2^{cd}, prā sá kṣāyaṁ tirate ví mahīr īṣo yó vo vārāya dāçati.

8.27.16^c : 6.70.3^c ; 10.63.13^b, prā prajābhir jāyate dhármanas pári.

8.27.16^d : 1.41.2^c, áriṣṭaḥ sárva edhate ; 10.63.13^a, áriṣṭaḥ sá mártō viçva edhate.

8.27.17^c, aryamā mitró vāruṇaḥ sárātayaḥ : 1.79.3^c ; 10.93.4^b, aryamā mitró vāruṇaḥ párijmā.

8.27.19^a, yád adyá súrya udyatí : 7.66.4^a : 8.27.21^a, yád adyá súra údite.

8.27.21^a : 7.66.4^a, yád adyá súra údite ; 8.27.19^a, yád adya súrya udyatí.

8.28.2—] *Part 1: Repeated Passages belonging to Book VIII* [368

8.28.2^a: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 8.3.2^b; 10.126.3^b–7^b,
várūṇo mitró aryamā.

[8.28.5^c, saptó ádhi ṛiyo dhire: see under 2.8.5^c.]

[8.29.2^b, antár devēṣu médhiraḥ: 1.105.14^d; 142.11^d, devó devēṣu médhiraḥ.]

[8.29.9^b, samrājā sarpírāsutī: 1.136.1^d; 2.41.6^a, tā samrājā ghṛtāsuti.]

[8.30.1^b, (arbhakó) dévāso ná kumārakāḥ: 8.69.15^a, arbhakó ná kumārakāḥ.]

[8.30.3^b, tá u no ádhi vocata: 8.20.26^b; 67.6^a, tēnā no ádhi, &c.]

8.31.5^b, sunutá á ca dhāvataḥ: 7.32.6^d, sunóty á ca dhāvati.

8.31.8^b, viçvam áyur vy açnutāḥ: 1.93.3^c, viçvam áyur vy açnavat; 10.85.42^b,
viçvam áyur vy açnutam.

8.31.10^a: 8.18.16^a, á çarma párvatānām.

8.31.11^a (Manu Vāivasvata; Daṁpatyor açiṣaḥ)
áitu pūṣā rayír bhágaḥ svastí sarvadhūtamaḥ,
urúr ádhvā svastáye.

9.101.7^a (Nahuṣa Mānava; to Pavamāna Soma)
ayám pūṣā rayír bhágaḥ sómāḥ punānó arṣatí,
pátir viçvasya bhūmano vy àkhyad ródasi ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, urúr ádhvā svastáye, and rayír bhágaḥ are his attributes. In 9.101.7 the entire expression pūṣā rayír bhágaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Puschán, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichtum], als Bhaga kommt diser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{code}–18^{code}, devānām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat.

8.31.17^a (Manu Vāivasvata; Daṁpatyor açiṣaḥ)
nákiṣ tām kármanā naçan ná prá yoṣan ná yoṣati,
devānām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat.]

~~65~~ refrain, 8.31.15^{code}–18^{code}

8.70.3^a (Puruhanman Āṅgīrasa; to Indra)
nákiṣ tām kármanā naçad yáç cakāra sadāvṛdham,
indram ná yajñáir viçvágūrtam f̥bhvasam ádhr̥ṣtam dhr̥ṣṇvòjasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated pāda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d ; 8.6.24^a, utā tyād āçvāçvyam.

8.32.2^c (Medhatithi Kāṇva ; to Indra)
yāḥ sṛbindam ānarçaniṁ pīpruṁ dāsām ahiçūvam,
vādhid ugró riṇánn apáh.

9.109.22^b (Agnayo Dhiṣṇyā Āiçvarayaḥ ; to Pavamāna Soma)
indur indrāya toçate ní toçate çrīṇánn ugró riṇánn apáh.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vādhid the word çrīṇán which belongs regularly to the diction of the Pāvamānyaḥ ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛsé tād indra pāuṁsyam.

8.32.7^b, stotāra indra girvaṇaḥ : 4.32.8^c, stotṛbhya indra girvaṇaḥ.

8.32.12^c, indro viçvābhīr ūtibhiḥ : 8.12.5^c, indra viçvābhīr ūtibhiḥ vavākṣitha ;
8.61.5^b ; 10.134.3^d, indra viçvābhīr ūtibhiḥ. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyò 'vánir mahán supārāḥ sunvatāḥ sákha.

8.32.18^c, tám indram abhī gāyata ; 1.4.10^c ; 5.4^c, tasmā indrāya gāyata.

8.32.18^b : 1.133.7^e, sahásrā vājy ávṛtaḥ.

[8.32.22^c, dhénā indravacākaçat : 10.43.6^b, jánānām dhénā avacākaçad vṛṣā.]

8.32.23^c : 4.47.2^d, nimnām āpo ná sadhryāk.

8.32.24^b, sómaṁ vīrāya çipriṇe : 6.44.14^d, sómaṁ vīrāya çipriṇe pībadhyāi.

8.32.27^c : 1.37.4^c, devātaṁ brāhma gāyata.

8.32.29 (Medhatithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa ; to Indra)
ihā tyā sadhamādyā hāri hiraṇyakeçyā,
volhām abhī práyo hitám.

8.32.29^a = 8.93.24^a : 13.27^a, ihā tyā sadhamādyā.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapéyāya vakṣataḥ.

8.33.3^d (Medhyātithi Kāṇva ; to Indra)
kāṇvebhīr dhr̥ṣṇav ā dhr̥śád vājam darṣi sahasrīṇam,
piçāṅgarūpaṁ maghavan vicarṣane makṣū gómantam īmahe.

8.88.2^d (Nodhas Gāutama ; to Indra)
dyukṣām sudānum tāviṣibhir āvṛtaṁ girīm ná purubhójasam,
kṣumántam vājam çatīnam sahasrīṇam makṣū gómantam īmahe.

For kṣumántam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpaṁ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyātithi Kāṇva ; to Indra)
satyám itthā vīṣéd asi vīṣajūtīr nó 'vṛtaḥ,
vīṣā hy ūgra çṛṇviṣé parāvātī, vīṣo arvāvātī çrutāḥ. 8.6.14^c

9.64.2^c (Kaçyapa Mārica ; to Pavamāna Soma)
vīṣṇas te vīṣṇyam çávo vīṣā vānam vīṣā mādah,
satyám vīṣan vīṣéd asi.

Cf. 10.153.2^c, tvám vīṣan vīṣéd asi.

8.33.10^c, vīṣā hy ūgra çṛṇviṣé parāvātī : 8.6.14^c, vīṣā hy ūgra çṛṇviṣé.

8.33.11^{cd}, vīṣā rátho maghavan vīṣaṇā hári vīṣā tvám çatakrato : 8.13.31^{abc},
vīṣayám indra te rátha utó te vīṣaṇā hári, vīṣā tvám çatakrato vīṣā
hávaḥ.

8.33.15^d (Medhyātithi Kāṇva ; to Indra)
asmākam adyāntamaṁ stómaṁ dhiṣva mahāmaha,
asmākam te sávanā santu çāntamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)
sácā sómeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,
tvám id dhī brahmakṛte kāmyaṁ vásu dēṣṭhaḥ sunvaté bhúvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god); *our* somapressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vayám tát ta indra sám bharāmasi yajñam ukthám turám vácaḥ, to wit: ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).' The looser dependence of mādāya upon sómeṣu, as compared with asmākam te sávanā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1^{cd}–15^{cd}, divó amūṣya çāsato divám yayá divāvaso.

8.34.4^b: 5.35.6^d; 8.6.37^c, hávante vājasātaye; 6.57.1^c, huvéma vājasātaye;
8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpātithi Kāṇva ; to Indra)

ā no yāhi mahemate sāhasrote çatāmagma,

ḷdivó amúṣya çāsato divām yayá divāvaso.]

☞ refrain, 8.34.1^{cd}—15^{cd}9.62.14^a (Jamadagni Bhārgava ; to Soma Pavamāna)

sahásrotiḥ çatāmagma vimāno rájasah kavīḥ,

ḷindrāya pavate madaḥ.]

☞ 9.6.7^b[8.34.8^a, ā tvā hótā mánurhitaḥ : 1.13.4^c, āsi hótā mánurhitaḥ ; 1.14.11^a ; 6.16.9^a,
tvām hótā mánurhitaḥ.]8.34.11^a, ā no yāhy úpaçruti : 8.8.5^a, ā no yātam úpaçruti.8.34.13^b (Nīpātithi Kāṇva ; to Indra)

ā yāhi párvatebhyaḥ samudrásyādhi viṣṭápaḥ,

ḷdivó amúṣya çāsato divām yayá divāvaso.]

☞ refrain, 8.34.1^{cd}—15^{cd}8.97.5^b (Rebha Kāçyapa ; to Indra)

yád vāsi rocané divāḥ samudrásyādhi viṣṭápi,

yát párhive sádane vṛtrahantama yád antárikṣa ā gahi.]

☞ 5.73.1^d9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ḷprá vácam índur iṣyati, samudrásyādhi viṣṭápi,

☞ 9.12.6^a

jínvan kóçam madhuçútam.

9.107.14^c (Sapta Ṛsayah ; to Soma Pavamāna)

ḷabhí sómāsa āyávaḥ pávante mádyam mādama,

☞ 9.23.4^{ab}

samudrásyādhi viṣṭápi manīṣiṇo ḷmatsarásaḥ svarvídaḥ.]

☞ 9.21.1^cNote that 8.97.11^b = 9.12.2^c.8.35.1^b : 2.31.1^b, ādityāi rudráir vásubhiḥ sacābhuvā.8.35.1^c—21^c, sajóṣasā uṣāsā sūryeṇa ca.8.35.1^d—3^d, sómam pibatam açvinā.[8.35.3^a, víçvair devāis tribhír ekādaçair ihá : 1.34.11^a, ā nāsatyā tribhír, &c.]8.35.4^b—6^b, víçvehá devāu sávanāva gachatam.8.35.4^d—6^d, iṣam no volham açvinā.8.35.7^b—9^b, sómam sutám mahiṣévāva gachathaḥ.8.35.7^d—9^d, trír vartír yātam açvinā.8.35.10^b—12^b, prajám ca dhattám dráviṇam ca dhattam.8.35.10^d—12^d, úrjam no dhattam açvinā.8.35.13^b—15^b, marútvantā jaritúr gachatho hávam.

8.35.13—] *Part 1: Repeated Passages belonging to Book VIII* [372

8.35.13^d–15^d, *adityāir yātam açvinā.*

8.35.16^b–18^b, *hatām rākṣāṁsi sédhatam āmivāḥ.*

8.35.16^d–18^d, *sóman sunvató açvinā.*

8.35.19^b–21^b, *çyāvāçvasya sunvató madacyutā.*

Cf. *çyāvāçvasya sunvatāḥ* 8.36.7^a; 38.8^a.

8.35.19^d–21^d, *āçvinā tiróahnyam.*

8.35.22^a, *arvāg rátham ní yachatam: 1.92.16^c; 7.74.2^c, arvāg rátham sámanasā ní yachatam.*

8.35.22^b: 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, *pibatām sómyam mādhu; 8.24.13^b, pibāti sómyam mādhu.*

8.35.22^{cde}–24^{cde}, *ā yātam açvinā gatam avasyúr vām ahām huve dhattām rátnāni dāçúṣe.*

The *pāda*, *ā yātam açvinā gatam*, also at 8.8.6^c; the *pāda*, *dhattām rátnāni dāçúṣe*, also at 1.47.1^d.

8.35.23^b: 8.1.25^d, *vivākṣaṇasya pītāye.*

8.36.1^{b-e}–6^{b-e}, *pibā sóman mādāya kām çatakrato, yām te bhāgām ádhārayan viçvāḥ sehānāḥ pītānā urú jrāyaḥ sám apsujín marútvāḥ indra satpate.*

Cf. 8.95.3^a, *pibā sóman mādāya kām.*

8.36.4^a (*Çyāvāçva Ātreya; to Indra*)

janitā divó janitā pṛthivyāḥ [pibā sóman mādāya kām çatakrato.]

☞ refrain: see prec. item

[yām te bhāgām ádhārayan viçvāḥ sehānāḥ pītānā urú jrāyaḥ sám apsujín marútvāḥ indra satpate.]

☞ refrain: see prec. item

9.96.5^b (*Pratardana Dāivodāsi; to Pavamāna Soma*)

*sómaḥ pavate janitā matínām janitā divó janitā pṛthivyāḥ,
janitāgnér janitā sūryasya janiténdrasya janitóta viṣṇoḥ.*

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated *pāda* cf. 2.40.1^b, *jānanā divó jānanā pṛthivyāḥ.*

8.36.7^a = 8.37.7^a (*Çyāvāçva Ātreya; to Indra*)

*çyāvāçvasya sunvatás (8.37.7, rébhatas) tathā çṛṇu yáthāçṛṇor átreḥ
kármanī kṛṇvatáh,*

*prá trasádasyum āvitha tvām éka ín nṛṣáhya indra bráhmāṇi (8.37.7, kṣa-
trāṇi) vardhayán.*

8.38.8^a (Ṣyāvāṇva Ātreya ; to Indra and Agni)
 ṣyāvāṇvasya sunvató 'trīṇām ṣṇutam hāvam,
 indrāgni sómapitaye.

Cf. the refrain, ṣyāvāṇvasya sunvató madacyutā, 8.35.19^{b-21^b}.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ede}, 2^{bed-6^{bed}}, indra viṣvābhir ūtibhiḥ, mādhyamīnāsya sāvanasya vṛtrahann anedya pīḥ sōmasya vajrivaḥ.

For the first of these pādas see also under 8.32.12^c.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, ṣyāvāṇvasya rébhatas (8.36.7^a, sunvatás) tātā ṣṇu : 8.38.8^a,
 ṣyāvāṇvasya sunvatāḥ.

8.38.1^{c-3^c}, indrāgni tāsya bodhatam.

8.38.2^b, vṛtrahānāparājita : 3.12.4^b, sajítvanāparājita.

8.38.3^{ab} (Ṣyāvāṇva Ātreya ; to Indra and Agni)
 idām vām madirām mādhy ádhukṣann ádribhir nárah,
 indrāgni tāsya bodhatām. ☞ refrain, 8.38.1^{c-3^c}

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
 idām te somyām mādhy ádhukṣann ádribhir nárah,
 juṣānā indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṣéthām yajñām iṣṭāye ; 5.72.3^b, juṣétām yajñām iṣṭāye.

8.38.4^{c-6^c}, indrāgni á gataṁ narā.

Cf. 3.12.1^a, indrāgni á gataṁ sutām.

8.38.7^a, prātaryāvabhir á gataṁ : 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^{c-9^c} : 6.60.9^c, indrāgni sómapitaye.

8.38.8^a, ṣyāvāṇvasya sunvatāḥ : 8.36.7^a = 8.37.7^a, ṣyāvāṇvasya sunvatás (8.37.7^a,
 rébhatas) tātā ṣṇu.

8.38.9^{abc} (Ṣyāvāṇva Ātreya ; to Indra and Agni)
 evá vām ahva ūtāye yáthāhuvanta médhirāḥ,
 indrāgni sómapitaye. ☞ refrain, 8.38.7^{c-9^c}

8.42.6^{abc} (Arcanānas, or Nābhāka Kāṇva ; to Aṣvins)
 evá vām ahva ūtāye yáthāhuvanta médhirāḥ,
 násatyā sómapitaye. ☞ c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^{c-9^c} ; pāda 8.42.6^c in 8.42.4^{c-6^c} (cf. áṣvinā sómapitaye, 8.8.5^b) ; pāda 8.42.6^a in 8.39.1^f ff. ; see the next item but one.

8.38.10—] *Part 1: Repeated Passages belonging to Book VIII* [374

[8.38.10^b, indrāgnyór ávo vṛṇe: 8.94.8^b, devānām ávo vṛṇe.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, nábhantām anyaké same.

8.39.6^d, agnir dvārā vy ūṛṇute: 1.128.6^e, agnir dvārā vy ṛṇvati.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, agnīm yajñēṣu pūrvyām.

[8.40.5^e, indra īcāna ójasā: 1.11.8^a; 8.76.1^b, indram īcānam ójasā.]

Cf. also 8.6.41^b, éka īcāna ójasā.

[8.40.6^c, ójo dāsāsya dambhaya: 10.22.8^d, vādhar dāsāsya dambhaya.]

8.40.7^d: 1.8.4^c; 9.61.29^c, sāsahyāma pṛtanyatāḥ.

8.40.7^{de}, sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ: 1.132.1^{bc}, indratvotāḥ
sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ.

8.40.9^b, pūrvīr utā prācastayaḥ: 6.45.3^{ab}; 8.12.21^{ab}, mahīr asya prāṇitayaḥ
pūrvīr utā prācastayaḥ.

8.40.10^c, 11^c, utō nū cid yā ójasā (11^c, óhate).

Cf. under 1.10.8, and see p. 15.

8.40.10^d, cūṣṇasyāṇḍāni bhédati: 8.40.11^d, āṇḍā cūṣṇasya bhédati.

8.40.10^e, jéṣat svārvatīr apāḥ: 8.40.11^e, ájāiḥ svārvatīr apāḥ; 1.10.8^c, jéṣaḥ
svārvatīr apāḥ.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, vayām syāma pátayo rayiṇām.

8.41.1^b (Nābhāka Kāṇva; to Varuṇa)

asmā ū śú prābhūtaye váruṇāya marúdbhyó 'reā vidúṣtarebhyaḥ,
yó dhrtá mānuṣāṇām paçvó gá iva rákṣati [nábhantām anyaké same.]

~~65~~ refrain, 8.39.1^f ff.

9.61.12^b (Amahīyu Āṅgīrasa; to Soma Pavamāna)

sá na indrāya yājyave váruṇāya marúdbhyaḥ,
varivovít pári srava.

This repeated pāda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (Nābhāka Kāṇva; to Varuṇa)

tām ū śú samanā girá pitṛṇām ca mánmabhiḥ,

nābhakāsya prācastibhir yāḥ síndhūnām úpodayé saptásvasā sá madhyamó
[nábhantām anyaké same.] ~~65~~ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gāupāyana and others; to Viṣve Devāḥ)
māno nv ā huvāmahe nārāṇsēna sómena,
pitṛṇām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, Ved. Myth. ii. 100.

8.42.4^c–6^c, nāsatyā sómapītaye.

Cf. 8.8.5^b, áḡvinā sómapītaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, nāsatyā, in 8.42.6^c, for índragñi in 8.38.9^c).

8.43.1^c: 8.3.15^b, gíra stómāsa írate.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarṣaṇe.

8.43.11^{b+c} (Virūpa Āṅgirasa; to Agni)
ukṣānnāya vaçānnāya sómapṛṣṭhāya vedhāse,
stómāir vidhemāgnāye.

10.91.14^c (Aruṇa Vāitahavya; to Agni)
yāsminn áḡvāsa ṛsabdhāsa ukṣāno vaçā meṣā avasṛṣṭāsa āhutāḥ,
kīlālapé sómapṛṣṭhāya vedhāse hṛdā matīm janaye cārum agnāye.
8.44.27^c (Virūpa Āṅgirasa; to Agni)
yajñānām rathye vayām tigmājambhāya vīlāve,
stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.—Cf. 8.23.23^a, ābhir vidhemāgnāye.

[8.43.15^c, ágne vīrávatīm iṣam: 1.12.11^c; 9.61.6^b, rayīm vīrávatīm iṣam.]

8.43.16^c: 1.12.12^c, imām stómam juṣasva me: 1.12.12^c, imām stómam juṣasva naḥ.

8.43.18^b, 29^b, víḡvāḥ suksīṭāyāḥ pṛthak.

[8.43.20^c, vāhniṁ hótāram īlate: 6.14.2^c; agniṁ hótāram īlate.]

Cf. 3.10.2^b, ágne hótāram īlate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgirasa; to Agni)
tām iliṣva yā āhuto 'gnír vibhrájate ghṛtāiḥ,
imām naḥ ḡṇavad dhávam.

10.26.9^d (Vimada Āindra, or others; to Pūṣan)
asmākam ūrjá rátham pūṣā aviṣṭu máhinah,
bhúvad vājānām vṛdhā imām naḥ ḡṇavad dhávam.

Cf. ḡṇutá (and ḡṇutám) ma imām hávam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tám tvā vayām havāmahe.

8.43.24—] *Part 1 : Repeated Passages belonging to Book VIII* [376

8.43.24^c (Virūpa Āṅgīrasa ; to Agni)
viçām rājanam ādbhutam ādhyakṣam dhārmanām imām,
agnīm ile sá u çravat.

8.44.6^c (The same)
mandráṁ hótāram ṛtvijam citrábhānuṁ vibhāvasum,
agnīm ile sá u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a : 8.19.17^a, té ghéd agne svādhyāḥ.

8.43.31^b : 3.9.8^b ; 8.102.11^a, çīrām pāvakāçociṣam ; 10.21.1^d, çīrām pāvakāçociṣam
vívakṣase.

8.43.32^c (Virūpa Āṅgīrasa ; to Agni)
sá tvām agne vibhāvasuḥ sṛjān sūryo ná raçmībhiḥ,
çārdhan támāṁsi jighnase.

9.100.8^c (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
pāvamāna máhi çrávaç, citrébhir yasi raçmībhiḥ,
çārdhan támāṁsi jighnase viçvāni dāçúso grhé.

9.4.1^b

Cf. 9.66.24^c, kṛṣṇā támāṁsi jāñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1^b.

8.44.6^c : 8.43.24^c, agnīm ile sá u çravat.

8.44.9^c : 6.52.12^c, cikitvān dāivyaṁ jānam.

8.44.10^a, vípraṁ hótāram adrúham : 6.15.7^c, vípraṁ hótāram puruvāram adrúham.

8.44.11^b : 7.15.13^b, prāti śma deva ríṣataḥ.

8.44.13^a : 7.16.1^b, ūrjó nápatam á huve.

8.44.14^b : 1.12.12^a ; 10.21.8^a, ágne çukréṇa çociṣā.

8.44.14^c : 1.12.4^c ; 5.26.5^c, deváir á satsi barhíṣi.

8.44.19^a : 3.10.1^a, tvām agne maníṣīnaḥ.

8.44.19^c : 1.5.8^c, tvām vardhantu no girāḥ.

8.44.25^b : 8.6.4^c, samudráyeva síndhavaḥ.

8.44.27^c, stómāir iṣemāgnāye : 8.43.11^c, stómāir vidhemāgnāye.

8.44.28^a : 2.5.8^c, ayām agne tvé ápi.

8.44.28^c: 1.10.9^c, tāsmāi pāvaka mṛṣaya.

8.45.1^b, str̥ṇānti barhīr ānuṣāk : 1.13.5^a, str̥ṇitā barhīr ānuṣāk ; 3.41.2^b, tistiré barhīr ānuṣāk.

8.45.1^c–3^c, yéṣām indro yúvā sákha.

8.45.4^{bc} (Triṣoka Kāṇva ; to Indra)

á bundām vṛtrahá dade jātáḥ pṛchad ví mātáram,
ká ugráh ké ha ṛṇvire.

8.77.1^{bc} (Kurusuti Kāṇva ; to Indra)

jajñānó nú çatákratur ví pṛchad iti mātáram,
ká ugráh ké ha ṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with prāti tvā çavasi vadad : in 8.77.2^c with ád im çavasy àbravid. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv. ; Bergaigne, iii. 105 ; Pischel, Ved. Stud. i. 310 ff. (Cf. also ibid. ii. 246.)

8.45.7^c, rathítamo rathínām : 1.11.1^c, rathítamam rathínām.

8.45.10^b (Triṣoka Kāṇva ; to Indra)

vṛjyāma te pári dvíṣó 'raṁ te çakra dāvāne,
gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

áram hí śmā sutéṣu naḥ sómeṣv indra bhūṣasi,
áram te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities ; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come !' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelberten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs ; unlikely, because the pāda áram te çakra dāvāne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty : 'Denn passend, Indra, mühst du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemäss.' We must translate : 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks ; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical : supply the verb gáchāmaḥ, or the like, and observe 8.92.27^c, áram gamāma te vayám. The elliptical construction of the repeated pāda in 8.92.26^c is certainly secondary and after-born, as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çānāç cid yānto adrivaḥ : 8.61.4^d, makṣú cid, &c.]

8.45.13^a : 3.42.6^a, vidmā hí tvā dhanamjayám.

8.45.15^c, tāsya no véda á bhara : 1.81.9^c, téṣāṁ no véda á bhara.

[8.45.21^a, stotrām indrāya gāyata : 8.89.1^a, bṛhád indrāya gāyata.]

[8.45.21^b, purunṛmpāya sátvane : 6.45.22^b, puruhutāya sátvane.]

8.45.29^c: 1.5.2^c, indram sóme sácā suté.

8.45.33^c: 8.6.25^c, yád indra mṛláyāsi naḥ ; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vásu spārhām tād á bhara.

8.46.3^{b+c} (Vaça Açvya ; to Indra)

á yásya te mahimānam çátamūte çátakrato,
gīrbhír grṇānti kārāvaḥ.

8.99.8^b (Nṛmedha Āṅgīrasa ; to Indra)

iṣkartāram āniṣkṛtaṁ sáhaskṛtaṁ çatāmūtiṁ çatákratum,
samānām indram ávase havāmahe vásavānam vasūjívam.

8.54(Vāl. 6).1^b (Mātariçvan Kāva ; to Indra)

etát ta indra vīryam gīrbhír grṇānti kārāvaḥ,
té stobhanta ūrjam āvan ghṛtaçútam pāurāso nakṣan dhṛtibhiḥ.

The accent of grṇānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—
Further instances of the cadence, grṇānti kārāvaḥ under 6.45.33.

8.46.6^c: 6.54.8^c ; 8.26.22^b ; 53(Vāl. 5).1^d, íçānam rāyá imahe.

8.46.8^{a+b} (Vaça Açvya ; to Indra)

yás te mádo várenyo yá indra vṛtrahántamah,
yá ādadīḥ svār nṛbhír yāḥ pṛtanāsu duṣṭārāḥ.

9.61.19^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

yás te mádo várenyas tēnā pavasvāndhasā,

devāvīr aghaçānsahā.

9.24.7^c

8.92.17^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

yás te citrāçravastamo yá indra vṛtrahántamah,

yá ojadātamo mādah.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12^c, asmākebhír nṛbhír átrā svār jaya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭāro viçvavāra çravāyyaḥ), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19 ; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing *motifs*.—Cf. the pādas, víṣā mádo várenyaḥ, 1.175.2^b, and (for 8.46.8^d), sá çúro ástā pṛtanāsu duṣṭārāḥ, 4.36.6^b.

8.46.9^d (Vaça Açvya ; to Indra)

yó duṣṭāro viçvavāra çravāyyo vājeṣv ásti tarutā,
sá naḥ çaviṣṭha sávanā vaso gahi gaméma gómati vrajé.

8.51(Vāl. 3).5^d (Çruṣṭigu Kāva ; to Indra)

yó no dātā vásunām indram tám hūmahe vayām,

6.46.3^b

vidmā hy āsya sumatīm náviyasīm gaméma gómati vrajé.

Cf. 1.86.3^c, sá gántā gómati vrajé ; and 7.32.10^d, gamat sá gómati vrajé.

[8.46.13^b, purasthātā maghāvā vṛtrahā bhuvat: 10.23.2^b, índro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujoyūm vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām ávo ṽarūṇa mitra dāçúṣe, § 5.71.3^b
yám ādityā abhī druho rákṣathā nēm aghām naçad ṽaneháso va ūtáyah suūtáyo
va ūtáyah. § refrain, 8.47.1^{ef}–18^{ef}

8.67.4^a (Matsya Sāmmada, or others; to Adityas)

māhi vo mahatām ávo ṽarūṇa mitráryaman, § 5.67.1^c
ṽavāṅsy á vṛṇimahe. § 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, ṽarūṇa mitra dāçúṣe: 5.71.3^b, ṽarūṇa mitra dāçúṣah.

8.47.1^{ef}–18^{ef}, aneháso va ūtáyah suūtáyo va ūtáyah.

Cf. 5.65.5^c, anehásas tvótayah.

8.47.5^c: 1.4.6^c, syāméd índrasya çármaṇi.

8.47.9^b: 6.75.12^d, 17^d, áditih çárma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

áditir na uruṣyatv ṽáditih çárma yachatu, § 6.75.12^d
mātá mitrásyā reváto ṽryamṇó ṽarūṇasya cāneháso va ūtáyah suūtáyo va
ūtáyah. § d: 1.136.2^e; ef: refrain, 8.47.1^{ef}–18^{ef}

10.36.3^b (Luça Dhānāka; to Viçve Devāḥ)

viçvasmān no áditih pātṽ anhaso mātá mitrásyā ṽarūṇasya revátah,
svàrvaj jyótir avṛkām naçimahi ṽtád devānām ávo adyá vṛṇimahe.

§ refrain, 10.36.2^d–12^d

8.47.9^d: 1.136.2^e, aryamṇó ṽarūṇasya ca.

8.47.15^c, 17^c, trité (17^c, evá) duṣvápnyam sárvam.

8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas)

ájāiṣmādyásanāma cábhūmánāgasō vayám,
úṣo yásmād duṣvápnyād ábhāiṣmāpa tát uchatv ṽaneháso va ūtáyah suūtáyo va
ūtáyah. § refrain, 8.47.1^{ef}–18^{ef}

10.164.5^{ab} (Pracetas Āṅgirasa; Duṣṣvapnaghnām)

ájāiṣmādyásanāma cábhūmánāgasō vayám,
jāgratsvapnāḥ samkalpāḥ pāpó yám dviṣmās tám sá ṛchatu yó no dvēṣṭi
tám ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^c (Pragātha Kāṇva ; to Soma)

antāç ca prāga āditir bhavāsy avayātā hāraso dāivyasya,

indav indrasya sakhyām juṣāṇāḥ grāuṣṭīva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārayā mādhvā prcānās tiró róma pavate ādridugdhāḥ,

indur indrasya sakhyām juṣāṇó devó devāsya matsaró mādāya.

[8.48.4^d: see under 8.18.22^c.]

[8.48.6^b, prá cakṣaya kṛṇuhí vásyaso naḥ: 4.2.20^c, úc chocasva kṛṇuhí, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sóma rājan mṛláyā naḥ svastí táva smasi vratyās tāsya viddhi,

ālartí dākṣa utá manyúr indo má no aryó anukāmām pára dāḥ.

10.59.6^d (Bandhu Gāupāyana, &c. ; to Asuntí)

ásunte púnar asmāsu cākṣuḥ púnaḥ prāṇám ihá no dhehi bhógam,

jyók paçyema sūryam uccārantam, ánumate mṛláyā naḥ svastí.

4.24.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopá gātre-gātre niṣasāthā nṛcákṣāḥ,

yát te vayām pramināma vratāni sá no mṛla suṣakhá deva vásyāḥ.

10.2.4^a (Trita Aptya ; to Agni)

yád vo vayām pramināma vratāni vidúsām devā áviduṣṭarāsāḥ,

agnis tād viçvam á prṇāti vídvān yébhīr devān ṛtúbhiḥ kalpáyāti.

Cf. 1.25.1.

8.48.11^d: 1.113.16^d, áganma yātra pratirānta áyuh.

[8.48.12^b, ámartyo mártyaḥ ávivéça: 4.58.3^d, mahó devó mártyaḥ á viveça.]

8.48.13^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 10.121.10^d, vayām syāma pátayo rayiṇām.

8.48.14^c, vayām sómasya viçváha priyāsah: 2.12.15^c, vayām ta indra viçváha priyāsah.

8.48.14^d: 1.117.25^d; 2.12.15^d, suvīraso vidátham á vadema.

8.49(Vāl.1).1^b (Praskaṇva Kāṇva ; to Indra)

abhí prá vaḥ surádhasam índram arca yáthā vidé,

yó jaritṛbhyo maghávā purūvásuḥ sahásreṇeva çíkṣati.

8.69.4^b (Priyamedha Āṅgīrasa ; to Indra)

abhí prá gópatiḥ giréndram arca yáthā vide,

sūnúm satyāsya sátpatim.

See Grassmann's inconsistent renderings, i. 485; ii. 435, occasioned by vaḥ in 8.49.1^a: arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5^a: 8.5.7^a, á na stómam úpa dravát.

8.49(Vāl.1).5^c (Praskaṇva Kāṇva; to Indra)

ḷá na stómam úpa dravádḷ dhiyānó áçvo ná sotr̥bhīḥ,
yám te svadhāvan svadāyanti dhenáva indra kāṇveṣu rātāyaḥ.

8.5.7^a

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva; to Indra)

ā naḥ sóme svadhvará iyānó átyo ná toçate,
yám te svadāvan svádanti gūrtāyaḥ pāurē chandayase hāvam.

The repeated pāda in the second Vāḷakhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7^a.

8.49(Vāl.1).6^c (Praskaṇva Kāṇva; to Indra)

ugrām ná virām námasópa sedīma víbhūtim ákṣitāvasum,
udrīva vajrinn avató ná siñcaté kṣārantindra dhītāyaḥ.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva; to Indra)

prá virām ugrām vívicim̐ dhanasp̐tam̐ víbhūtim̐ rádhaso mahāḥ,
udrīva vajrinn avató vasutvanā sādā pipetha dāçúse.

8.49(Vāl.1).7^{abd}, yád dha nūnām yád vā yajñé yád vā pṛthivyām ádhi . . . ugrá

ugrēbhir̐ á gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnām parāvátī yád vā
pṛthivyām diví . . . ṛṣvāṛṣvēbhir̐ á gahi ; 8.3.17^d, ugrá ṛṣvēbhir̐ á gahi.

8.49(Vāl.1).9^c (Praskaṇva Kāṇva; to Indra)

etāvatas ta imaha indra sumnāsya gómataḥ,
yáthā právo maghavan médhyātithim̐ yáthā nípātithim̐ dhāne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva; to Indra)

etāvatas te vaso ḷvidyāma çūra návyasaḥḷ
yáthā práva étaçam̐ kṛtvye dhāne yáthā váçam̐ dáçavraje.

8.24.8^b

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva; to Indra)

yáthā kāṇve maghavan trasýádasyavi yáthā pakthé dáçavraje,
yáthā góçarye ásanor̐ ṛjiçvan̐indra gómad dhíraṇyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva; to Indra)

yáthā kāṇve maghavan médhe adhvaré dirghán̐the dāmūnasi,
yáthā góçarye ásiçāso adrivo máyi gotrām̐ hariçríyam.

8.50(Vāl.2).5^c, yám te svadāvan svádanti gūrtāyaḥ : 8.49(Vāl.1).5^c, yám te
svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6^c, udrīva vajrinn avató vasutvanā : 8.49(Vāl.1).6^c, udrīva vajrinn
avató na siñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnām parāvátī yád vā pṛthivyām diví, . . . ṛṣvā
ṛṣvēbhir̐ á gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnām yád vā yajñé yád
vā pṛthivyām ádhi . . . úgra ugrēbhir̐ á gahi ; 8.3.17^d, ugrá ṛṣvēbhir̐
á gahi.

8.50.9—] *Part 1: Repeated Passages belonging to Book VIII* [382

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çūra návyasaḥ.

8.50(Vāl.2).9^c, yáthā práva étaçam kítvye dháne: 8.49(Vāl.1).9^c, yáthā právo maghavan médhyātithim.

8.50(Vāl.2).10^{ac}, yáthā káñve maghavan médhe adhvaré . . . yáthā góçarye ásiṣāso adrivah: 8.49(Vāl.1).10^{ac}, yáthā káñve maghavan trasádasyavi . . . yáthā góçarye asanor rjícvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāñva; to Indra)
yáthā mánāu sāmvaranāu sómam indrápibaḥ sutám,
nípātithāu maghavan médhyātithāu púṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāñva; to Indra)
yáthā mánāu vívasvati sómam çakrápibaḥ sutám,
yáthā trté chānda indra jújoṣasy āyāu mādayase sácā. cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, índram tám hūmahe vayám.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+cd} (Çruṣṭigu Kāñva; to Indra)
yásmāi tvám vaso dānāya çikṣasi sá rāyás póṣam açnute,
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāñva; to Indra)
yásmāi tvám vaso dānāya mánhase sá rāyás póṣam invati,
vasūyāvo vásupatim çatakrátum stómair índram havāmahe. 8.52(Vāl.4).6^{cd}

8.61.14^{cd} (Bhargya Prāgātha; o Indra)
tvám hi rādhaspate rādhaso mahāḥ kṣáyasyāsi vidhatāḥ,
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mánhase also in 8.61.8^b.

8.51(Vāl.3).6^{cd} = 8.61.14^{cd}, tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe; 8.17.3^c; 93.30^b, sutávanto havāmahe.

8.52(Vāl.4).1^{ab}, yáthā mánāu vívasvati sómam çakrápibaḥ sutám: 8.51(Vāl.3).1^{ab},
yáthā mánāu sāmvaranāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1^d, āyāu mādayase sácā: 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).3^c, yásmāi víṣṇus trīṇi padā vicakramé: 1.22.18^a; 8.12.27^b, trīṇi padā ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tám tvā vayām sudūghām iva godūho juhūmāsi ṛavasyāvah :
1.4.1^{bc}, sudūghām iva gōduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^c.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)
yó no datā́ sá naḥ pitā́ mahā́n ugrá iṣānakṛ́t,
āyāmann ugró maghāvā purūvāsúr gór āṇvasya prá datu naḥ.

8.65.5^b (Pragātha Kāṇva ; to Indra)
índra gr̥ṇīṣá u stuṣé mahā́n ugrá iṣānakṛ́t,
éhi naḥ sutām piba.

For 8.65.5^a cf. 2.20.4^a, tám u stuṣa índraṁ tám gr̥ṇīṣe.

8.52(Vāl.4).6^{ab}, yásmāi tvām vaso dānā́ya mánhase sá rāyás póṣam invati :
8.51(Vāl.3).6^{ab}, yásmāi tvām vaso dānā́ya ṇīkṣasi sá rāyás póṣam
aṇute.

8.52(Vāl.4).6^{cd} (Ayu Kāṇva ; to Indra)
yásmāi tvām vaso dānā́ya mánhase sá rāyás póṣam invati, 8.51(Vāl.3).6^{ab}
vasūyávo vásupatiṁ ṇatákratuṁ stómāir índraṁ havāmahe.

8.61.10^{cd} (Bhargava Pragātha ; to Indra)
ugrābāhur mrakṣakṛtvā purāṇdaró yádi me ṇṇāvad dhāvam,
vasūyávo vásupatiṁ ṇatákratuṁ stómāir índraṁ havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sām kṣoní sām u sūryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 46.6^c, iṣānam rāyá imahe.

8.53(Vāl.5).2^b, vāvṛdhāno divé-dive : 8.12.28^b, vāvṛdhāte divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayānto havāmahe.

[8.53(Vāl.5).3^{cd}, yé parāvāti sunviré jáneṣv á yé arvāvátīndavaḥ : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómāsaḥ parāvāti yé arvāvāti sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yātrā sómasya tṛmpási.

8.53(Vāl.5).6^d, krātuṁ punatá ānuṣák : 8.12.11^b, krātuṁ punīta ānuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yás te sādhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamādyo vṛdhé : 8.3.1^c, āpír no bodhi sadha-
ādyo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gr̥bhír gr̥ṇānti kārāvah.

8.54(Vāl.6).6^d : 4.8.6^b, sasavāṇso ví ṇṇvire.

8.54.7—] *Part 1: Repeated Passages belonging to Book VIII* [384

8.54(Vāl.6).7^d: 9.61.15^b, dhukṣāsva pipyūṣim iṣam ; 8.7.3^c, dhukṣānta pipyūṣim iṣam ; 8.13.25^c, dhukṣāsva pipyūṣim iṣam āvā ca naḥ.

[8.54(Vāl.6).8^a, vayām ta indra stómebhir vidhema : 5.4.7^a, vayām te agna ukthāir vidhema.]

8.55(Vāl.7).1^c (Kṛṣa Kāṇva ; Praskaṇvasya dānastutiḥ)
bhūrīd indrasya vīryam vy ākhyam abhy āyati,
rādhas te dasyava vṛka.

8.56(Vāl.8).1^a (Pṛsadhra Kāṇva ; Praskaṇvasya dānastutiḥ)
prāti te dasyave vṛka rādho adarṣy āhrayam,
dyāur ná prathinā čávaḥ.] 1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^c, mahāt ta indra vīryam.

8.56(Vāl.8).1^c: 1.8.5^c, dyāur ná prathinā čávaḥ.

[8.56(Vāl.8).5^c, agniḥ čukréṇa čociṣā : āgne čukréṇa, &c. ; see under 1.12.12.]

[8.57(Vāl.9).2^a, yuvām devās trāya ekādačasah : 9.92.4^b, viṣve devās, &c.]

8.57(Vāl.9).4^a, ayām vām bhāgó nihito yajatrā : 1.183.4^c, ayām vām bhāgó nihita iyām gīḥ.

8.59(Vāl.11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)
imāni vām bhāgadheyāni sistrata indrāvaruṇā prā mahé sutesu vām,
yajñe-yajñe ha sāvānā bhuranyātho yāt sunvaté yājamānāya čikṣathaḥ.

10.27.1^b (Vasukra Āindra ; to Indra)
āsāt sū me jaritaḥ sābhivegó yāt sunvaté yājamānāya čikṣam,
ānāçīrdām ahām asmi prahantā satyadhvītaṁ vṛjināyāntam ābhúm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pādas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^c.

[8.59(Vāl.11).2^b, indrāvaruṇā mahimānam āçata : 1.85.2^a, tā ukṣitāso mahimānam āçata.]

[8.59(Vāl.11).3^c, tābhir dāçvānsam avataṁ çubhas patī : 1.47.5^c, tābhiḥ sv āsmān avataṁ, &c.]

8.59(Vāl.11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)
indrāvaruṇā saumanasām ādrptaṁ rāyās poṣaṁ yājamāneṣu dhattam,
prajāṁ puṣṭīm bhūtīm asmāsu dhattam dirghayutvāya prā tirataṁ na āyuh.

10.17.9^d (Devāçravas Yamāyana ; to Sarasvatī)
 sárasvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣāmāṇāḥ,
 sahasrārghām iló átra bhāgām rāyās póṣaṁ yájamāneṣu dhehi.
 10.122.8^c (Citramahas Vāsiṣṭha ; to Agni)
 ní tvā vāsiṣṭhā ahvanta vajīnam grṇānto agne vidātheṣu vedhāsah,
 rāyās póṣaṁ yájamāneṣu dhāraya ॥yūyām pāta svastíbhiḥ sádā nah.॥
 ☞ refrain, 7.1.20^d ff.

8.60.1^b : 5.20.3^a ; 26.4^c ; 10.21.1^b, hótāraṁ tvā vṛṇīmahe.

8.60.2^d : 8.23.22^b ; 39.8^e ; 102.10^c, agnīm yajñeṣu pūrvyām.

8.60.3^c, mandró yájiṣṭho adhvarēṣv ídyaḥ : 4.7.1^b, hótā yájiṣṭho adhvarēṣv ídyaḥ.

8.60.3^d : 1.127.2^c, viprebhiḥ çukra mánmabhiḥ.

8.60.4^d (Bhargha Prāgātha ; to Agni)
 ádrogham ā vahoçató yaviṣṭhya devān āsra vitāye,
 abhi prāyāṁsi súdhitā vaso gahi mándasva dhītíbhīr hitāḥ.

10.140.3^b (Agni Pāvaka ; to Agni)
 ūrjo napāḥ jātavedaḥ suçastíbhīr mándasva dhītíbhīr hitāḥ,
 tvé iṣaḥ sām dadhur bhūrivarparaç citrótayo vāmājātāḥ.

8.60.8^a, mǎ no mártāya ripáve rakṣasvīne ; 8.22.14^c, mǎ no mártāya ripáve
 vājīnivasū.

[8.60.10^a, pāhí viçvasmād rakṣáso árāvṇaḥ : see under 1.36.15.]

8.60.12^a, yéna váṁsāma pñtanāsu çárdhataḥ : 6.19.8^c, yéna váṁsāma pñtanāsu
 çátrūn.

8.60.14^d : 8.23.27^a, váṁsvā no vāryā purú.

8.60.17^d : 1.127.2^e ; 8.23.7^b, hótāraṁ carṣaṇīnām.

8.60.18^{cd}, iṣanyāyā nah pururūpam ā bhara vājam nédiṣṭham utāye : 8.1.4^{cd},
 ūpa kramasva pururūpam ā bhara vājam nédiṣṭham utāye.

8.60.19^b (Bhargha Prāgātha ; to Agni)
 āgne jārītar viçpātis tepānó deva rakṣásah,
 āproṣivān grhāpatir mahān asi divās pāyúr duroṇayūḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)
 āgne ghṛtāsyā dhītíbhīr tepānó deva çocíṣā,
 ॥ devān vakṣi yáksi ca.॥

☞ 5.26.1^c

Note that 8.60.2^d = 8.102.10^c.

8.61.4—] *Part 1: Repeated Passages belonging to Book VIII* [386

[8.61.4^d, makṣū cid yānto adriṇaḥ: 8.45.11^a, ṣānāiḥ cid, &c.]

8.61.5^b: 10.134.3^d, indra viṣvābhīr ūtibhīḥ; 8.12.5^c, indra viṣvābhīr ūtibhīr
vavāksitha; 8.32.12^c, indro viṣvābhīr ūtibhīḥ.

8.61.6^b (Bharga Prāgātha; to Indra)

pāurō āṣvasya purukṣd gāvām asy ūtso deva hiranyāyaḥ,
nākīr hī dānaṁ parimārdhiṣat tvē yād-yad yāmi tād ā bhara.

9.107.4^d (Sapta Ṛṣayaḥ; to Pavamāna Soma)

punānāḥ soma dhārayāpō vāsāno arṣasi,

ā ratnadhā yōnim ṛtāsya sīdasy ūtso deva hiranyāyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurā is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression ūtso deva hiranyāyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this pāda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtā, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression ūtso deva hiranyāyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4^b cf. 9.107.26^a.

8.61.10^{cd}: 8.52 (Val. 4).6^{cd}, vasūyāvo vāsupatīm ṣatākratuṁ stōmāir indraṁ
havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yāta indra bhāyāmahe tāto no ābhayaṁ kṛdhi,
māghavañ chagdhī tāva tāt na ūtibhīr vī dvīṣo vī mṛdho jahi.

10.152.3^a (Ṣaṣa Bhāradvāja; to Indra)

vī rākṣo vī mṛdho jahi vī vṛtrāsya hānū ruja,

vī manyūm indra vṛtrahann amitrasyābhidāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51 (Val. 3).6^{cd}, tām tvā vayām maghavann indra girvaṇaḥ sūtāvantō
havāmahe: 8.17.3^c; 8.93.30^b, sūtāvantō havāmahe.

8.62.1^{e-6e}, 7^{d-9d}, 10^{e-12e}, bhadrá indrasya rātāyaḥ.

[8.62.4^b, indra brāhmāni vārdhanaḥ: 5.73.10^a, imā brāhmāni vārdhanaḥ.]

[8.63.2^c, ukthā brāhma ca ṣānsyā: 1.8.10^b, stōma ukthāṁ ca ṣānsyā.]

[8.63.3^c, stuṣe tād asya pāuṁsyam: 1.80.10^c, mahāt tād, &c.]

[8.63.6^b, kṛtāni kārtvāni ca: 1.25.11^c, kṛtāni yā ca kārtvā.]

8.63.9^b, urū kramiṣṭa jivāse: 1.155.4^d, urū krāmiṣṭorugāyāya jivāse.

8.64.1^b: 1.10.7^d, kṛṇuṣvā rādho adriṣaḥ.

[8.64.4^c, óbhé pṛṇāsi ródasi: 10.140.2^d, pṛṇākṣi ródasi ubhé.]

Note the blend reading in TS. 4.2.7.3^d, ubhe pṛṇakṣi rodasi.

[8.64.6^c, asmākam kāmam ā pṛṇa: 1.16.9^a, sémam naḥ kāmam ā pṛṇa.]

8.64.7^c, brahmā kás tám saparyati: 8.7.20^c, brahmā kó vaḥ saparyati.

8.64.10^c: 8.4.12^d, tásyéhi prá dravā píba.

8.64.12^c, éhm indra drávā píba: 8.17.11^c, éhm asyá drávā píba.

8.65.1^{ab}: 8.4.1^{ab}, yád indra prág ápāg údañ nyāg vā hūyāse nṛbhīḥ.

8.65.2^b (Pragātha Kāṇva; to Indra)

yád vā prasrávaṇe divó mādáyāse svāṇṇare,

yád vā samudré ándhasaḥ.

8.103.14^d (Sobhari Kāṇva; to Agni and Maruts)

ágne yāhi marútsakhā rudrébhīḥ sómapiṭaye,

sóbharyā úpa suṣṭutīm mādáyasva svāṇṇare.

Cf. 8.6.39^a, mándasvā sú svāṇṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, índra sómasya piṭāye: índram sómasya, &c.; see under 1.16.3.]

8.65.5^b: 8.52(Vál. 4).5^b, mahāñ ugrá iṣṇakṛt.

8.65.6^b: 5.20.3^d; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c: 1.13.7^c; 10.188.1^c, idám no barhír āsāde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c; 8.43.23^a, tám tvā vayám havāmahe.

8.65.8^{ab}, idám te somyám mádhv ádhukṣann ádribhir nárah: 8.38.3^{ab}, idám vām madirám mádhv ádhukṣann ádribhir nárah.

8.65.9^c: 1.9.8^a; 44.2^d, asmé dhehi grávo brhát.

8.65.12^c (Pragātha Kāṇva; to Indra)

nápāto durgáhasya me sahásreṇa surádhasaḥ,

grávo devéṣv akrata.

10.62.7^d (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)

indreṇa yujá niḥ srjanta vāgháto vṛajám gómantam açvínam,

10.25.5^d

sahásram me dádato aṣṭakarnyāḥ grávo devéṣv akrata.

8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.6^b: 8.33.15^d, mādāya dyukṣa somapāḥ.

[8.66.8^c, sémām na stómaṁ jujuṣāṇā ā gahi: 1.16.5^a, sémām na stómaṁ ā gahi.]

8.66.12^c, tirāḥ cid aryāḥ sávanā vaso gahi: 4.29.1^c, tirāḥ cid aryāḥ sávanā purūṇi.

[8.66.13^{cd}, nahí tvád anyāḥ puruhūta káḥ caná mághavann ásti marḍitā; 1.84.19^c, ná tvád anyó maghavann asti marḍitā.]

8.67.1^c, 10^c, sumṛīkāṇ (10^c, sumṛīkām) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatām ávo várūṇa mītráryaman: 8.47.1^{ab}, máhi vo mahatām ávo várūṇa mītra dāḥṣe.

8.67.4^b: 5.67.1^c; 10.126.2^b, várūṇa mītráryaman.

8.67.4^c: 8.26.21^c, ávāṁsy ā vṛṇīmahe.

8.67.6^c: 8.20.26^b, tēnā no údhi vocata.

8.67.18^b: 8.18.12^b, ādityā yān mūmocati.

8.68.1^d: índra çaviṣṭha sátpate: 8.13.12^a, índra çaviṣṭha satpate.

8.68.5^c: 8.1.3^b; 15.12^b, nānā hávanta utāye.

8.68.7^b, índraṁ codāmi pītāye: 3.42.8^b, sómaṁ codāmi pītāye.

8.68.9^c (Priyamedha Āṅgīrasa; to Indra)
tvótāsas tvā yujāpsū sūrye mahād dhānam,
jāyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
áyāma dhīvato dhiyó 'rvadbhiḥ çakra godare,
jāyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pṛa vas triṣṭúbham iṣam: 8.7.1^a, prá yád vas, &c.]

8.69.3^b: 1.84.11^b, sómaṁ çṛṇanti pṛṇayāḥ.

8.69.3^d: 1.105.5^b, triṣv ā rocané divāḥ.

8.69.4^b: 8.49(Vāl. 1).1^b, índraṁ arca yāthā vidé.

8.69.6^b: 8.7.10^b, duduhré vajrīṇe mādhu.

8.69.7^b, gṛhām índraç ca gānvahi: 1.135.7^c; 4.49.3^b, gṛhām índraç ca gachatam.

8.69.9^d: 1.80.9^d, índrāya bráhmódyatam.

8.69.10^d: 9.1.9^c; 4.4^b, sómam índrāya pátave; 9.24.3^b, sóméndrāya pátave.
Added in proof.

8.69.11^{b+e} (Priyamedha Āṅgirasa ; to Indra)

āpād indro āpād agnīr viçve devā amatsata,

vāruṇa id ihā kṣayat tām āpo abhy anūṣata vatsām saṁçigvarīr iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ād asya çuṣmīno rāse viçve devā amatsata,

yādī góbhir vasāyāte.

9.61.14^b (Amahīyu Āṅgirasa ; to Soma Pavamāna)

tām id vardhantu no giro vatsām saṁçigvarīr iva,

yā indrasya hrdaṁsāniḥ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^c, indro viçvā āti dvīṣaḥ.

[8.69.15^a, arbhakó ná kumārakāḥ : 8.30.1^b, (arbhakó) dévāso ná kumārakāḥ.]

8.69.16^e : 6.51.16^b, svastigām anehāsam.

8.69.17^{ab} : 1.36.7^{ab}, tām ghem itthā namasvīna úpa svarājāṁ āsate.

8.69.18^a : 1.30.9^a, ānu pratnāsyāukasaḥ.

8.70.3^a : 8.31.17^a, nákiṣ tām kármaṇā naçat.

8.71.6^c, prá no naya vásyō ácha : 6.47.7^b, prá no naya pratarām vásyō ácha ;
10.45.9, prá tām naya pratarām, &c.

8.71.8^c, tvām içīse vásūnām : 1.170.5^a, tvām içīse vasupate vásūnām.

8.71.9^c : 1.30.10^c, sákhe vaso jaritíbhyaḥ ; 3.51.6^d, sákhe vaso jaritíbhyaḥ váyo
dhāḥ.

8.71.10^d, purupraçastām útāye : 8.12.14^c, purupraçastām útāya ṛtāsyā yāt.

[8.71.11^a, agnīm sūnūm sáhaso jātávedasam : 1.127.1^b, vásūm sūnūm, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátaṁ viçí.

[8.71.12^a, agnīm vo devayajyāyā : 5.21.4^a, devām vo devayajyāyā.]

8.71.12^b : 5.28.6^b, agnīm prayaty adhvaré ; 10.21.6^b, ágne prayaty adhvaré.

8.71.13^b, íçe yó váryāṇām : 1.5.2^b ; 24.3^b, íçānam váryāṇām ; 10.9.5^a, íçānā
váryāṇām.

8.72.3—] *Part 1: Repeated Passages belonging to Book VIII* [390

[8.72.3^b, rudrām paró manīśāyā : 5.17.2^d, mandrām paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ : 7.55.2^d, úpa srákveṣu bāpsato ní śú svapa.

[8.72.16^a, ádhukṣat pipyúṣīm iṣam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjātham aṇvinā rátham.

8.73.1^c–18^c, ánti śád bhūtu vām ávaḥ.

8.73.5^{ab}, yád adyá kārhi kārhi cic chuṣṭrūyātām imám hávam : 5.74.10^{ab}, áṇvinā
yád dha kārhi cic chuṣṭrūyātām imám hávam.

8.73.10^b, ṣṛṇutam ma imám hávam : 2.41.13^b = 6.52.7^b, ṣṛṇutá ma imám
hávam ; 8.85.2^b, imám me ṣṛṇutam hávam.

8.73.14^{ab}, á no gávyebhir áṇvyāiḥ sahásrāir úpa gachatam : 6.60.14^{ab}, á no
gávyebhir áṇvyāir vasavyāir úpa gachatam.

[8.73.18^a, púram ná dhr̥ṣṇav á ruja : 9.108.6^d, varmīva dhr̥ṣṇav, &c.]

[8.74.5^a, am̐tam jātávedasam : 6.48.1^c, prá-pra vayám am̐tam jātávedasam.]

8.74.5^b, tirás támāṁsi darṣatām : 3.27.13^b, tirás támāṁsi darṣatāḥ.

8.74.7^c, mándra sújata súkrato : 1.144.7^b, mándra svádhāva řtajata súkrato.

8.74.12^b : 7.94.5^c, sabádho vājasātaye.

[8.74.14^d, vākṣan váyo ná túgryam : 8.3.23^c, ástaṁ váyo ná túgryam.]

8.75.3^b : 3.24.3^b ; 8.19.25^c, sáhasaḥ sūnav āhuta.

8.75.12^{ab}, m̐ no asmín mahāadhané párā varg bhārabh̐d yatha : 6.59.7^{cd}, mā no
asmín mahāadhané párā varktaṁ gāviṣṭiṣu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ádhā te sumnám imahe.

8.76.1^b : 1.11.8^a, índram íṇanam ójasā.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 89.3^d, vājreṇa ṣatáparvaṇā.

8.76.5^c (Kurusuti Kāṇva ; to Indra)
marútvantam řjīṣīṇam ójasvantaṁ virap̐ṇam,
índram gīrbhír havāmahe.

8.88.1^d (Nodhas Gāutama ; to Indra)

tām vo dasmám řtiśāhaṁ vásor mandānám ándhasaḥ,

ḥabhi vatsām ná svásareṣu dhenáva, índram gīrbhír navāmahe. 2.2.2^b

391] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.82.3

8.76.6^a : 1.23.7^a, marútvantāṃ havāmahe.

8.76.6^c : 1.22.1^c ; 23.2^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d ; 8.94.10^c–12^c, asyā sómasya
pitáye.

[8.76.7^b, píbā sómaṃ çatakrato : 3.37.8^c, indra sómaṃ, &c.]

8.76.9^b, sutāṃ sómaṃ diviṣṭiṣu : 1.86.4^b, sutāḥ sómo diviṣṭiṣu.

8.76.9^c (Kurusuti Kāṇva ; to Indra)

píbéd indra marútsakhā [sutāṃ sómaṃ diviṣṭiṣu,]

☞ 1.86.4^b

vájraṃ çícāna ójasā.

10.153.4^c (Devajāmayā Indramātarah ; to Indra)

tvām indra sajóśasam arkāṃ bibharsī bāhvóḥ,

vájraṃ çícāna ójasā.

8.76.11^a : 8.6.38^a, ánu tvā ródasi ubhé.

8.77.1^{bc}, ví pṛchad íti mātáram, ká ugráh ké ha çṛṇvire : 8.45.4^{bc}, jātāḥ pṛchad
ví mātáram, ká ugráh ké ha çṛṇvire.

[8.77.8^a, téna stotṛbhya á bhara : see under 5.6.1^e.]

8.78.8^b (Kurusuti Kāṇva ; to Indra)

tvé vásūni sámgaṭā víçvā ca soma sáubhagā,

sudátv áparihvṛtā.

9.4.2^b (Hiraṇyastūpa Āṅgirasa ; to Soma Pavamāna)

[sánā jyótiḥ sánā svār] víçvā ca soma sáubhagā,

☞ cf. 9.9.9^c

[áthā no vásyajas kṛdhi.]

☞ refrain, 9.4.1^c–10^c

9.55.1^c (Avatsāra Kāçyapa : to Soma Pavamāna)

yávaṃ-yavaṃ no ándhasā puṣṭāṃ-puṣṭāṃ pári srava,

sóma víçvā ca sáubhagā.

8.80.2^c : 6.45.17^c, sá tvām na indra mṛṇaya ; cf. also 8.80.1^c.

8.80.3^a, kím aṅgá radhracódanah : 6.44.10^d, kím aṅgá radhracódanam tvāhuḥ.

[8.80.7^c, iyám dhír ṛtvíyāvatī : 8.12.10^a, iyám ta ṛtvíyāvatī (sc. dhíḥ).]

8.81.4^a : 8.24.19^a ; 95.7^a, éto nv índram stávāma.

8.82.2^a : 1.23.1^a, tivráh sómasa á gahi.

[8.82.3^c, bhúvat ta indra çám hṛdé : 10.86.15^c, manthás ta indra çám hṛdé.]

8.82.5—] *Part 1: Repeated Passages belonging to Book VIII* [392

8.82.5^a, túbhyāyām ádribhiḥ sutāḥ: 1.135.2^a, túbhyāyām sōmaḥ páripūto ádribhiḥ.

8.82.7^c–9^c, pibéd asya tvám iṇṣe.

8.82.9^b (Kusidin Kaṇva; to Indra)

yám te ṇyenāḥ padābharat tiró rájáṅsy áspṛtam,

[pibéd asya tvám iṇṣe.]

refrain, 8.82.7^c–9^c

9.3.8^b (Çunahçepa Ājigarti; to Soma Pavamāna)

eṣā dívam vy ásarāt tiró rájáṅsy áspṛtaḥ,

pávamānaḥ svadhvarāḥ.

8.83.2^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b–7^b,
várūṇo mitró aryamā.

8.83.3^c: 7.66.12^d, yūyām ṛtāsya rathyaḥ.

[8.83.4^b, vāmām várūṇa ṇāṅsyam; 8.18.21^b, nṛvād varūṇa ṇāṅsyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, yūyām hí ṣṭhā sudānavah.

8.83.9^b: 6.51.15^b, indrajyeṣṭha abhidyavaḥ.

8.84.1^a, prēṣṭham vo átithim (stusé): 1.186.3^a, prēṣṭham vo átithim ḡṇṣe.

8.84.1^c, agnīm rátham ná védyam: 8.19.8^b, agnī rátho ná védyah.

[8.84.3^c, rákṣa tokám utá tmānā: 1.41.6^b, viçvaṁ tokám utá tmānā.]

8.84.8^b: 5.35.7^b, puroyāvānam ājiṣu.

8.85.1^a, á me hávam nāsatyā: 1.183.5^d, á me hávam nāsatyópa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáchataṁ yuvām.

8.85.1^c–9^c: 1.47.9^d, mádhvaḥ sómasya pītāye.

[8.85.2^b, imām me ḡṇutām hávam: 8.73.10^b, ḡṇutām ma imām hávam; cf.
under 2.41.13.]

8.85.4^a: 7.94.2^a, ḡṇutām jaritūr hávam; 8.13.7^b, ḡṇudhí jaritūr hávam.

8.85.5^a: 8.5.12^c, chardír yantam ádābhyam.

[8.85.6^a: gáchataṁ dāçúṣo ḡṛhām: 8.5.5^c; 22.3^d, gántārā dāçúṣo ḡṛhām.]

8.86.1^c–3^c, tá vām viçvako havate tanūkṛthé.

8.86.1^d–5^d, má no ví yāuṣṭam sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vāsiṣṭha, or others ; to Aṇvins)

pībataṁ gharmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ narā,
tā mandasānā mānuṣo duronā ā nī pātāṁ vedaṣā vāyaḥ.

8.87.4^{ab} (The same)

pībataṁ sōmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,
tā vāvṛdhanā ūpa suṣṭutīm divo gantāṁ gāurāv ivérinam.

10.40.13^a (Ghoṣa Kākṣivati ; to Aṇvins)

tā mandasānā mānuṣo duronā ā dhattāṁ rayīm sahāvīraṁ vacasyāve,
kṛtāṁ tīrthāṁ suprapāṇāṁ ṣubhas patī sthānūṁ pathesṭhām āpa durma-
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b : 1.47.8^d ; 8.87.4^b, ā barhiḥ sīdataṁ narā (8.87.4^b, sumāt) ; 1.142.7^d,
sīdataṁ barhīr ā sumāt.

8.87.3^a : 8.8.18^a, ā vām viṇvābhīr utībhiḥ : 8.8.1^a, ā no viṇvābhīr utībhiḥ ; 7.24.4^a,
ā no viṇvābhīr utībhiḥ sajōṣāḥ.

8.87.3^b : 1.45.4^b ; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhiḥ sīdataṁ sumāt : 1.47.8^d ; 8.87.2^b, ā barhiḥ sīdataṁ narā ;
1.142.7^d, sīdataṁ barhīr ā sumāt.

8.87.5^a : 8.8.2^a ; 9.14^a, ā nūnām yātam aṇvinā.

8.87.5^b : 8.13.11^b, āṇvebhiḥ prūṣitāpsubhiḥ.

8.87.5^c, dāsra hīraṇyavartanī ṣubhas patī : 1.92.18^b ; 5.75.2^c ; 8.5.11^b ; 8.1^c,
dāsra hīraṇyavartanī.

8.87.5^d : 1.47.3^b, 5^d ; 3.62.18^c ; 7.66.19^c, pātāṁ sōmam ṛtāvṛdhā.

8.87.6^a : 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhī vatsām nā svāsareṣu dhenāvaḥ : 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indraṁ gīrbhīr navāmahe : 8.76.5^c, indraṁ gīrbhīr havāmahe.

8.88.2^d : 8.33.3^d, makṣū gōmantam imahe.

8.88.6^d : 8.4.18^d, mánhiṣṭho vājasātaye : 1.130.1^g, mánhiṣṭham vājasātaye.

[8.89.1^a, brhád indrāya gāyata : 8.45.21^a, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa ; to Indra)

āpādhamaḍ abhīṣastīr aṣastihāthéndro dyumny ābhavat,
devās ta indra sakhyāya yemire bṛhadbhāno mārudgaṇa.

8.89.2—] *Part 1 : Repeated Passages belonging to Book VIII* [394

8.98.3^c (Nīmedha Āṅgīrasa ; to Indra)

ṽibhrájañ jyótiṣā svàr ágacho rocanām diváh,
devás ta indra sakhyáya yemire.

8.98.3^{ab}

Cf. Bergaigne ii. 187.

8.89.3^d: 1.80.6^b; 8.6.6^b; 76.2^c, vājreṇa ṣatáparvaṇā.

8.89.7^b: 9.107.7^d; 10.156.4^b, á súryam rohaya divi; 1.7.3^b, á súryam rohaya divi.

[8.90.5^a, tvám indra yaçú asi: 8.23.30^a, ágne tvám yaçú asi.]

8.91.2^{de}: 3.52.1^{ab}, dhānāvantaṁ karambhīṇam apūpāvantaṁ ukthīnam.

8.91.3^d (Apālā Ātreya; to Indra)

á caná tvā cikitsāmó 'dhi caná tvā némasi,
ṣánair iva ṣanakūir ivéndrāyendo pári srava.

9.106.4^b (Cakṣus Mānava; to Pavamāna Soma)
prá dhanvā soma jágṛvir índrāyendo pári srava,
dyumāntaṁ ṣūṣmam á bharā svarvīdam.]

9.29.6^c

The repeated pāda is refrain in 9.112.1^o ff.; cf. also 9.56.4^b, svādúr indo pári srava; 9.62.9^a, tvám indo, &c.—Cf. von Schroeder, WZKM. xx. 236; Geldner, Rigveda Kommentar, p. 132.

8.92.1^b: 1.5.1^b, índram abhí prá gāyata.

8.92.2^a: 8.15.1^b, puruhūtāṁ puruṣtutám.

8.92.5^a, tám v abhí prārcata: 8.15.1^a, tám v abhí prá gāyata.

8.92.5^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 97.11^b; 9.12.2^c, índram sómasya pītāye.

8.92.6^a (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

asyá pītṽá mādānām devó devásyūujasā,
viṣvābhí bhúvanā bhuvat.

9.23.7^a (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
asyá pītṽá mādānām índro vṛtrāṇy apratí,
jaghāna jaghānac ca nú.

8.92.11^c: 8.68.9^c, jáyema pṛtsú vajrivah.

[8.92.12^a: váyam u tvā ṣatakrato: 6.45.25^a, imá u tvā ṣatakrato.]

8.92.12^b: 1.91.13^b, gávo ná yávasesv á.

8.92.14^c, 22^c, ná tvám indráti ricyate.

8.92.17^b: 8.46.8^b, yá indra vṛtrahántamaḥ.

[8.92.20^a, yásmin viçvā ádhi çriyah: 1.139.3^d, yuvór viçvā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tám id vardhantu no girah.

8.92.22^a: 1.15.1^b, á tvā viçantv indavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudrám iva sindhavaḥ.

8.92.25^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
 áram áçvāya gāyati çrutákakṣo áram gāve,
 áram indrasya dhāmne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 indo yád ádribhiḥ sutāḥ pavítram paridhāvasi,
 áram indrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of áram with áçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, áram indrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of áram have, in reality, a different value from the third. The preceding and following stanzas also play upon áram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, áram te çakra dāvāne.

8.92.30^c: 8.13.14^b, mátsvā sutásya gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)
 sá na indrah çivāḥ sákhāçvāvad gómad yávamat,
 urúdhāreva dohate.

9.69.8^b (Hiraṇyastūpa Āṅgirasa; to Pavamāna Soma)
 á naḥ pavasva vásumad dhiraṇyavad áçvāvad gómad yávamat suvīryam,
 yūyám hí soma pitáro máma sthāna divó mūrdhānaḥ prásthita
 vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5^a, yád vā pravṛddha satpate: 8.12.8^a, yádi pravṛddha satpate.]

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)
yé sómāsaḥ parāvāti yé arvāvāti sunviré,
sārvāṅs tān indra gachasi.

9.65.22^{ab} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yé sómāsaḥ parāvāti yé arvāvāti sunviré,
yé vādāḥ çaryañāvati.

Cf. 8.53 (Val. 5).3^{cd}, yé parāvāti sunviré jáneṣv á yé arvāvátīndavaḥ. See Hillebrandt, Ved. Myth. I.123 ff.

8.93.11^b : 5.82.2^c, ná minānti (5.82.2^c, minanti) svarājyam.

8.93.12^b : 6.44.5^d, devī çuṣmanḥ saparyataḥ.

[8.93.19^c, káyā stotṛbhya á bhara : see under 5.6.1^e.]

8.93.20^c : 1.16.8^c, vṛtrahá sómapiṭaye.

8.93.22^b, uçánto yanti vitáye : 1.5.5^b, çúcayo yanti vitáye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a : 8.13.27^a, ihá tyá sadhamādya.

[8.93.25^a, túbhyaṁ sómāḥ sutá imé : 3.40.4^a ; 42.5^a, indra sómāḥ sutá imé.]

[8.93.26^b, dádhad rátnā ví dāçúṣe : 4.15.3^c ; 9.3.6^c, dádhad rátnāni dāçúṣe.]

8.93.28^c–30^c, yád indra mṛláyāsi naḥ ; see also under 8.6.25^a.

[8.93.29^a, sá no víçvāny á bhara : 10.191.1^d, sá no vásūny á bhara.]

8.93.30^b : 8.17.3^c ; 51(Val.3).6^d ; 61.14^d, sutávanto havāmahe.

8.93.31^a, 31^c–33^c, úpa no háribhiḥ sutám.

8.93.34^b, ṛbhukṣāṇam ṛbhúm rayím : 4.37.5^a, ṛbhúm ṛbhukṣaṇo rayím.

8.94.3^{ab} : 6.45.33^{ab}, tát sú no víçve aryá á sádā grṇanti káravaḥ.

8.94.3^c : 1.23.10^c ; 8.94.9^c, marútaḥ sómapiṭaye.

[8.94.4^a, ásti sómo ayám sutáh : 5.40.2^b ; 8.13.32^b, víṣā sómo ayám sutáh.]

[8.94.8^b, devānām ávo vṛṇe : 1.38.10^b, indragnyór ávo vṛṇe.]

8.94.9^c: 1.23.10^c; 8.94.3^c, marūtaḥ sōmapitaye.

8.94.10^c–12^c, āsya sōmasya pitāye; see also under 1.23.2^c.

8.95.1^d: 6.45.25^c, indra vatsām ná mātaraḥ.

[8.95.2^b, sutāsa indra girvaṇaḥ: 4.32.11^c; 8.13.32^b, sutēṣv indra girvaṇaḥ.]

8.95.3^c (Tiraçet Āṅgirasa; to Indra)

ṛibā sōmarā mādāya kām, indra çyenābhṛtaṁ sutām, ~~cf.~~ cf. refrain, 8.36.1^b–6^b
tvām hí çāçvatīnām pātī rāja viçām āsi.

8.98.6^a (Nṛmedha Āṅgirasa; to Indra)

tvām hí çāçvatīnām indra dartā purām āsi,
hantā dāsyor mánor vṛdhāḥ pátir divāḥ.

8.95.6^b, indram ukthāni vāvṛdhuh: 8.6.35^a, indram ukthāni vāvṛdhuh (verb without accent).

8.95.6^d (Tiraçet Āṅgirasa; to Indra)

tām u ştavāma yām gīra indram ukthāni vāvṛdhuh, ~~cf.~~ 8.6.35^a
purūṇy asya pāuṇsyā siṣāsanto vanāmahe.

9.61.11^c (Amahīyu Āṅgirasa; to Soma Pavamāna)

enā viçvāny aryā ā, dyumnāni mānuṣāṇām, ~~cf.~~ cf. 9.61.11^a
siṣāsanto vanāmahe.

For 9.61.11 cf. Geldner, Ved. Stud. iii. 77.

8.95.7^a: 8.24.19^a; 8.1.4^a, éto nv indram stāvāma.

[8.95.8^c, çuddhó rayīm ní dhārāya: 1.30.22^c, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the trica 8.95.7–9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāni jighnase: 8.15.3^b, éko vṛtrāni, &c.]

[8.95.9^d, çuddhó vājam siṣāsasi: 9.23.6^c, indo vājam siṣāsasi.]

[8.96.5^b, madacyútam áhaye hantavá u: 5.31.4^d, ávardhayann áhaye, &c.]

8.96.7^d (Tiraçet Āṅgirasa, or Dyutāna Māruti; to Indra)

vṛtrāsya tvā çvasáthād ísamāṇā viçve devā ajahur yé sákhāyaḥ,
marúdbhir indra sakhyām te astv áthemā viçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Sāucika; to Devāḥ)

ā vo yakṣy amṛtatvām suvīram yáthā vo devā várivaḥ kārāni,
ā bāhvór vājram indrasya dheyam áthemā viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The ātmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2^{ab} with 5.1.5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12—] *Part 1: Repeated Passages belonging to Book VIII* [398

8.96.12^b, stuhí suṣṭutīm námasā́ vivāsa ; 5.83.1^b; stuhí parjanyaṃ namasā́ vivāsa.

[8.96.15^c, víḥo ádevir abhy ācārantīḥ : 6.49.15^c, víḥa ádevir abhy ācnavāma.
Added in proof.]

8.96.21^b (Tiraçei Āṅgīrasa, or Dyutāna Māruti : to Indra)
sá vṛtrahēndra ṛbhukṣā́ḥ sadyó jajñā́nó hávyo babhūva,
kṛṇvā́nn āpā́nsi nárya purū́ṇi sóma ná pītó hávyah sákhibhyaḥ.

10.6.7^b (Trita Āptya ; to Agni)

ádha hy āgne mahná́ niśádyā́ sadyó jajñā́nó hávyo babhū́tha,
[tām te devā́so ánu kētam āyann] ádhāvardhanta prathamā́sa ūmah.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, *ProL*, p. 70 ; Arnold, *VM.*, p. 315.

8.97.4^{ab} : 8.13.15^{ab}, yác chakrú́si parāvátī yad arvāvátī vṛtrahan.

8.97.4^d : 1.84.9^b, sutā́tvā́ñ ā́ vivāsati.

8.97.5^b : 9.12.6^b, samudrásyādhi viṣṭápi ; 9.107.14^c, samudrásyādhi viṣṭápi
manī́ṣiṇah : 8.34.13^b, samudrásyādhi viṣṭápah.

8.97.5^d, yád antárikṣa ū́ gahi : 5.73.1^d, yád antárikṣa ū́ gatam.

8.97.6^d : 4.31.12^b, índra rāyá́ párīṇasā́ ; 1.129.1^a, tvám na índra rāyá́ párīṇasā́.

8.97.7^a, 7^d, má na índra párā́ vṛṇak.

8.97.8^a, 8^d, asmé índra sácā́ suté.

8.97.11^b : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 92.5^b ; 9.12.2^c, índram sómasya pītáye.

8.97.15^c : 7.37.5^d, kadā́ na índra rāyá́ ū́ daṣasyeh.

8.98.2^a (Nṛmedha Āṅgīrasa ; to Indra)

tvám indrábhibhú́r asi [tvám sū́ryam arocayah],
viçvákarmā́ viçvā́devo mahú́n asi.

cf. 8.98.2^b

10.153.5^a (Devajāmaya Indramātarah ; to Indra)

tvám indrábhibhú́r asi viçvā́ jātā́ny ójasā́,
sá viçvā́ bhúva ábhavaḥ.

[8.98.2^b, tvám sū́ryam arocayah : 9.63.7^b, yáya sū́ryam arocayah.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa ; to Indra)

vibhrájañ jyótiṣā́ svār ágachō rocanám diváh,
[devás ta índra sakhyā́ya yemire.]

cf. 8.99.2^c

10.170.4^{ab} (Vibhrāj Sāurya ; to Sūrya)

vibhrājāñ jyōtiṣā svār āgacho rocanām divāḥ,

yénemā viçvā bhūvanāny ābhṛtā viçvākarmanā viçvādevyāvātā.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvādevyāvātā, does not stamp that stanza as the source of the repetition.

8.98.3^c: 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a: 8.95.3^c, tvām hī çāçvatīnām.

8.98.11^c: 3.42.6^c; 8.75.16^c, ādhā te sumnām imahe.

8.98.12^c: 5.13.5^c, sá no rāsva suvīryam.

8.99.2^d: 4.32.11^c, sutēṣv indra girvaṇaḥ.

Cf. 8.95.2^c, sutāsa indra girvaṇaḥ.

8.99.8^b, çatāmūtiṁ çatākratum : 8.46.3, çatāmūte çatākrato.

8.100.2^d (Nema Bhārgava ; to Indra)

dādhāmi te mādhduno bhakṣām āgre hitās te bhāgāḥ sutó astu sómaḥ,

ásaç ca tvām dakṣiṇatāḥ sākḥā mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa : to Manyu)

abhī prēhi dakṣiṇatō bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,

juhómi te dharūṇam mādhdvo āgram ubhá upāñçi prathamā pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar: 'Come on, be thou at my right; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology: 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, *Rig-Veda Kommentar*, p. 136.

8.100.4^b, viçvā jātāny abhy āsmi mahnā : 2.28.1^b, viçvāni sānty abhy āstu mahnā.

8.100.12^a: 4.18.11^d, sākhe viṣṇo vitarām vi kramasva.

8.101.2^b: 5.65.2^b, rájanā dirghaçrúttamā.

8.101.2^d: 1.47.7^d; 137.2^e; 5.79.8^c, sākām sūryasya raçmibhiḥ.

8.101.7—] *Part 1: Repeated Passages belonging to Book VIII* [400

8.101.7^d, 10^b, prāti havyāni vitāye.

8.101.8^d: 3.62.18^a, grṇānā jamádagninā; 7.96.3^c, grṇānā jamadagnivāt; 9.62.24^c; 65.25^b, grṇānó jamádagninā.

8.101.9^d: 2.41.2^b, ayām çukró ayāmi te; 4.47.1^a, vāyo çukró ayāmi te.

[8.101.11^c, mahás te sató mahimā panasyate: 10.75.9^c, mahān hy āsya mahimā panasyāte.

[8.101.13^c, citréva prāty adarçy āyatī: 7.81.1^a, prāty u adarçy āyatī.]

8.102.1^c: 1.12.6^b; 7.15.2^c, kavír grhāpatir yúvā.

8.102.3^a: 8.21.11^a, tváyā ha svid yujā vayām.

8.102.4^a–6^c, agním samudrāvāsasam.

[8.102.7^c, áchā náptre sáhasvate; 5.7.1^d, ūrjó náptre sáhasvate.]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)
ayām viçvā abhi çriyo 'gnír devéṣu patyate,
á vājāir úpa no gamat.

9.45.4^c (Ayāsyā Āṅgīrasa; to Pavamāna Soma)
áty ū pavítram akramīd vājī dhúram ná yāmani,
índur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests duram for dhúram in 9.45.4^b; this is neither necessary nor convincing: vājī and dhúram certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon-pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, agním yajñéṣu pūrvyām.

8.102.11^a: 3.9.8^b; 8.43.31^b, çrām pávakāçociṣam; 10.21.1^d, çrām pávakāçociṣam vívakṣase.

8.102.12^a: 4.15.6^a, tám árvantan ná sānasīm.

8.102.16^b, tepānó deva çociṣā: 8.60.19^b, tepānó deva rákṣasaḥ.

8.102.16^c: 5.26.1^c; 6.16.2^c, á devān vakṣi yākṣi ca.

8.102.17^c: 4.8.1^b, havyvāham āmartyam; 3.10.9^c, havyvāham āmartyam sahovīdham.

[8.102.18^b, āgne dūtāṁ vāreṇyam : cf. under 1.12.1^a.]8.103.3^d : 5.25.4^d, agnīm dhīrbhīḥ saparyata.8.103.5^b : 1.40.4^b, sá dhatte ákṣiti ṣrávaḥ ; 9.66.7^c, dádhāno ákṣiti ṣrávaḥ.8.103.5^d : 5.82.6^c ; 8.22.18^d, víçvā vāmāni dhīmahi.8.103.7^d (Sobhari Kāṇva ; to Agni)

ágvaṁ ná grībhī rathyaṁ sudānavo marmṛjyānte devayávaḥ,
ubhé toké tánaye dasma víçpate pársi rádho maghónām.

9.1.3^c (Madhuchandas Vāiçvāmitra ; to Soma Pavamāna)
varivodhātamo bhava mánhiṣṭho vṛtrahántamaḥ,
pársi rádho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen treflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of pāda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The pāda, pársi rádho maghónām, is explained by cōda rádho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates pāda c by 'der Reichen Gabe fördre du', though he has rendered the same pāda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewärung'. For rádhas in general see under 6.44.10.

8.103.14^d, mādáyasva svāṇṇare : 8.65.2^b, mādáyāse svāṇṇare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādiṣṭhaya mādiṣṭhaya pávasva soma dhārayā,
īndrāya pātave sutāḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vāsūni samjāyan pávasva soma dhārayā,
inú dvēṣāṁsi sadhryāk.

9.30.3^c (Bindu Āṅgīrasa ; to the same)
ā naḥ çūṣmaṁ nṛṣāhyaṁ virāvantaṁ puruspṛham,
pávasva soma dhārayā.

9.67.13^b (Viçvāmītra ; to the same)
vācō jantūḥ kavínām pávasva soma dhārayā,
devēṣu ratnadhā asi.

9.100.5^{b+c} (Rebhasūnū Kāçyapāu ; to the same)
krátve dākṣāya naḥ kave pávasva soma dhārayā,
īndrāya pātave suto [mitráya várūṇāya ca.]

§ 9.100.5^d

9.1.3^c: 8.103.7^d, pársi rádho maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahānām devānām vitīm āndhasā,
abhí vājam utá çrávaḥ.

9.6.3^c (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhí tyām pūrvyām mādām [suvānó arṣa pavitra ā,]
abhí vājam utá çrávaḥ.

§ 9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavitraṁ dhārayā sutāḥ,
abhí vājam utá çrávaḥ.

9.63.12^c (Nidhruvi Kāçyapa ; to the same)
abhy āṛṣa sahasrínām [rayīm gómantam açvínam,]
abhí vājam utá çrávaḥ.

§ 8.6.9^b

9.1.9^c: 8.69.10^d ; 9.4.4^b, sómam īndrāya pātave ; 9.24.3^b, sóméndrāya pātave.

9.1.10^a (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)

asyéd indro mádeṣv á víçvā vṛtrāṇi jighnate,
çūro maghā ca mañhate.

9.106.3^a (Agni Cakṣuṣa ; to Soma Pavamāna)

asyéd indro mádeṣv á grābhām gr̥bhṇīta sānasīm,
vājraṁ ca vīṣaṇaṁ bharat sám apsujīt.

For 9.106.3 cf. Geldner, *Ved. Stud.* ii. 263, who follows Sāyaṇa in translating grābhām by 'bow'. But grābhām gr̥bhṇīta sānasīm (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣumāntaṁ grābhām sám gr̥bhāya 'make a catch rich in cattle'. Cf. Bloomfield, *IF.* xxv. 189.

9.2.1^a (Medhātithi Kāṇva ; to Soma Pavamāna)

pāvasva devavír āti pavitraṁ soma ráhhyā,
[indram indo víṣā viça.]

§ 1.176.1^b

9.36.2^b (Prabhūvasu Āṅgīrasa ; to the same)

sá váhniḥ soma jágrviḥ pāvasva devavír āti,
[abhi kóçaṁ madhuçútam.]

§ 9.23.4^c

See under 1.176.1^b.

9.2.1^c : 1.176.1^b, indram indo víṣā viça.

9.2.3^b (Medhātithi Kāṇva ; to Soma Pavamāna)

ádhuksata priyám mádhu dhārā sutásya vedhásah,
apó vasiṣṭa sukrātuḥ.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)

divó ná sānu pipyúṣi dhārā sutásya vedhásah,
vīthā pavítre arṣati.

9.2.4^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)

mahāntaṁ tvā mahír ānv āpo arṣanti síndhavaḥ,
yád góbhir vāsaiṣyáse.

9.66.13^{bc} (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)

prá ña indo mahé ráṇa āpo arṣanti síndhavaḥ,
yád góbhir vāsaiṣyáse.

Cf. túbhyam arṣanti síndhavaḥ, under 9.31.3, and note also 1.105.12^a; 125.5^c.

[9.2.6^a, ácikradad víṣā háriḥ : 9.101.16^c, kánikradad víṣā, &c.]

9.2.6^c, sám sūryeṇa rocate : 8.9.18^b, sám sūryeṇa rocase.

9.2.7^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)

giras ta inda ójasā marmṛijyānte apasyúvaḥ,
yābhir mádāya çumbhase.

9.38.3^{bc} (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 etāṁ tyāṁ haritō dāṇa marmṛjyānte apasyūvaḥ.
 yābhir mādāya cūmbhate.

Ludwig, 793, renders 9.2.7, 'werkkundige lieder verschöner dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyūvaḥ, 'busy' as applied to girāḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāṇa haritāḥ are evidently = dāṇa kṣipāḥ (kṣipāḥ), vṛṇāḥ, yuvatāyaḥ, svāsāraḥ, jāmayāḥ, yōṣaṇāḥ, tritāśya yōṣaṇāḥ, &c.; cf. also pāṇca vrātā apasyāvaḥ in 9.14.2, and naptībhir vivāsvataḥ in 9.14.5. The term haritāḥ is dealt with by Bergaigne, i. 201. I would add that haritāḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyūvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mṛjyāmāno daṇābhiḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (girāḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see 1.135.5, imām indum marmṛjanta . . . ātyam nā; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyūvaḥ as an epithet of girāḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjānyo vr̥ṣṭimān iva.

9.2.10^b, aṇvasā vājasā utā: 6.53.10^b, aṇvasām vājasām utā.

[9.2.10^c, atmā yajñāśya pūrvyāḥ: 3.11.3^b, ketūr yajñāśya pūrvyāḥ.]

9.3.1^c (Ḣunaḥṇepa Ājigarti ; to Soma Pavamāna)

eśā devō āmartyaḥ parṇavīr iva diyati,

abhi drōṇāny āśādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)

prā sómo āti dhārāyā pāvamāno asiṣyadat,

abhi drōṇāny āśādam.

9.30.4^b

9.3.6^c: 4.15.3^c, dādhad rātnāni dāṇiṣe.

9.3.7^c (Ḣunaḥṇepa Ājigarti ; to Soma Pavamāna)

eśā divam ví dhāvati tiró rájāṁsi dhārāyā,

pāvamānaḥ kánikradat.

9.13.8^b (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)

jūṣṭa indrāya matsarāḥ pāvamāna kánikradat,

1vīṇvā āpa dvīṣo jahi.

9.13.8^c

For the repeated pāda cf. also 9.106.10^c, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8^b, tiró rájáṁsy áspṛtaḥ ; 8.82.9^b, tiró rájáṁsy áspṛtam.

9.3.9^{a+b} (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣá prasnéna jánmanā devó devébhyaḥ sutáḥ,
háriḥ pavitre arṣati.

9.42.2^{a+b} (Medhyātithi Kāṇva ; to Soma Pavamāna)
eṣá prasnéna mánmanā devó devébhyas pári,
dhārayā pavate sutáḥ.]

☞ 9.3.10^c

9.99.7^b (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
[sá mrjyate sukármabhir] devó devébhyaḥ sutáḥ,
vidé yád āsu samdadir [mahír apó ví gāhate.]

☞ cf. 9.70.4^a

☞ 9.7.2^b

9.103.6^b (Dvita Āptya ; to Soma Pavamāna)
pári sáptir ná vājayúr devó devébhyaḥ sutáḥ,
[vyānaçih pavamāno ví dhāvati.]

☞ 9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehemalige erzeugung der gott den göttern hervorgebracht, fließt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fließt'. Cf. Bergaigne, i. 188, 207, 215. The expression prasnéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with prasnéna mánmanā in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, ahám prasnéna mánmanā gṛaḥ çumbhāmi (where SV. reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^c, and cf. the pāda, sómo devébhyaḥ sutáḥ, 9.28.2^b.

9.3.10^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣá u syá puruvrató jajñānó janáyann iṣaḥ,
dhārayā pavate sutáḥ.

9.42.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)
[eṣá prasnéna mánmanā devó devébhyas pári,
dhārayā pavate sutáḥ.]

☞ 9.3.9^{ab}

Cf. under 9.6.7.

9.4.1^b (Hiranyastūpa Āṅgīrasa ; to Soma Pavamāna)
sánā ca soma jēsi ca pávamāna máhi çrávaḥ,
[áthā no vāsyasas kṛdhi.]

☞ refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
pávamāna máhi çrávo gām āçvaṁ rāsi virávat,
[sánā medhām sánā svāḥ.]

☞ cf. 9.4.2^a

9.100.8^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
pávamāna máhi çrávaç citrébhir yāsi raçmíbhīḥ,
[çárdhan támānsi jighnase] [viçvāni dāçuso grhé.]

☞ c: 8.43.32^c ; d: 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory ; moreover make us richer !' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, *sá tvám agne vibhāvasuḥ sṛjān sūryo ná raçmibhiḥ, çārdhan támāñsi jighnase*; cf. also 9.66.24, *pāvamāna ṛtām bṛhāc chukrām jyōtir ajiñanat, kṛṣṇā támāñsi jāñghanat*. It is therefore unlikely that *māhi çrāvaḥ* in 9.100.8 depends, as accusative of goal, upon *yāsi*. In the second place the fourth pāda, *viçvāni dāçūso grhé*, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, *tvām vāsūni puşyasi viçvāni dāçūso grhé*. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^c–10^c, *áthā no vāsyasas kṛdhi*.

[9.4.2^a, *sánā jyōtiḥ sánā svāḥ*: 9.9.9^c, *sánā medhām sánā svāḥ*.]

9.4.2^b: 8.78.8^b, *viçvā ca soma sūubhagā*: 9.55.1^c, *sóma viçvā ca sūubhagā*.

[9.4.3^a, *sánā dáksam utá krátum*: 10.25.1^b, *máno dáksam utá krátum*.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, *táva krátvā távotiḥ*.

9.4.7^b (Hiranyastūpa Āṅgīrasa; to Soma Pavamāna)

abhy āṛṣa svāyudha sóma dvibārhasam rayīm,

áthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c–10^c

9.40.6^b (Medhyātithi Kāṇva; to Soma Pavamāna)

punāná indav á bhara *sóma dvibārhasam rayīm,*
vīṣann indo ná ukthyām.

☞ 9.40.6^a

9.100.2^b (Rebhasūnū Kāçyapāu; to Soma Pavamāna)

punāná indav á bhara *sóma dvibārhasam rayīm,*
tvām vāsūni puşyasi viçvāni dāçūso grhé.

☞ 9.40.6^a

☞ 9.100.2^d

9.4.9^b (Hiranyastūpa Āṅgīrasa; to Soma Pavamāna)

tvām yajñāir avivṛdhan pāvamāna vídharmaṇi,

áthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c–10^c

9.64.9^b (Kāçyapa Mārīca; to Soma Pavamāna)

hinvāno vācam işyasi pāvamāna vídharmaṇi,
ákrān devó ná sūryaḥ.

☞ cf. 9.54.3^c

9.100.7^d (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

tvām rihanti mātāro hāriṁ pavitre adruhaḥ,

└vatsām jātām nā dhenávaḥ┐ pāvamāna vīdharmaṇi. § cf. 6.45.28^c

For the repeated pāda see Bergaigne, iii. 218, note ; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ākrān in 9.64.9^c is from kram 'go' is rendered invalid by SV. 2.310, krāndaṁ devó, &c. ; cf. for that pāda, sómo devó nā sūryaḥ, under 9.54.3.

[9.5.3^b, rayír ví rājati dyumán ; 9.61.18^b, dākṣo ví rājati, &c.]

9.5.4^a, barhīḥ prācīnam ójasā ; 1.188.4^a, prācīnaṁ barhír ójasā.

9.5.8^c, imām no yajñām ā gaman : 5.5.7^c, imām no yajñām ā gatam.

9.6.2^a, 3^a, abhí tyām mádyaṁ (3^a, pūrvyām) mādām.

9.6.3^a : 9.1.4^c ; 51.5^c ; 63.12^c, abhí vājam utá çrávaḥ.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

└abhí tyām pūrvyām mādām┐ suvānó arṣa pavitra ā,

§ 9.6.2^a

└abhí vājam utá çrávaḥ┐

§ 9.1.4^c

9.52.1^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

pāri dyukṣāḥ sanádrayir bhārad vājam no āndhasā,

suvānó arṣa pavitra ā.

For the pāda, suvānó arṣa pavitra ā, cf. also 9.63.16^b, rāyé arṣa pavitra ā, and 9.64.12^a, sá no arṣa pavitra ā.

9.6.4^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ānu drapsāsa índava āpo ná pravátāsaran,

punāná índram āçata.

9.24.2^{bc} (The same)

abhí gāvo adhanviṣur āpo ná pravatā yatīḥ,

punāná índram āçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

yām átyam iva vājīnaṁ mṛjānti yóṣaṇo dáça,

vāne krīlantam átyavim.

9.45.5^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)

sám i sákhāyo asvaran vāne krīlantam átyavim,

índum nāvā anūṣata.

9.106.11^b (Agni Cākṣuṣa ; to Soma Pavamāna)

dhr̥bhír hinvanti vājīnaṁ vāne krīlantam átyavim,

abhí tripr̥sthām matáyaḥ sám asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
devó devāya dhārayéndrāya pavate sutāḥ,
pāyo yád asya pīpāyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
[sahāsrotiḥ çatūmagho] vimāno rájasaḥ kavīḥ, 8.34.7^b
indrāya pavate mādah.

9.106.2^b (Agni Cakṣuṣa ; to Soma Pavamāna)
ayám bhārāya sāsasír indrāya pavate sutāḥ,
sómo jáitrasya cetati yáthā vidé.

9.107.17^a (Sapta Rṣayah ; to Soma Pavamāna)
indrāya pavate mādah sómo marútvate sutāḥ,
sahāsradhāro áty ávyam arṣati [tām i mrjanty āyāvah.] 9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá dhārū mādho agriyó mahír apó ví gāhate,
havír havīṣṣu vāndyah.

9.99.7^d (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
sá mrjyate sukārmabhir [devó devébhyah sutāḥ,] 9.3.9^b
vidé yád āsu saṁdadír mahír apó ví gāhate.

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá yujó vācó agriyó vṛṣāva cakradad vāne,
sādmābhī satyó adhvarāḥ.

9.107.22^b (Sapta Rṣayah ; to Soma Pavamāna)
mrjāno vāre pávamāno avyāye vṛṣāva cakrado vāne,
devānām soma pavamāna niṣkṛtām [góbhir añjāno arṣasi.] 9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pāri yāt kúvyā kavír nṛmṇā vāsāno árṣati,
svār vājī siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhi gávyāni vītāye nṛmṇā punāno arṣasi,
sanádvaḥ pāri srava.
9.74.1^b (Kakṣivat Dairghatamasa ; to Soma Pavamāna)
çīçur ná jātó 'va cakradad vāne svār yád vājy āruṣāḥ siṣāsati,
divó rétasā sacate payovṛdhā tām imahe sumatī çārma sapráthah.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ávyo vāre pári priyó hárir vāneṣu sídati,
rebhó vanuṣyate matí.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo vāre pári priyám̐ hárīm̐ hinvanty ádribhiḥ,]
 pāvamānam madhuçútam.]

☞ 9.26.5^b

☞ 9.50.3^c

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyám̐,
 sahásradhāro yāt tánā.

9.107.6^b (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
 punānám̐ soma jágr̥vir ávyo vāre pári priyám̐,
 tvám̐ vipro abhavó 'ngirastamo mádhvā yajñám̐ mimikṣa naḥ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 indrasya soma rádhase punāno hārdi codaya,
 rtasya yónim āsadam.]

☞ 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 indrasya soma rádhase çám̐ pavasva vicarsaṇe,
 prajāvad réta á bhara.

9.8.3^c: 3.62.13^c; 9.64.22^c, rtasya yónim āsadam; 5.21.4^d, rtasya yónim āsadam.

9.8.9^c: 7.96.6^c, bhakṣīmáhi prajám̐ iṣam.

9.9.9^a: 9.4.1^b; 100.8^a, pāvamāna máhi çrávaḥ.

[9.9.9^c, sánā medhám̐ sánā svāḥ : 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svánāso ráthā ivárvanto ná çravasyávaḥ,
 sómāso rāyē akramuḥ.

9.66.10^c (Çatañ Vaikhānasāḥ ; to Soma Pavamāna)
 pāvamānasya te kave vājīn sārgā asrkṣata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvánāso ráthā iva dadhanviré gábhastyoḥ,
 bhárāsah̐ kārínām̐ iva.

9.13.7^c (The same)
 vāçrā arṣantīndavo 'bhí vatsám̐ ná dhenávaḥ,]
 dadhanviré gábhastyoḥ.

☞ cf. 6.45.25^c

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 indráya soma pátave mādāya pári çicyase,
 manaçcín mánasas pátīḥ.]

☞ cf. 9.11.8^c

9.98.10^a (Ambarīṣa Vārṣāgira and Rjigvan Bhāradvāja; to Soma Pavamāna)
 indrāya soma pātave vṛtraghné pāri śicyase,
 nāre ca dākṣiṇāvate devāya sadanāsāde.
 9.108.15^a (Çakti Vasiṣṭha; to Soma Pavamāna)
 indrāya soma pātave nṛbhīr yatāḥ svāyudhó madāntamaḥ,
 pāvasva mādhumattamaḥ.] 9.64.22^b

[9.11.8^c, manaçcīn mānasas pātīḥ : 9.28.1^b, viçvavīn mānasas pātīḥ.]

9.12.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
 sómā asṛgram indavaḥ sutá ṛtāsyā sādane,
 indrāya mādhumattamāḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 pāri vāje ná vājayúm ávyo vāreṣu siñcata,
 indrāya mādhumattamam.
 9.67.16^b (Jamadagni; to Soma Pavamāna)
 pāvasva soma mandāyann indrāya mādhumattamaḥ.

9.12.2^b, gávo vatsám ná mātāraḥ : 6.45.28^c, vatsám gávo ná dhenávaḥ.

Cf. under 6.45.25.

9.12.2^c: 1.16.3^c; 3.42.4^a; 8.17.15^d; 9.2.5^d; 9.11.1^b, indram sómasya pītāye.

9.12.6^a (Asita Kāçyapa, &c.; to Soma Pavamāna)
 prā vācam indur iṣyati samudrāsyādhi viṣṭāpi,] 8.34.13^b
 jīnvan kóçam madhuçútam.

9.35.4^a (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
 prā vājam indur iṣyati śiṣāsan vājasā iṣiḥ,
 vratā vidāná āyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2; 62.25; 64.9, 25, 26; 68.8; 107.21; it is analogous and in close contact with Soma's thundering voice (krand); e.g. 9.30.2; 64.9. See Bergaigne, i. 169, 280; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3; 9.96.5; see Bergaigne, i. 185; Hillebrandt, Ved. Myth. i. 349. The repeated pāda in 9.35.4 changes its form a little but its sense greatly: 'Indu sends forth substance, he that desires to obtain, the substance-winning Ṛṣi, finding laws [and] weapons (to enforce them)'. Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so); see, e.g., in Concordance: pavitravantaḥ pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6^c cf. under 9.23.4.

9.12.6^b: 8.97.5^b, samudrāsyādhi viṣṭāpi; 8.34.13^b, samudrāsyādhi viṣṭāpaḥ;
 9.107.14^c, samudrāsyādhi viṣṭāpi manīṣiṇaḥ.

[9.12.7^a, nityastotro vānaspātīḥ; 1.91.6^c, priyastotro vānaspātīḥ.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 abhī priyā divās padā sómo hinvānó arṣati,
 víprasya dhārayā kavīḥ.

9.44.2^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 matī juṣṭó dhiyā hitāḥ sómo hinve parāvāti,
 víprasya dhārayā kavīḥ.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 sómaḥ punānó arṣati sahásradhāro átyaviḥ,
 vāyór índrasya niṣkṛtām.

9.28.6^b (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā çuṣmy ádābhyah sómaḥ punānó arṣati,
 ॥ devāvīr aghaçaṇsahá. ॥

☞ 9.24.7^c

9.42.5^c (Medhyātithi Kāva ; to Soma Pavamāna)
 ॥ abhī viçvāni vāryā ॥ bhī devān ṛtāvīdhaḥ,
 sómaḥ punānó arṣati.

☞ 9.42.5^a

9.101.7^b (Nahuṣa Mānava ; to Soma Pavamāna)
 ॥ ayām pūṣā rayīr bhāgaḥ ॥ sómaḥ punānó arṣati,
 pātir viçvasya bhūmano vy ākhyad ródasi ubhé.

☞ 8.31.11^a

For 9.101.7^d see Hillebrandt, *Ved. Myth.* i. 317. Note the correspondence of 9.13.3^{ab} with 9.42.3^{bc}, and 9.13.4^b with 9.42.6^c.—For 9.13.1^c cf. 9.107.17^c.

[9.13.2^c, suṣvānām devāvītaye : 9.65.18^c, suṣvānó devāvītaye.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 pávante vājasātaye sómaḥ sahásrapājasah,
 grṇāná devāvītaye.

9.42.3^{b+c} (Medhyātithi Kāva ; to Soma Pavamāna)
 vāvṛdhānāya tūrvaye pávante vājasātaye,
 sómaḥ sahásrapājasah.

9.43.6^a (The same)

pávasva vājasātaye víprasya grṇató vṛdhé,
 ॥ sóma rāsva suvīryam. ॥

☞ cf. 5.13.5^c

9.100.6^a (Rebhasūnū Kāçyapau ; to Soma Pavamāna)

pávasva vājasātamaḥ pavitre dhārayā sutāḥ,
 índrāya soma viṣṇave ॥ devébhyo mádhumattamaḥ. ॥

☞ 9.100.6^d

9.107.23^a (Sapta Ṛṣayah ; to Soma Pavamāna)

pávasva vājasātaye ॥ bhī viçvāni kávyā,
 tvām samudrām prathamó ví dhārayo devébhyah soma matsaráḥ.

For 9.107.23 cf. Ludwig, *Kritik*, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 utá no vājasātaye pávasva bṛhatír iṣah,
 dyumád indo suvīryam.

9.42.6^c (Medhyātithi Kāṇva; to Soma Pavamāna)
gōman naḥ soma vīrāvad ṛāçvāvad vājavat sutāḥ,] 9.41.4^c
pāvasva brhatīr īṣaḥ.

9.13.5^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)
té naḥ sahasrīṇaṁ rayīm pávantām ā suvīryam,
suvānā devāsa índavaḥ.

9.65.24^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
ṛté no vṛṣṭīm divās pári,] pávantām ā suvīryam, 2.6.5^a
suvānā devāsa índavaḥ.

[9.13.7^b, abhī vatsām ná dhenāvaḥ: see under 6.45.25.]

9.13.7^c: 9.10.2^b, dadhanviré gābhastyoḥ.

9.13.8^b, pávamāna kánikradat: 9.3.7^c, pávamānaḥ kánikradat.

9.13.8^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
jūṣṭa índrāya matsarāḥ ṛpavamāna kánikradat,] 9.3.7^c
viçvā āpa dvīṣo jahi.

9.61.28^c (Amahiyu Āṅgīrasa; to Soma Pavamāna)
pāvasvendo vīṣā sutāḥ kṛdhī no yaçāso jáne,
viçvā āpa dvīṣo jahi.

9.13.9^{a+c} (Asita Kāçyapa, &c.; to Soma Pavamāna)
apaghnānto árāvṇaḥ pávamānaḥ swardīçāḥ,
yónāv ṛtāsyā sīdata.

9.63.5^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
índraṁ vārdhanto aptúraḥ kṛvānto viçvam áryam,
apaghnānto árāvṇaḥ.

9.39.6^c (Brhanmati Āṅgīrasa; to Soma Pavamāna)
samīcīnā anūṣata ṛhāriṁ hinvanti ádribhiḥ,] 9.26.5^b
yónāv ṛtāsyā sīdata.

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stinging, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third pāda is in problematic connexion. Ludwig, 803, renders 9.13.9^c: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sīdata cannot contain exhortation to the priests to sit down. This is indeed true: the pāda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The pāda, hāriṁ hinvanti ádribhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsyā yónim āsādam, under 3.62.13^c; yónāv ṛtāsyā sīdatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, víṣve devá amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 naptībhir yó vivásvataḥ çubhró ná māmṛjé yúvā,
 gāḥ kṛṇvānó ná nirṇíjam.

9.86.26^c (Pṛṇayaḥ, alias Ajā Ṛṣigaṇāḥ ; to Soma Pavamāna)
 induḥ punānó áti gāhate mṛdho víçvāni kṛṇvān supáthāni yájyave,
 gāḥ kṛṇvānó nirṇíjam haryatāḥ kavír átyo ná kṛīan pári vāram arṣati.
 9.107.26^d (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
 apó vāsānaḥ pári kōçam arṣat, īndur hiyānāḥ sotībhiḥ, 9.30.2^a
 janáyañ jyótir mandānā avīvaçad gāḥ kṛṇvānó ná nirṇíjam.

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^{bc}, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^a cf. 9.107.4^b.

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 eṣá dhiyá yāty ānvā çúro ráthebhir açúbhiḥ,
 gáchann índrasya niṣkṛtām.

9.61.25^c (Amahīyu Āṅgiraśa ; to Soma Pavamāna)
 ḷapaghnán pavate mṛdhó, 'pa sómo árāvṇaḥ, 9.61.25^a
 gáchann índrasya niṣkṛtām.

The repeated pāda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhir in the first distich.—The cadence índrasya niṣkṛtām also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣá hitó ví niyate : 9.27.3^a, eṣá nṛbhir ví niyate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 etám mṛjanti mārjyam úpa dróṇeṣv āyávaḥ,
 pracakrāṇám mahír iṣaḥ.

9.46.6^a (Ayāśya Āṅgiraśa ; to Soma Pavamāna)
 etám mṛjanti mārjyam pávamānaṁ dáça kṣipāḥ,
 índrāya matsaráṁ mádam.

Cf. 9.63.20^a, kavím mṛjanti mārjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 etám u tyám dáça kṣípo mṛjánti saptá dhítáyaḥ,
 svāyudháṁ madántamam.

9.61.7^a (Amahīyu Āṅgiraśa ; to Soma Pavamāna)
 etám u tyám dáça kṣípo mṛjánti síndhumātaram,
 sám ādityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómaṁ pavítṛa á srja.

9.16.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ānaptam apsú duṣtāram, ḷsómaṁ pavítṛa á srja,
 punihíndrāya pátave.

9.1.28.9^b

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvaryo ādribhiḥ sutām śomam pavitra ā srja,
 punihindrāya pātave. ☞ 1.28.9^b

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā punānāsya cetasā śomam pavitre arṣati,
 krātvā sadhāstham āsadat.

9.17.3^b (The same)
 ātyūrmir matsarō madaḥ śomam pavitre arṣati,
 vighnān rākṣāṁsi devayūh.
 9.37.1^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 sā sutāḥ pitāye viśā śomam pavitre arṣati,
 vighnān rākṣāṁsi devayūh. ☞ 9.17.3^c
☞ 9.17.3^c

Cf. āgūḥ pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 punānō rūpē avyāye viçvā ārṣann abhī çriyaḥ,
 çūro nā gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
 āviçān kalāçam sutō viçvā ārṣann abhī çriyaḥ.
 çūro nā gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7^b: 9.2.3^b, dhārā sutāsya vedhāsaḥ.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 tvām soma vipaçcītaṁ tānā punānā āyūṣu,
 ávyo vāraṁ ví dhāvati.

9.64.25^a (Kāçyapa Mārica ; to Soma Pavamāna)
 tvām soma vipaçcītaṁ punānō vācam iṣyasi,
 īndo sahāsrabharṇasam.
 9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vājī hitō nṛbhir viçvavīn mānasas pātīḥ,
 ávyo vāraṁ ví dhāvati. ☞ 9.30.1^c
☞ 9.64.25^c
 9.106.10^b (Agni Cakṣuṣa ; to Soma Pavamāna)
 śomam punānā ūrmīnávyo vāraṁ ví dhāvati,
 āgre vācāḥ pavamānaḥ kánikradat.
 9.74.9^b (Kakṣivāt Dāirghatamasa ; to Soma Pavamāna)
 adbhīḥ soma papṛcānāsya te rāsō vyo vāraṁ ví pavamāna dhāvati,
 sā mrjyāmānaḥ kavībhir madintama svādasvéndrāya pavamāna pitāye.
☞ cf. 9.11.8^c
☞ cf. 9.3.7^c
☞ 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömt

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devām with vipaṇcitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^c (Asita Kāṇvapa, &c.; to Soma Pavamāna)

prā nimnéneva sīndhavo ghnānto vṛtrāṇi bhūrṇayaḥ,
sómā asṛgram ācāvah.

9.23.1^a (The same)

sómā asṛgram ācāvo mādhor mādasya dhārayā,
[abhi víçvāni kāvya.]

9.23.1^c

Cf. the pāda, eté asṛgram ācāvah, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavítre arṣati.

9.17.3^{bc} (Asita Kāṇvapa, &c.; to Soma Pavamāna)

átyūrmir matsaró mādah sómah pavítre arṣati,
vighnán rákṣāṇsi devayúh.

9.37.1^{bc} (Rāhūgaṇa Āṅgīrasa; to Soma Pavamāna)

sá sutáh pītāye vīṣā sómah pavítre arṣati,
vighnán rákṣāṇsi devayúh.

9.56.1^{bc} (Avatsāra Kāṇvapa; to Soma Pavamāna)

pári sóma ṛtām brhád āçúh pavítre arṣati,
vighnán rákṣāṇsi devayúh.

9.17.4^{a+b} (Asita Kāṇvapa; to Soma Pavamāna)

á kalāçeṣu dhāvati pavítre pári śicyate,
uktháir yajñēsu vardhate.

9.67.14^a (Vīçvāmitra; to Soma Pavamāna)

á kalāçeṣu dhāvati çyenó vārma ví gāhate,
abhi drónā kánikradat.

9.42.4^b (Medhyātithi Kāṇva; to Soma Pavamāna)

duhānāḥ pratnām it páyah pavítre pári śicyate,
krāndan devān ajījanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7^b (Asita Kāṇvapa, &c.; to Soma Pavamāna)

tām u tvā vājinaṁ náro dhībhir víprā avasyávaḥ,
mrjānti devātātaye.

9.63.20^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

[kavīm mrjantī mārjyaṁ] dhībhir viprā avasyāvaḥ, cf. 9.15.7^a
vīṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tām id viprā avasyāvaḥ.—For kánikrad in 9.63.20^c, the author, *Am. Journ. of Philol.* xvii. 417 (haplology).

9.17.8^c: 1.137.2^c, cūrur ṛtāya pītāye.

9.18.1^c–7^c, mādeṣu sarvadhā asi.

9.18.5^a: 8.6.17^a, yā imé ródasī mahí: 3.53.12^a, yā imé ródasī ubhé.

[9.19.1^c, tán naḥ punāná ā bhara: sá naḥ, &c. ; see under 1.12.11.]

9.19.2^c: 5.71.2^c; 7.94.2^c, iṣāná pipyatam dhiyaḥ.

9.19.4^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ávavaçanta dhítāyo vīṣabhāsyādhi rétasi,
sūnór vatsāsya mātāraḥ.

9.66.11^c (Çatain Vāikhānasāḥ ; to Soma Pavamāna)

[āchā kóçam madhuçútam] ásrgraṁ vāre avyāye, cf. 9.66.11^a
ávavaçanta dhítāyaḥ.

9.19.6^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

úpa çikṣapatasthūso bhiyāsam á dhehi çātruṣu,
pávamāna vidá rayīm.

9.43.4^a (Medhyātithi Kāṇva ; to Soma Pavamāna)

pávamāna vidá rayīm [asmábhyaṁ soma suçríyam], cf. 9.43.4^b

[indo sahásvavarcasam.] cf. 9.43.4^c

9.63.11^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)

pávamāna vidá rayīm [asmábhyaṁ soma duṣtāram], cf. 9.43.4^b

yó dūñāço vanuṣyatā.

9.20.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prá kavír devávitayé 'vyo vārebhir arṣati,
sāhvān viçvā abhí spídhaḥ.

9.38.1^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)

eṣá u syá vīṣā ráthó 'vyo vārebhir arṣati,

[gáchan vājam sahasrīṇam.] cf. 9.38.1^c

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow ; in 9.38.1 : 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 sá váhnir apsú duštáro mrjyámāno gábhastyoḥ,
 sómaç camúṣu sīdati.

9.36.4^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)

ḷcumbhāmāna ṛtāyúbhīr, mrjyámāno gábhastyoḥ,
 ḷpávate vāre avyáye.

9.36.4^a

9.36.4^c

9.64.5^b (Kāçyapa Mārīca ; to Soma Pavamāna)

ḷcumbhāmānā ṛtāyúbhīr, mrjyámānā gábhastyoḥ,
 ḷpávante vāre avyáye.

9.36.4^a

9.36.4^c

9.65.6^b (Bhrgu Vāruṇī, or Jamadagni Bhārgava ; to Soma Pavamāna)

yád adbhiḥ pariṣicyāse mrjyámāno gábhastyoḥ,
 drūṇā sadhástham aṇuṣe.

9.99.6^b (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

ḷsá punānó madántamaḥ, sómaç camúṣu sīdati,
 paçáu ná réta adádhat pátir vacasyate dhiyāḥ.

9.50.5^a

For 9.65.6 see Hillebrandt, Ved. Myth. i, 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 kriḷúr makhó na mañhayúḥ pavítram soma gachasi,
 dádhat stotré suvīryam.

9.67.19^{bc} (Vasiṣṭha ; to Soma Pavamāna)

grāvṇā tunnó abhiṣṭutaḥ pavítram soma gachasi,
 dádhat stotré suvīryam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)

pávamāna ṛtāḥ kavīḥ sómaḥ pavítram ásadat,
 dádhat stotré suvīryam.

9.66.27^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)

pávamāno vy aṇavad raçmibhir vājasátamaḥ,
 dádhat stotré suvīryam.

Cf. 5.6.10^c, dádhad asmé suvīryam, and 9.45.6^c, indo asmé suvīryam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 eté dhāvantīndavaḥ sómā índraya ghīṣvayaḥ,
 matsarásāḥ svarvídaḥ.

9.107.14^d (Sapta Ṛṣayaḥ ; to Soma Pavamāna)

ḷabhi somāsa āyávaḥ pávante mádyam mádam,

9.23.4^{ab}

ḷsamudrásyádhi viṣṭápi manīṣīṇo, matsarásāḥ svarvídaḥ.

8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

eté pūtá vipaçcítaḥ ḷsómāso dádhyāçiraḥ,
 vipā vy ānaçur dhíyāḥ.

1.5.5^c

9.101.12^{ab} (Manu Sāṁvarāṇa; to Soma Pavamāna)

etē pūtā vipaṇcitāḥ sōmāso dādhyācīrah,

☞ 1.5.5^c

sūryāso nā darṇatāso jigatnāvo dhruvā ghr̥tē.

9.22.3^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b; sōmāso dādhyācīrah.

9.23.1^a: 9.17.1^c, sōmā asrgram ācāvaḥ.

9.23.1^c (Asita Kāṇyapa, &c.; to Soma Pavamāna)

└sōmā asrgram ācāvo┐ mādhor mādasya dhārāyā,

☞ 9.17.1^c

abhī viṇvāni kāvyā.

9.62.25^c (Jamadagni Bhārgava; to Soma Pavamāna)

pāvasva vācō agriyāḥ sōma citrābhīr utībhīḥ,

abhī viṇvāni kāvyā.

9.63.25^c (Nidhruvi Kāṇyapa; to Soma Pavamāna)

└pāvamānā asrksata┐ sōmāḥ ṣukrāsa indavaḥ,

☞ 9.63.25^a

abhī viṇvāni kāvyā.

9.66.1^b (Çatañ Vāikhānasāḥ; to Soma Pavamāna)

pāvasva viṇvacarṣaṇe 'bhī viṇvāni kāvyā,

└sūkhā sūkhibhya īdyah.┐

☞ 1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weissheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weissheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyah), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pāri viṇvāni kāvyā, 2.5.3^c; vidād viṇvāni kāvyā 10.21.5^b; and yāsmīn viṇvāni kāvyā 8.41.6^a.

9.23.4^{ab+c} (Asita Kāṇyapa, &c.; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

abhī kōṇaṁ madhuṇūtām.

9.107.14^{ab} (Sapta Ṛṣayah; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

└samudrāsyādhi viṣṭāpi manīṣiṇo┐ └matsarāsah svarvīdah.┐

☞ c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sā vāhniḥ soma jāgrviḥ └pāvasva devavīr āti,┐

☞ 9.2.1^a

abhī kōṇaṁ madhuṇūtām.

For 9.36.2 cf. under 1.176.1^b.—Cf. the pādas, ūchā kōṇaṁ madhuṇūtām, under 9.66.11; pāri kōṇaṁ, &c., 9.103.3^a; also jīnvan kōṇaṁ, &c., 9.12.6^a.

[9.23.5^a, sōmo arṣati dharmasīḥ: 9.37.2^b; 38.6^b, hārīr arṣati dharmasīḥ.]

[9.23.6^c, indo vājāṁ siṣāsasi: 8.95.9^d, ṣuddhō vājāṁ siṣāsasi.]

9.23.7^a: 8.92.6^a, asyā pītṛvā mādānām.

9.24.1^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prā sómāso adhanviṣuḥ pāvamānāsa índavaḥ,
çrīṇānā apsú mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)

pāvamānāsa índavas ṭtirāḥ pavitram açávaḥ,
índraṁ yāmebhir açata.

☞ 1.135.6^e

9.101.8^d (Nahuṣa Mānava ; to Soma Pavamāna)

sám u priyā anūṣata gāvo mādāya ghṛṣvayaḥ,
sómāsaḥ kṛṇvate pathāḥ pāvamānāsa índavaḥ.

9.65.26^c (Bhṛgu Vāruṇi, &c. ; to Soma Pavamāna)

prā çukráso vayojuvo hinvánāso ná sáptayaḥ,
çrīṇānā apsú mṛñjata.

Cf. 9.11.1^b, pāvamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, ápo ná pravātā yatíḥ ; 9.6.4^b, ápo na pravátāsaran.

9.24.2^c: 9.6.4^c, punānā índram açata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prā pavamāna dhanvasi ṭsóméndrāya pátave,
nṛbhir yató ví nīyase.

☞ 8.69.10^d

9.99.8^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)

sutá indo pavitra ā nṛbhir yató ví nīyase,
ṭíndrāya matsarintamaç camūṣv ā ní ṣīdasi.

☞ 9.63.2^{bc}

For 9.24.3^b cf. índav índrāya pítāye, under 9.30.5^c.

9.24.5^c: 8.9.25^c, áram indrasya dhámne.

9.24.6^c: 1.142.3^a, çúciḥ pāvakó ádbhutaḥ ; 8.13.19^c, çúciḥ pāvaká ucyate só
ádbhutaḥ ; 9.24.7^a, çúciḥ pāvaká ucyate.

9.24.7^a: see 9.24.6^c.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ṭúciḥ pāvaká ucyate, sómāḥ sutásya mádavaḥ,
devāvīr aghaçaṁsahā.

☞ 1.142.3^a

9.28.6^c (Priyamedha Āṅgirasa ; to Soma Pavamāna)

eṣā çuṣmy ádābhyaḥ ṭsómāḥ punāno arṣati,
devāvīr aghaçaṁsahā.

☞ 9.13.1^a

9.61.19^c (Amahīyu Āṅgirasa ; to Soma Pavamāna)

ṭyás te mádo várenyas, ténā pavasvándhasā,
devāvīr aghaçaṁsahā.

☞ 8.46.8^a

9.25.2^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
pavamāna dhiyā hito 'bhi yónim kánikradat,
dhármanā vāyúm ā viça.

9.37.2^c (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sā pavitre vicakṣaṇo 'hárir arṣati dharmasīh,
abhi yónim kánikradat.

9.37.2^b

Cf. 9.38.6^b, krāndan yónim abhi priyām.

9.25.3^c (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
sām devāih çobhate vīṣa kavir yónāv ādhi priyāh,
vṛtrahā devavítamaḥ.

9.28.3^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā devāh çubhāyaté 'dhi yónāv āmartyah,
vṛtrahā devavítamaḥ.

9.25.4^a: 7.55.1^b; 8.15.13^b, vīçvā rūpāny āviçān.

9.25.4^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
vīçvā rūpāny āviçān punāno yāti haryatāh,
yātrāmītāsa āsate.

7.55.1^b

9.43.3^a (Medhyatithi Kāṇva ; to Soma Pavamāna)
punāno yāti haryataḥ sómo gīrbhiḥ páriṣkṛtaḥ,
vīprasya médhyatitheḥ.

9.25.6 (Dṛḍhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āṅgīrasa ; to Soma Pavamāna)
ā pavasva madintama
pavitraṁ dhārayā kave,
arkāsyā yónim āsādam.

For pāda a cf. under 9.50.5^a; for pāda b cf. pavitraṁ dhārayā sutāh, 9.51.5^b; for pāda c cf. ṛtāsyā yónim āsādam, under 3.62.13^c.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
tām sánāv ādhi jamāyo hárīm hinvanty ādribhiḥ,
haryatām bhūricakṣasam.

9.30.5^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
apsú tvā mādhumattamaṁ hárīm hinvanty ādribhiḥ,

9.30.5^c

indav indrāya pītāye,

9.32.2^b (Çyāvāçva Ātreya ; to Soma Pavamāna)

9.32.2^a

ād im tritāsyā yóṣaṇo hárīm hinvanty ādribhiḥ,

9.32.2^c

indum indrāya pītāye.

- 9.38.2^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 ॥ etāṁ tritāsyā yóṣaṇo ॥ hárīm hinvanty ádribhiḥ, ॥ 9.32.2^a
 ॥ indum índrāya pītāye. ॥ ॥ 9.32.2^c
- 9.39.6^b (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 samicnā anūṣata hárīm hinvanty ádribhiḥ,
 ॥ yónāv ṛtāsyā sídata. ॥ ॥ 9.13.9^c
- 9.50.3^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ॥ ávyo vāre pári priyām ॥ hárīm hinvanty ádribhiḥ, ॥ 9.7.6^a
 ॥ pávamānaṁ madhuçútam. ॥ ॥ 9.50.3^c
- 9.65.8^b (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yāsya vārṇaṁ madhuçútam hárīm hinvanty ádribhiḥ,
 ॥ indum índrāya pītāye. ॥ ॥ 9.32.2

For yónāv ṛtāsyā sídata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dārḍhacyuta ; to Soma Pavamāna)
 táṁ tvā hinvanti vedhásah pávamāna girāvīdham,
 índav índrāya matsarām.

- 9.53.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 táṁ hinvanti madacyútaṁ ॥ hárīm nadīṣu vājīnam, ॥ ॥ 9.53.4^b
 indum índrāya matsarām.
- 9.63.17^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 ॥ tám i mrjanty áyávo hárīm nadīṣu vājīnam, ॥ ॥ 9.63.17^{ab}
 indum índrāya matsarām.

See Hillebrandt, *Ved. Myth.* i. 214, 215.—Cf. 9.63.10^b, gira índrāya matsarām.

[**9.27.3^a**, eṣá nṛbhīr ví niyate : 9.15.3^a, eṣá hitó ví niyate.]

9.27.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 eṣá çuṣmy ásiṣyadad antárikṣe víṣā hárīḥ,
 punāná índur índram á.

- 9.66.28^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 prá suvāná índur akṣāḥ pavítram áty avyáyam,
 punāná índur índram á.

9.28.1^c : 9.106.10^b, ávyo vāraṁ ví dhāvati ; 9.16.8^c, ávyo vāraṁ ví dhāvasi ;
 9.74.9^b, ávyo vāraṁ ví pavamāna dhāvati.

[**9.28.2^b**, sómo devébhyaḥ sutāḥ : 9.3.9^b ; 99.7^b, devó devébhyaḥ sutāḥ.]

9.28.3^c : 9.25.3^c, vṛtrahā devavítamaḥ.

9.28.4^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣá víṣā kánikradad daçábhir jāmíbhīr yatāḥ,
 abhí drónāni dhāvati.

9.37.6^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sā devāḥ kavīṇṣiṭo 'bhī drōṇāni dhāvati,
indur indrāya manhānā.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
eṣā sūryam arocayat pāvamāno vicarṣaṇiḥ,
viṣvā dhāmāni viṣvavit.

9.60.1^b (Avatsāra Kāçyapa ; to Soma Pavamāna)
prā gāyatrēṇa gāyata pāvamānaṁ vicarṣaṇim,
indum sahasracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sōmah punāno arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvīr aghaṇṣahā.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
suśāhā soma tūni te punānāya prabhūvaso,
vārdhā samudrām ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
viṣvo yāsya vrātē jāno dādihāra dhārmanas pāteḥ,
punānāsya prabhūvasoḥ.

9.61.15^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
ārṣā naḥ soma çām gāve dhukṣāsva pipyūṣim iṣam,
vārdhā samudrām ukthyām.

8.7.3^c

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pāvasva soma dhārayā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
ēndo pāthivam rayim divyam pavasva dhārayā,
dyumāntam çuṣmam ā bhara.

9.106.4^c (Cakṣus Mānava ; to Soma Pavamāna)
prā dhanvā soma jāgrvir indrayendo pāri srava,

8.91.3^d ; also refrain, 9.112.1^e ff.

dyumāntam çuṣmam ā bharā svarvidam.

Cf. dyumāntam çuṣmam uttamam, under 9.63.29^{bc}. The cadence, pavasva dhārayā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10, 12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
prā dhārā asya çuṣmiṇo vīthā pavitre akṣaran,
punāno vācam iṣyati.

9.64.25^b (Kāçyapa Mārica ; to Soma Pavamāna)
tvām soma vipaçcitam punāno vācam iṣyasi,
indo sahasrabharṇasam.

9.16.8^a

9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sōmah pavitre akṣaran.

9.30.2^a (Bindu Āṅgīrasa ; to Soma Pavamāna)
 indur hiyānāḥ sotṛbhīr mṛjyāmānaḥ kánikradat,
 iyartī vagnúm indriyām.

9.107.26^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 apó vásānaḥ pári kócam arṣatīndur hiyānāḥ sotṛbhīḥ,
 janāyañ jyótir mandānā avivaçad ḷgāḥ kṛṇvāno ná nirṇijam. 9.14.5^c

9.30.3^c: 9.1.1^b; 29.4^b; 67.13^b; 100.5^b, pávasva soma dhārāyā.

9.30.4^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prā sómo áti dhārāyā pávamāno asiṣyadat,
 ḷabhī drónāny āsadam. 9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
 pávamāno asiṣyadad rákṣānsy apajāñghanat,
 pratnavád rocāyan rúcaḥ.

9.30.4^c: 9.3.1^c, abhī drónāny āsadam.

9.30.5^b: 9.26.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvānty), hāriṁ
 hinvanty ādribhīḥ.

9.30.5^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 apsú tvā mādhumattamaṁ ḷhāriṁ hinvanty ādribhīḥ, 9.26.5^b
 índav índrāya pītāye.

9.45.1^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva mādāya kām nṛcákṣā devāvītaye,
 índav índrāya pītāye.

9.50.5^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ḷsá pavasva madintamaḥ ḷgóbhir añjāno aktūbhīḥ,
 índav índrāya pītāye. 9.50.5^a

9.64.12^c (Kaçyapa Mārīca ; to Soma Pavamāna)
 ḷsá no arṣa pavitra ā mado yó devavítamaḥ, 9.64.12^{ab}
 índav índrāya pītāye.

Cf. indum índrāya pītāye under 9.32.2^c, and sóméndrāya pātave, 9.24.3^d.—For 9.30.5
 cf. 9.53.4.

9.30.6^{ab} (Bindu Āṅgīrasa ; to Soma Pavamāna)
 sunótā mādhumattamaṁ ḷsómam índrāya vajrīṇe, 7.32.8^b
 cáruṁ çārdhāya matsarām.

9.51.2^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 divāḥ piyúṣam uttamām ḷsómam índrāya vajrīṇe, 7.32.8^b
 sunótā mādhumattamam.

Cf., by way of contrast, 7.102.3^b, juhótā mādhumattamam (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam indrāya vajriṇe.

9.31.3^b (Gotama Rāhūgaṇa; to Soma Pavamāna)
túbhyaṁ vātā abhipriyas túbhyam arṣanti sīndhavaḥ,
sóma vārdhanti te māhaḥ.

9.62.27^b (Jamadagni Bhārgava; to Soma Pavamāna)
túbhyemā bhūvanā kave mahimné soma tasthire,
túbhyam arṣanti sīndhavaḥ.

Cf. āpo arṣanti sīndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16.

9.31.6^c (Gotama Rāhūgaṇa; to Soma Pavamāna)
svāyudhāsyā te sató bhūvanasya pate vayám,
īndo sakhitvám uṇmasi.

9.66.14^a (Çataṁ Vāikhānasāḥ; to Soma Pavamāna)
[asya te sakhye vayám] iyakṣantas tvótayaḥ,
īndo sakhitvám uṇmasi.

9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: āsyā te sakhye vayám tāvendo dyumnā uttamé, sāsahyāma pṛtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvānty) hāriṁ
hinvānty ādribhiḥ.

9.32.2^c (Çyāvāçva Ātreya; to Soma Pavamāna) =

9.38.2^c (Rāhūgaṇa Āṅgīrasa; to Soma Pavamāna)
etām (9.32.2 ād īm) tritāsyā yóṣaṇo [hāriṁ hinvānty ādribhiḥ],
9.26.5^b

īndum indrāya pītāye.

9.43.2^c (Medhyātithi Kāṇva; to Soma Pavamāna)
tām no víçvā avasyúvo gīraḥ çumbhanti pūrvāthā,
īndum indrāya pītāye.

9.65.8^c (Bhṛgu Vāruṇī, or Jamadagni Bhārgava; to Soma Pavamāna)
yāsyā vārṇaṁ madhuçūtāṁ [hāriṁ hinvānty ādribhiḥ],
9.26.5^b
īndum indrāya pītāye.

Cf. īndav indrasya pītāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sīdann ṛtāsyā yónim ā.

[9.32.5^a, abhī gāvo anuṣata: 9.33.5^a, abhī brāhmīr anuṣata.]

[9.32.6^b, maghāvadbhyaç ca máhyaṁ ca : 6.46.9^c, chardír yacha maghāvadbhyaç ca máhyaṁ ca.]

Cf. the cadence, maghāvāno vayāṁ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2^{bc} (Trita Āptya ; to Soma Pavamāna)
abhí dróṇāni babhrávaḥ çukrá ṛtásya dhārayā,
vājaṁ gómantam akṣaran.

9.63.14^{bc} (Nidhruvi Kāçyapa ; to Soma Pavamāna)
eté dhāmāny āryā çukrá ṛtásya dhārayā,
vājaṁ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2 ; vājaṁ gómantam means 'milky substance', to wit (9.33.2): 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 833, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vratā visrjānto ādhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary; the abrupt substitution of the parenthetic phrase for the simple dróṇāni babhrávaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4^c, sōmā ṛtásya dhārayā. Note the correspondence of 9.33.6^c with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a ; 9.34.2^{abc} ; 65.20^{abc} ; see under 5.51.7^a.

9.33.3^b: 8.41.1^b ; 9.34.2^b ; 61.12^b ; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.33.5^a, abhí brāhmīr anūṣata ; 9.32.5^a, abhí gāvo anūṣata.]

9.33.5^b, yahvīr ṛtásya mātārah : 1.142.7^c ; 5.5.6^b ; 9.102.7^b ; 10.59.8^b, yahvī
ṛtásya mātārā.

9.33.6^{bc} (Trita Āptya ; to Soma Pavamāna)
rāyāḥ samudrāṇç catúro 'smābhyaṁ soma viçvātaḥ,
ā pavasva sahasrīṇaḥ.

9.40.3^{bc} (Brhanmati Āṅgīrasa ; to Soma Pavamāna)
 nū no rayīm mahām indo 'smābhyam soma viçvātaḥ,
 ā pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava ; to Soma Pavamāna)
 ā pavasva sahasrīṇam rayīm gómantam açvīnam,] 8.6.9^b
 puruṣcandrām puruṣpṣham.

9.63.1^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 ā pavasva sahasrīṇam rayīm soma suvīryam,
 asmé çrāvāṁsi dhāraya.

9.65.21^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 iṣam tokāya no dādhad asmābhyam soma viçvātaḥ,
 ā pavasva sahasrīṇam.

In these stanzas many expressions are typical : rayīm, rāyāḥ samudrān, asmābhyam soma viçvātaḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam ; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference : sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously : 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam : 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his *Lexicon*. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^{bc} with 9.63.14^{bc}.

9.34.1^b (Trita Āptya ; to Soma Pavamāna)
 prá suvānó dhārayā tánéndur hinvánó arṣati,
 rujád dīḥā vy ójasā.

9.67.4^a (Kāçyapa ; to Soma Pavamāna)
 indur hinvánó arṣati tīró vārāṇy avyāyā,] 9.67.4^b
 hārīr vājam acikradat.

9.34.2^{abc}, sutā indrāya vāyāve vāruṇāya marúdbhyah, sómo arṣati viṣṇave :
 9.33.3^{abc}, sutā indrāya vāyāve vāruṇāya marúdbhyah, sómā arṣanti
 viṣṇave ; 9.65.20^{abc}, apsā indrāya vāyāve vāruṇāya marúdbhyah,
 sómo arṣati viṣṇave ; 5.51.7^a, sutā indrāya vāyāve.

9.34.2^b : 8.41.1^b ; 9.33.3^b ; 61.12^b ; 65.20^b, vāruṇāya marúdbhyah.

[9.34.3^b, sunvānti sómam údribhiḥ : 8.1.17^a, sōtā hí sómam údribhiḥ.]

[9.35.2^a, indo samudramīṅkhaya : 9.52.3^b, indo ná dūnam īṅkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa : to Soma Pavamāna)
 indo samudramīṅkhaya, pávasva viçvamejaya, cf. 9.35.2^a
 rāyo dhartā na ójasā.

9.62.26^c (Jamadagni Bhārgava ; to Soma Pavamāna)
 tvām samudrīyā apó 'griyó vāca irāyan,
 pávasva viçvamejaya.

Cf. Hillebrandt, *Ved. Myth.* i. 327 ff.

9.35.3^b: 2.8.6^d, abhí śyāma pṛtanyatāḥ.

9.35.4^a, prā vājam indur iṣyati: 9.12.6^a, prā vācam indur iṣyati.

9.35.6^c, punānāsya prabhūvasoḥ: 9.29.3^b, punānāya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavír áti.

9.36.2^c: 9.23.4^c, abhí kócam madhuçútam.

9.36.4 (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

çumbhāmāna ṛtāyúbhir ṛmṛjyāmāno gābhastyoḥ,
pávate vāre avyāye.

9.20.6^b

9.64.5 (Kaṣyapa Mārīca; to Soma Pavamāna)

çumbhāmānā ṛtāyúbhir ṛmṛjyāmānā gābhastyoḥ,
pávante vāre avyāye.

9.20.6^b

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The ṛca 9.64.4–6 is addressed to the plural sómāḥ, but is surrounded by other ṛcas in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For pāda c cf. āsrgrāḥ vāre avyāye, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, mṛjyāmāno gābhastyoḥ; 9.64.5^b, mṛjyāmānā gābhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sá víçvā dāçūṣe vāsu sómo divyāni pāṛthivā,
pávātām āntárikṣyā.

9.64.6^{abc} (Kaṣyapa Mārīca; to Soma Pavamāna)
té víçvā dāçūṣe vāsu sómā divyāni pāṛthivā,
pávātām āntárikṣyā.

For pāda b cf. 9.63.30^b, sóma divyāni pāṛthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómāḥ pavítre arṣati; 9.56.1^b, āçúḥ pavítre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnán rákṣāṁsi devayúḥ.

9.37.2^b (Rāhūgaṇa Āṅgīrasa; to Soma Pavamāna)

sá pavítre vicakṣaṇó hárir arṣati dharmasīḥ,
abhí yónim kánikradat.

9.25.2^b

9.38.6^b (The same)

eṣá syá pītāye suto hárir arṣati dharmasīḥ,
krándan yónim abhí priyám.

Cf. the pāda 9.23.5^a, sómo arṣati dharmasīḥ.

9.37.2^c: 9.25.2^b, abhí yónim kánikradat.

9.37.3^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vājī rocanā divāḥ pávamāno ví dhāvati,
rakṣohā vāram avyāyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
pāri sāptir ná vājayūr devó devébhyaḥ sutāḥ,
vyānaçīḥ pávamāno ví dhāvati.

9.3.9^b

9.37.5^c (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vṛtrahā vīṣā sutó varivovid ādābhyaḥ,
sómo vājam ivāsarāt.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
pāvamānaḥ sutó nṛbhiḥ sómo vājam ivāsarāt,
camūṣu çākmanāsādam.

9.37.6^b: 9.28.4^c, abhí drónāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo vārebhir arṣati.

[9.38.1^c, gāchan vājam sahasrīnam: 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etām tritāsya yóṣanaḥ: 9.32.2^a, ád im tritāsya yóṣanaḥ.

9.38.2^b: 9.26.5^b; 30.5^b; 32.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvānty), hárīm
hinvanty ádribhiḥ.

9.38.2^c: 9.32.2^c; 43.2^c; 65.8^c, índum índrāya pītāye.

9.38.3^{bc} marmrjyānte apasyúvaḥ, yābhir mādāya çumbhate: 9.2.7^{bc}, marmrjyānte
... çumbhase.

9.38.4^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
eṣā syá mānuṣīṣv á çyenó ná vikṣū sīdati,
gāchañ jāró ná yoṣitam.

9.57.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
sá marmrjāná āyúbhir, íbho rájeva suvratāḥ,
çyenó ná váṅsu sīdati.

9.57.3^a

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)
iṣam ūrjam pavamānābhy arṣasi çyenó ná váṅsu kalāçeṣu sīdasi,
índrāya mādva mādya mādah sutó divó viṣṭambhá upamó vicakṣanaḥ.

9.86.35^d

Note the euphony of vikṣū sīdati in 9.38.4, and kalāçeṣu sīdasi in 9.86.35, as contrasted
with váṅsu sīdati in 9.57.3 ; cf. 5.72.1^c; 9.7.6^a; 20.6^c; 63.2^c; 68.9^b; 86.9^d; 96.23^d; 99.6^b, 8^d.—
For 9.57.3 cf. Ved. Stud. i, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárir arṣati dharnasīḥ.

9.39.3^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavítṛa á tvīṣīm dádḥāna ójasā,
 vicákṣāṇo virocāyan.

9.44.3^b (Ayāsa Āṅgīrasa ; to Soma Pavamāna)
 ayám devēṣu jágrviḥ sutá eti pavítṛa á,
 sómo yāti vicarṣaṇiḥ.

9.61.8^b (Amahyū Āṅgīrasa ; to Soma Pavamāna)
 sām indreṇotá vāyúnā sutá eti pavítṛa á,
 sām sūryasya raçmibhiḥ.

Note the correspondence of 9.44.5^a with 9.61.9^a.

9.39.6^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 50.3^b; 65.8^b (here hinvanty), háriṁ
 hinvanty ádribhiḥ.

9.39.6^c: 9.13.9^c, yónāv ṛtāsya sídata.

9.40.3^{bc}: 9.33.6^{bc}; 65.21^{bc}, asmábhyaṁ soma viçvátah, á pavasva sahasríṇam
 (9.33.6^c, sahasríṇah).

9.40.3^c: 9.62.12^a; 63.1^a; 65.21^c, á pavasva sahasríṇam; 9.33.6^c, á pavasva
 sahasríṇah.

[9.40.4^c, vidáh sahasríṇir íṣah: 9.61.3^c, kṣará sahasríṇir íṣah.]

9.40.5^a: 9.61.6^a, sá naḥ punáná á bhara; 1.12.11^a; 8.24.3^a, sá na stávāna á
 bhara.

9.40.6^{ab} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 punáná indav á bhara ṽsóma dvibárhasaṁ rayím, ṽ
 vṛṣann indo na ukthyām.

☞ 9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no viçvā divó vásūtó pṛthivyá ádhi,
 punáná indav á bhara.

9.64.26^c (Kāçyapa Mārīca ; to Soma Pavamāna)
 ṽutó sahásrabharnāsaṁ ṽacāṁ soma makhásyuvam,
 punáná indav á bhara.

☞ cf. 9.64.25^c

9.100.2^{ab} (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 punáná indav á bhara ṽsóma dvibárhasaṁ rayím, ṽ
 tvám vásūni puṣyasi viçvāni dāçuṣo gṛhé.

☞ 9.4.7^b

9.40.6^b: 9.4.7^b; 100.2^b, sóma dvibárhasaṁ rayím.

[9.41.2^c, sahávāṇso dásyum avratám: 1.175.3^c, sahávān dásyum, &c.]

9.41.4^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)

ā pavasva mahim iṣam gómad indo hiraṇyavat,
ācāvāvad vājavat sutāḥ.

9.61.3^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

pāri no ācavam ācavāvid gómad indo hiraṇyavat,
[kṣārā sahasrīṇīr iṣaḥ.]

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

góman naḥ soma virāvad ācāvāvad vājavat sutāḥ,

[pāvasva brhatīr iṣaḥ.]

9.13.4^b

9.42.2^a, eṣā prātnéna mánmanā : 9.3.9^a, eṣā prātnéna jánmanā.

9.42.2^b (Medhyātithi Kāṇva ; to Soma Pavamāna)

[eṣā prātnéna mánmanā] devó devébhyas pári,
[dhārāyā pavate sutāḥ.]

9.3.9^a

9.3.10^c

9.65.2^b (Bhrgu Vāruṇī, or Jamadagni Bhārgava ; to Soma Pavamāna)

pāvamāna rucā-rucā devó devébhyas pári,
vīcā vāsūny ā vīcā.

9.42.2^c : 9.3.10^c, dhārāyā pavate sutāḥ.

9.42.3^b : 9.13.3^a, pávante vājasātaye ; 9.43.6^a ; 107.23^a, pávasva vājasātaye ;
9.100.6^a, pávasva vājasātamaḥ.

9.42.3^c : 9.13.3^b, sómāḥ sahásrapājasāḥ.

9.42.4^b : 9.17.4^b, pavitre pári śicyate.

9.42.5^a (Medhyātithi Kāṇva ; to Soma Pavamāna)

abhī vīcāni vāryābhī devān ṛtāvīdhāḥ,
[sómāḥ punāno arṣati.]

9.13.1^a

9.66.4^b (Çatam Vaikhānasāḥ ; to Soma Pavamāna)

pāvasva janāyann iṣo 'bhī vīcāni vāryā,
sākhā sākhībhyā utāye.

9.42.5^c : 9.13.1^a ; 28.6^b ; 101.7^b, sómāḥ punāno arṣati.

9.42.6^b : 9.41.4^c, ācāvāvad vājavat sutāḥ.

9.42.6^c : 9.13.4^b, pávasva brhatīr iṣaḥ.

9.43.2^c : 9.32.2^c ; 38.2^c ; 65.8^c, indum indrāya pītāye.

9.43.3^a : 9.25.4^b, punāno yāti haryatāḥ.

9.43.4^a : 9.19.6^c ; 63.11^a, pāvamāna vidā rayim.

9.43.4^{ab} (Medhyātithi Kāṇva ; to Soma Pavamāna)
 pávamāna vidā rayīm asmábhyaṁ soma sucríyam,
 [indo sahásravarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 pávamāna vidā rayīm asmábhyaṁ soma duṣṭáram,
 yó dūṇāço vanuṣyatá.

[9.43.4^c, indo sahásravarcasam : 9.64.25^c ; 98.1^c, indo sahásrabharṇasam.]

9.43.6^a : 9.107.23^a, pávasva vājasātaye ; 9.13.3^a ; 42.3^b, pávante vājasātaye ;
 9.100.6^a, pávasva vājasátamah.

[9.43.6^c, sóma rāsva suvíryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvíryam ; 8.23.12^b,
 rayīm rāsva suvíryam.]

[9.44.1^a, prá ṇa indo mahé táne : 9.66.13^a, prá ṇa indo mahé ráne.]

9.44.2^c : 9.12.8^c, víprasya dhārayā kavīḥ.

9.44.3^b : 9.39.3^a ; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 sá no bhágāya vāyáve vípravīrah sadāvr̥dhaḥ,
 sómo devéṣv á yamat.

9.61.9^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sá no bhágāya vāyáve pūṣné pavasva mádhuman,
 cārur mitré váruṇe ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c : 9.30.5^c ; 50.5^c ; 64.12^c, índav índrāya pitáye.

[9.45.2^c, devān sákhibhya á váram : 1.4.4^c, yás te sákhibhya á váram.]

9.45.3^c (Ayāsyā Āṅgīrasa ; to Pavamāna Soma)
 utá tvām aruṇám vayám góbhīr añjmo mādāya kām,
 ví no rāyē dúro vr̥dhi.

9.64.3^c (Kāçyapa Mārīca ; to Soma Pavamāna)
 áçvo ná cakrado vṛṣā sām gá indo sām árvataḥ,
 ví no rāyē dúro vr̥dhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, índur devéṣu patyate : 8.102.9^b, agnír devéṣu patyate.

9.45.5^b : 9.6.5^a ; 106.11^b, váne kr̥ṣāntam átyavim.

9.45.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā pītó vicākṣase,
īndo stotrē suvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā gāva ihāgāman,
jānyāsa ūpa no gṛhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
āsṛgran devāvītayē 'tyāsaḥ kṛtvā iva,
kṣārantah parvatāvīdhaḥ.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
āsṛgran devāvītaye ṽajayānto rāthā iva.]

8.3.15^d

[9.46.3^a, etē sómāsa indavaḥ : 1.16.6^a, imē sómāsa indavaḥ.]

9.46.5^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sá pavasva dhanamjaya prayantā rūdhaso mahāḥ,
asmábhyaṁ soma gātuvít.

9.65.13^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
ṽ na indo mahīm īsam, ṽ pavasva viçvadarçataḥ,

a : 8.6.33^a ; b : 9.65.13^b

asmábhyaṁ soma gātuvít.

9.46.6^a : 9.15.7^a, etām mṛjanti mārjyam.

9.49.2^a : 9.45.6^a, tāyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pāvamāno asiṣyadat.

9.50.3^a, ávyo vāre pári priyám : 9.7.6^a ; 52.2^b ; 107.6^b, ávyo vāre pári priyāḥ.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvānty), hāriṁ
hinvanty ádribhiḥ.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ávyo vāre pári priyám, hāriṁ hinvanty ádribhiḥ, a : 9.7.6^a ; b : 9.26.5^b
pāvamānam madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)

hinvānti sūram úsrayaḥ, pāvamānam madhuçútam,
abhí girā sám asvaran.

9.65.1^a

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)

sá pavasva madintama góbbhir añjanó aktúbhiḥ,

ṽindav indrāya pitāye.]

9.30.5^c

9.99.6^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

sá punānó madīntamaḥ ṽsomaç camūsu sīdati,]

9.20.6^c

paçāu ná réta adádhat pátir vacasyate dhiyáḥ.

Cf. 9.45.1^c, sá pavasva mādāya kām ; and 9.25.6^a = 9.50.4^a, á pavasva madintama.

9.50.5^c : 9.30.5^c ; 45.1^c ; 64.12^c, indav indrāya pitāye.

9.51.1^b : 1.28.9^b ; 9.16.3^b, sómam pavitra á srja.

9.51.1^c : 9.16.3^c, punihindrāya p tave.

9.51.2^b : 7.32.8^b ; 9.30.6^b, sómam indrāya vajriṇe.

9.51.2^c : 9.30.6^a, sunótā mádhumattamam.

9.51.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

táva tyá indo ándhaso devá mádhor vy açnate,

pávamānasya marútaḥ.

9.64.24^c (Kāçyapa Mārīca ; to Soma Pavamāna)

rásam te mitró aryamá pībanti várūṇaḥ kave,

pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5^c : 9.1.4^c ; 6.3^c ; 63.12^c, abhí vājam utá çrávaḥ.

9.52.1^c : 9.6.3^b, suvánó arṣa pavitra á.

9.52.2^b : 9.7.6^a ; 107.6^b, ávyo vāre pári priyáḥ ; 9.50.3^a, ávyo vāre pári priyám.

[9.52.3^b, indo ná dánam iñkhaya : 9.35.2^a, indo samudramiñkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ní çúsmam indav eṣām púruhūta jánānām,

yó asmāñ ádídeçati.

9.64.27^b (Kāçyapa Mārīca ; to Soma Pavamāna)

punāná indav eṣām púruhūta jánānām,

ṽpriyáḥ samudrām á viça.]

9.63.23^c

10.134.2^d (Mandhātara Yāuvanāçva ; to Indra)

avá sma durhaṇāyató mártasya tanuhi sthírām,

ṽadhaspadām tám im kṛdhi, yó asmāñ ádídeçati, &c.

10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 çatām na inda ūtibhiḥ sahasraṁ vā çūcām,
 pávasva mañhayádrayih.

9.67.1^c (Bharadvāja ; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrā ōjīṣṭho adhvaré,
 pávasva mañhayádrayih.

9.53.4^{bc}: 9.63.17^{bc}, hāriṁ nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6^c.

9.53.4^c: 9.63.17^c, indum indrāya matsarām ; 9.26.6^c, indav indrāya matsarām.

9.54.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 ayām viçvāni tiṣṭhati punanō bhūvanopāri,
 sómo devó ná sūryah.

9.63.13^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 sómo devó ná sūryó 'drihiḥ pavate sutáh,
 dādhanah kalāçe rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3 ; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462 ; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pādas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated pāda cf. 9.64.9^c, ākrān devó ná sūryah.

9.55.1^c, sóma viçvā ca sūubhagā : 8.78.8^b ; 9.4.2^b, viçvā ca soma sūubhagā.

[9.56.1^b, āçūḥ pavitre arṣati : 9.16.4^b ; 17.3^b ; 37.1^b, sómah pavitre arṣati.]

9.56.1^c: 9.17.3^c ; 37.1^c, vighnān rākṣāṁsi devayūh.

[9.56.4^b, svādūr indo pāri srava : see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kāçyapa ; to Soma Pavamāna)
 prá te dhārā asaçcátō divó ná yanti vṛṣṭáyah,
 [āchā vājām sahasrīnam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava ; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaçcátah,
 abhí çukráṁ upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1 ; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3^a (Avatsāra Kāçyapa ; to Soma Pavamāna)

sá marmrjāná āyúbhir íbho rájēva suvratāh,
çyenó ná vánsu śīdati.]

9.38.4^b

9.66.23^a (Çatani Vaikhānasah ; to Soma Pavamāna)
sá marmrjāná āyúbhih prāyasvān prāyase hitāh,
indur átyo vicakṣaṇāh.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the pāda 9.62.13^b, marmrjāná āyúbhih.

9.57.3^c, çyenó ná vánsu śīdati : 9.38.4^b, çyenó ná vikṣu śīdati ; 9.86.35^b, çyenó
ná vánsu kalāçeṣu śīdasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná indav á bhara.

9.58.1^a, 1^c–4^c, tārāt sá mandī dhāvati.

9.60.1^b, pávamānaṁ vícarṣaṇim : 9.28.5^b, pávamāno vícarṣaṇih.

[9.60.2^b, átho sahásrabharṇasam : 9.64.26^b, utó sahásrabharṇasam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)

áti vārān pávamāno asiṣyadat kalāçāñ abhī dhāvati,
indrasya hárđy āviçān.

9.86.19^d (Sikatāh, alias Nivāvari Ṛṣigaṇah ; to Soma Pavamāna)
vīṣā matinām pavate vicakṣaṇāh sómo áhnaḥ prataritósāso divāh,
krāṇā sindhūnām kalāçāñ avīvaçad indrasya hárđy āviçān manīṣibhih.

For the metre of 9.60.3^a see Oldenberg, Prol., p. 102.—For krāṇā in 9.86.19 see under 1.134.2. The repeated pāda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhih occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, indrasya soma rádhase.

[9.61.1^c, avāhan navatír náva : 1.84.1^c, jaghána navatír náva.]

9.61.3^b : 9.41.4^b, gómad indo híraṇyavat.

[9.61.3^c, kṣārā sahasrínir íṣah : 9.40.4^c, vidāh sahasrínir íṣah.]

9.61.4^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

pávamānasya te vayāñ pavítram abhyundatāh,
sakhitvām á vṛṇīmahe.

9.65.9^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
tāśya te vājīno vayām vīçvā dhānāni jigyúṣah,
sakhitvām á vṛṇīmahe.

8.14.6^b

10.133.6^b (Sudās Pājavana; to Indra)
 ८vayām indra tvāyāvah, sakhitvām ā rabhāmahe, ३.41.7^a
 rtāsyā naḥ pathā nayaṭi viçvāni duritā ८nābhantām anyakēṣām jyākā ādhi
 dhānvasu. १०.133.1^{ff} ff.
 ☞ refrain: 10.133.1^{ff} ff.

I have the impression that sakhitvām ā rabh is popular as compared with sakhitvām ā vṛ, which is hieratic; cf. the semantically close synonymy with ā vṛ in १le sakhitvām, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvām uḡmasi, 9.31.6; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^c with 9.65.19^c.

9.61.6^a: 9.40.5^a, sá naḥ punāná ā bhara; 1.12.11^a; 8.24.3^a, sá naḥ stāvāna ā bhara.

9.61.6^b: 1.12.11^c, rayīm vīrāvatīm iṣam.

9.61.7^a: 9.15.8^a, etām u tyām dāça kṣīpah.

9.61.8^b: 9.39.3^a; 44.3^b, sutā eti pavitra ā.

9.61.9^a: 9.44.5^a, sá no bhāgāya vāyāve.

[9.61.11^a, enā viçvāny aryā ā: 10.191.1^b, āgne viçvāny aryā ā.]

9.61.11^c: 8.95.6^d, siṣāsanto vanāmahe.

9.61.12^b: 8.41.1^b; 9.33.3^b; 34.2^b; 65.20^b, vāruṇāya marúdbhyaḥ.

9.61.14^b: 8.69.11^e, vatsām saṁçīçvarīr iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tām id vardhantu no girāḥ.

9.61.15^b: 8.54 (Val. 6).7^d, dhukṣāsva pipyúṣīm iṣam; 8.7.3^c, dhukṣānta pipyúṣīm iṣam; 8.13.25^c, dhukṣāsva pipyúṣīm iṣam āvā ca naḥ.

9.61.15^c: 9.29.3^c, vārdhā samudrām ukthyām.

[9.61.18^b, dākṣo vī rājati dyumān: 9.5.3^b, rayīr vī rājati, &c.]

9.61.19^a: 8.46.8^a, yās te mādō vāreṇyah.

9.61.19^c: 9.24.7^c; 28.6^c, devāvīr aghaṇṣasahā.

9.61.21^c (Amahīyu Āṅgīrasa; to Soma Pavamāna)
 sāmniçlo aruṣó bhava supasthābhīr nā dhenúbhiḥ,
 sídañ chyenó nā yónim ā.

9.65.19^c (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣā soma dyumāttamo 'bhi drōṇāni rōruvat,
 sīdañ chyenó ná yónim á.

9.61.22^b: 3.37.5^a; 8.12.22^a, indrañ vṛtrāya hāntave.

9.61.25^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 apaghnān pavate mṛdho 'pa sómo āravṇah,
 gáchann indrasya niṣkṛtām.]

9.15.1^c

9.63.24^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apaghnān pavase mṛdhaḥ kratuvīt soma matsaráh,
 nudāsvādevayum jānam.

9.61.25^c: 9.15.1^c, gáchann indrasya niṣkṛtām.

9.61.28^c: 9.13.8^c, víṣvā āpa dvīso jahi.

9.61.29^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 ásyā te sakhyé vayāñ távendo dyumná uttamé,
 sāśahyāma prtanyatāh.]

1.8.4^c

9.66.14^a (Çatañ Vāikhānasāh ; to Soma Pavamāna)
 ásyā te sakhyé vayāñ iyakṣantas tvótayah,
 indo sakhitvām uṣmasi.]

9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c; 8.40.7^d, sāśahyāma prtanyatāh.

9.62.1^b: 1.135.6^e; 9.67.7^b, tirāḥ pavītram āçavaḥ.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛṇvānto vārivo gāve 'bhy āṛṣanti suṣtutīm,
 ilām asmābhyañ samyātām.

9.66.22^b (Çatañ Vāikhānasāh ; to Soma Pavamāna)
 pávamāno áti srídho 'bhy āṛṣati suṣtutīm,
 súro ná viçvādarçataḥ.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 átyaṇ mṛjanti kalāçe dáça kṣīpaḥ prá víprāṇāñ matáyo váça irate,
 pávamānā abhy āṛṣanti suṣtutīm éndrañ viçanti madirāsa índavaḥ.

Cf. also 4.58.10^a, abhy āṛṣati suṣtutīm gávyam ājīm. There can be no question but what the distich 9.66.22^{ab}, pávamāno áti srídho 'bhy āṛṣati suṣtutīm, is a secondary expansion of the line 9.85.7^c, pávamānā abhy āṛṣanti suṣtutīm ; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsavy añçūr mādāyāpsū dākṣo giriṣṭhāḥ,
çyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó vīṣū hārī rājeva dasmó abhī gū acikradat,
punāno vāraṇi páry ety avyāyaṇi çyenó ná yónim ghṛtāvantaṁ āsadam.

Cf. Hillebrandt, Ved. Myth. i. 60.

[9.62.8^b, tiró rómāṇy avyāyā : 9.67.4^b ; 107.10^b, tiró vārāṇy avyāyā.]

Cf. also 9.62.8^c with 9.107.10^{cd}.

[9.62.9^a, tvām indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, ā pavasva sahasrīṇam ; 9.33.6^c, ā pavasva sahasrīṇaḥ.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómantaṁ açvīnam.

[9.62.13^b, marmṛjyāmāna āyúbhiḥ : 9.57.3^a ; 66.23^a, sá marmṛjánā āyúbhiḥ.]

9.62.14^a, sahásrotiḥ çatāmagaḥ ; 8.34.7^b, sáhasrote çatāmaga.

9.62.14^c : 9.107.17^a, indrāya pavate mādah ; 9.6.7^b ; 106.2^b, indrāya pavate sutāḥ.

9.62.16^b : 9.37.5^c, sómo vūjam ivāsarāt.

[9.62.18^c, hāriṁ hinota vājīnam : 10.188.1^b, açvaṁ hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, víçvā árṣann abhī çriyaḥ, çūro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇā punāno arṣasi ; 9.7.4^b, nṛmṇū vāsāno árṣati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómatir īṣaḥ.

9.62.24^c : 9.65.25^b, grṇāno jamádagninā ; 3.62.18^a ; 8.101.8^d, grṇānū jamádagninā ; 7.96.3^c, grṇānā jamadagnivāt.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhī víçvāni kúvyā.

9.62.26^c : 9.35.2^b, pávasva víçvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavah.

9.62.28^{ab}, prá te divó ná vīṣṭáyo dhārā yanty asaçcátaḥ : 9.57.1^{ab}, prá te dhārā asaçcáto divó ná yanti vīṣṭáyah.

9.62.30^c: 9.20.7^c; 66.27^c; 67.19^c, dádhat stotré suvīryam.

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, á pavasva sahasrīṇam; 9.33.6^c, á pavasva sahasrīṇaḥ.

9.63.2^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
iṣam ūrjam ca pinvasa indrāya matsarintamaḥ,
camūṣv á ní ṣīdasi.

9.99.8^{cd} (Rebhasūnū Kāçyapāu; to Soma Pavamāna)
sutá indo pavitra á nṛbhir yató ví nīyase,
indrāya matsarintamaç camūṣv á ní ṣīdasi.

9.24.3^c

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first páda.—Cf. Hillebrandt, *Ved. Myth.* i. 166; Oldenberg, *ZDMG.* lxii. 459 ff.

[9.63.4^a, eté asṛgram āçāvah; 9.17.1^c; 23.1^a, sómā asṛgram, &c.]

[9.63.4^c, sómā ṛtasya dhārāyā; 9.33.2^b; 63.14^b, çukrá ṛtasya dhārāyā.]

9.63.5^c: 9.13.9^a, apaghnānto árāvṇaḥ.

[9.63.7^b, yáyā sūryam árocayaḥ: 8.98.2^b, tvám sūryam arocayaḥ.]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
áyukta sūra étaçam pávamāno manáv ádhi,
antárikṣeṇa yátave.

9.65.16^{bc} (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
rája medhābhir iyate pávamāno manáv ádhi,
antárikṣeṇa yátave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, *Ved. Stud.* ii. 165; Hopkins, *Religions of India*, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking sūra as genitive of svār may be seen from 1.50.9, áyukta sapta çundhyúvaḥ sūro ráthasya naptiyāḥ: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, tóchter des wagens.' Cf. also 8.1.11, yát tudát sūra étaçam, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, *Ved. Myth.* i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'diser könig wird mittelst weissheit angegangen, Pavamāna, um des menschen willen, durch den luftkreiss zu gehn.' Aside from his diverging renderings of the phrase manáv ádhi, I do not believe that medhābhir iyate can mean 'wird mittelst weissheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190 : 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhīr by 'with wisdom'. Soma is f̥sīr vípraḥ kāvyaena in 8.79.1 (cf. 9.78.2), médhīraḥ in 9.68.4. His epithet sukrātu = Avestan hukhratu dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (sómo rājā in 9.65.16) with Sūra = Sūrya. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes Etaça to go through the air', perfect sense, we have in 9.65.16 the tautology, iyate . . . antárikṣena yātave. That pāda 9.63.8^a is the original third of the gāyatrī admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^c.

[9.63.10^b, gīra indrāya matsarām : 9.26.6^c; 53.4^c; 63.17^c, indum (9.26.6^c, indav) indrāya, &c.]

9.63.11^a : 9.19.6^c; 43.4^a, pávamāna vidā rayīm.

9.63.11^b : 9.43.4^b, asmābhyam soma suçrīyam (9.63.11^b, duṣṭāram).

9.63.12^b : 8.6.9^b; 9.62.12^b, rayīm gómantam açvīnam.

9.63.12^c : 9.1.4^c; 6.3^c; 51.5^c, abhī vājān utá çrávaḥ.

9.63.13^a : 9.54.3^c, sómo devó ná sūryaḥ.

9.63.14^{bc} : 9.32.2^{bc}, çukrá ṛtasyā dhārayā, vājān gómantam akṣaran.

9.63.15^b : 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, sómāso dādhyāçīraḥ.

9.63.16^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)

prá soma mádhumattamo rāyé arṣa pavitra ā,

mádo yó devavítamaḥ.

9.64.12^{ab} (Kāçyapa Mārīca; to Soma Pavamāna)

sá no arṣa pavitra ā mádo yó devavítamaḥ,

indav indrāya pitāye.]

9.30.5^c

Cf. the correspondence of 9.63.23^a with 9.64.27^c.—Cf. also 9.6.3^b; 52.1^c, suvānó arṣa pavitra ā.

9.63.17^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

tám ī mrjanty āyávo hárīm nadīṣu vājīnam,]

9.53.4^b

indum indrāya matsarām.]

9.53.4^c

9.107.17^d (Sapta Rsayah; to Soma Pavamāna)

indrāya pavate madaḥ] sómo marútvate sutāḥ,

9.6.7^b

sahásradhāro áty ávyam arṣati tám ī mrjanty āyávaḥ.

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^c cf. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, háriṁ nadiṣu vājīnam, indum indrāya matsarām.

9.63.17^c: 9.53.4^c, indum indrāya matsarām ; 9.26.6^c, indav indrāya matsarām.

9.63.19^c, indrāya mādhumattamam: 9.12.1^c, indrāya mādhumattamāḥ ; 9.67.16^b,
indrāya mādhumattamāḥ.

[9.63.20^a, kaviṁ mrjanti mārjyam: 9.15.7^a ; 46.6^a, etāṁ mrjanti mārjyam.]

9.63.20^b: 9.17.7^b, dhr̥bhír viprā avasyāvaḥ.

9.63.23^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)
pāvamāna ní toçase rayīm soma çravāyyam,
priyāḥ samudrām ā viça.

9.64.27^c (Kāçyapa Mārica ; to Soma Pavamāna)
punānā indav eṣāṁ pūruhūta jānānām,
priyāḥ samudrām ā viça.

9.52.4^b

For 9.63.23^b cf. 10.38.2^b, góarṇasaṁ rayīm indra çravāyyam.

9.63.24^a, apaghnán pavase mṛdhaḥ: 9.61.25^a, apaghnán pavate mṛdhaḥ.

9.63.25^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
pāvamānā asṛkṣata sómāḥ çukrāsa indavaḥ,
[abhí viçvāni kāvya.]

9.23.1^c

9.107.25^a (Sapta Ṛṣayah ; to Soma Pavamāna)
pāvamānā asṛkṣata pavitram āti dhārayā,
marútvanto matsarā indriyā háyā medhām abhí prāyaṁsi ca.

9.63.25^c: 9.23.1^c ; 62.25^c ; 66.1^b, abhí viçvāni kāvya.

9.63.28^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
punānāḥ soma dhārayéndo viçvā āpa sr̥idhaḥ,
[jahí rákṣāṁsi sukrato.]

6.16.29^c

9.107.4^a (Sapta Ṛṣayah ; to Soma Pavamāna)
punānāḥ soma dhārayāpó vásāno arṣasi,
ā ratnadhā yónim ṛtāsya s̥idasy [ūtso deva hiraṇyāyah.]

8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apó vásānaḥ pári kóçam arṣati, and see Hillebrandt, Ved. Myth.
i. 325.

9.63.28^c: 6.16.29^c, jahí rákṣāṁsi sukrato.

9.63.29^{bc} (Nidhruvi Kāçyapa ; to Soma Pavamāna)
apaghnán soma rakṣāso 'bhy arṣa kánikradat,
dyumántaṁ çūṣmam uttamám.

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇō ādribhir abhy āṛṣa kánikradat,
dyumántaṁ çúṣmam uttamám.

Cf. dyumántaṁ çúṣmam á bhara, under 9.29.6^c, and the curiously extended pāda, 4.36.8^c, dyumántaṁ vājaṁ vṛṣaçuṣmam uttamám.—Note the correspondence of 9.63.19^c with 9.67.16^b.

[9.63.30^b, sóma divyāni pārthivā: 9.36.5^b, sómo divyāni, &c.; 9.64.6^b, sómā divyāni, &c.]

9.64.2^c, satyām vṛṣan vṛṣéd asi: 8.33.10^a, satyām itthā vṛṣéd asi.

9.64.3^c: 9.45.3^c, ví no rāyé dúro vṛdhi.

9.64.5^{abc}, çumbhāmānā ṛtāyúbhir mṛjyāmānā gābhastyoḥ, pávante vāre avyāye:
9.36.4^{abc}, çumbhāmānā ṛtāyúbhir mṛjyāmāno gābhastyoḥ, pávate vāre avyāye.

9.64.5^b, mṛjyāmānā gābhastyoḥ: 9.20.6^b; 36.4^b; 65.6^b, mṛjyāmāno gābhastyoḥ.

9.64.6^{abc}, té víçvā dāçúṣe vāsu sómā divyāni pārthivā, pávantām ántárikṣyā:
9.36.5^{abc}, sá víçvā dāçúṣe vāsu sómo divyāni pārthivā, pávatām ántárikṣyā.

9.64.9^b: 9.4.9^b; 100.7^d, pávamāna vídharmanī.

[9.64.9^c, ákrān devó ná súryaḥ: 9.54.3^a; 63.13^a, sómo devó, &c.]

9.64.11^c: 6.16.35^c; 9.32.4^c, sídann ṛtāsyā yónim á.

9.64.12^{ab}, sá no arṣa pavitra á mádo yó devavítamaḥ: 9.63.16^{bc}, rāyé arṣa pavitra á, mádo yó devavítamaḥ.

9.64.12^c: 9.30.5^c; 45.1^c; 50.5^c, índav índrāya pitāye.

9.64.17^{bc} (Kaçyapa Mārīca ; to Soma Pavamāna)
marmṛjānāsa āyāvo vṛthā samudrām índavaḥ,
ágmann ṛtāsyā yónim á.

9.66.12^{ac} (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
áchā samudrām índavó 'staṁ gāvo ná dhenávaḥ,
ágmann ṛtāsyā yónim á.

The cadence gāvo ná dhenávaḥ also at 6.45.28.

9.64.20^a: 5.67.2^a, á yád yónim hiraṇyáyam.

9.64.22^b (Kaṣyapa Mārīca ; to Soma Pavamāna)
 indrāyendo marūtivate pāvasva mādhumattamaḥ,
 ṛtāsya yónim āsadam.]

5.21.4^d

9.108.1^a (Gauriviti Çaktya ; to Soma Pavamāna)
 pāvasva mādhumattama indrāya soma kratuvittamo madaḥ,
 máhi dyukṣátamo madaḥ.
 9.108.15^c (The same)
 indrāya soma pátave nṛbhīr yatāḥ svāyudhó madántamaḥ,
 pāvasva mādhumattamaḥ.

9.64.22^c: 3.62.13^c; 9.8.3^c, ṛtāsya yónim āsadam; 5.21.4^d, ṛtāsya yónim āsadaḥ.

9.64.24^c: 9.51.3^c, pāvamānasya marūtāḥ.

9.64.25^a: 9.16.8^a, tvām soma vipaṇcitam.

9.64.25^b, punāno vācam iṣyasi: 9.30.1^c, punāno vācam iṣyati.

9.64.25^c (Kaṣyapa Mārīca ; to Soma Pavamāna)
 tvām soma vipaṇcitam, punāno vācam iṣyasi, a: 9.16.8^a; b: 9.30.1^c
 indo sahāsrabharnāsam.

9.98.1^c (Ambarīsa Vārṣāgira, and Rjicvan Bhāradvāja ; to Soma Pavamāna)
 abhi no vājasātamaṁ rayīm arṣa puruspṛtham,
 indo sahāsrabharnāsaṁ tuvidyumnāṁ vibhvasāham.

Cf. 9.43.4^c, indo sahāsravarcaṣam; 9.60.2^b, átho sahāsrabharnāsam; and 9.64.26^a, utó sahāsrabharnāsam.

[9.64.26^a, utó sahāsrabharnāsam: see prec. item.]

9.64.26^c: 6.40.6^a; 9.57.4^c; 100.2^a, punāná indav á bhara.

9.64.27^b: 9.52.4^b, pūruhūta jānānām.

9.64.27^c: 9.63.23^c, priyāḥ samudrām á viça.

9.64.28^c: 1.137.18, sómāḥ çukrá gāvāçiraḥ.

9.64.29^c, sídanto vanuṣo yathā: 1.26.4^c, sídantu mánuṣo yathā.

9.65.1^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ svāsāro jāmāyas pátim,
 mahām induṁ mahīyúvaḥ.

9.67.9^a (Gotama ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ pāvamānam madhuçútam, 9.50.3^c
 abhi girá sám asvaran.

Cf. Bergaigne, i. 161; ii. 43.

9.65.2^b: 9.42.2^b, devó devébhyas pári.

9.65.6^b: 9.20.6^b; 36.4^b, mrjyámāno gábhastyoḥ; 9.64.5^b, mrjyámāna gábhastyoḥ.

9.65.7^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
prá sómāya vyaçvavāt pávamānāya gāyata,
mahé sahásracakṣase.

9.86.44^a (Atri Bhāuma; to Soma Pavamāna)
vipaçcīte pávamānāya gāyata mahí ná dhárāti ándho arṣati,
áhir ná jurnām áti sarpatí tvácam átyo ná kríḷann asarad víṣa háriḥ.

9.65.8^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b, hárīm hinvanty
(9.65.8^b, hinvānty) ádribhiḥ.

9.65.8^c: 9.32.2^c; 38.2^c; 43.2^c, indum índrāya pítāye.

9.65.9^b: 8.14.6^b, víçvā dhánāni jigyúṣaḥ.

9.65.9^c: 9.61.4^c, sakhitvām á vr̥ṇīmahe: 10.133.6^b, sakhitvām á rabhāmahe.

9.65.13^a, á na indo mahím íṣam: 8.6.23^a, á na indra mahím íṣam.

9.65.13^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

á na indo mahím íṣam, pávasva viçvadarçataḥ, 8.6.23^a
asmábhyaṁ soma gātuvít, 9.46.5^c

9.106.5^b (Cakṣus Mānava; to Soma Pavamāna)
índrāya víṣanaṁ mádaṁ pávasva viçvadarçataḥ,
sahásrayāmā pathikíḍ vicakṣanāḥ.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c: 9.46.5^c, asmábhyaṁ soma gātuvít.

9.65.14^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

á kaláçā anuṣaténdo dhárābhir ójasā,
éndrasya pítāye viça.

9.106.7^b (Manu Āpsava; to Soma Pavamāna)
pávasva devávitaya indo dhárābhir ójasā,
á kaláçam mádhuman soma naḥ sadah.

[9.65.15^b, tivráṁ duhānty ádribhiḥ: 1.137.3^b, añçúm duhantý ádribhiḥ sómam
duhantý ádribhiḥ.]

9.65.16^{bc}: 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b: 1.93.2^d, gávām póṣam sváçvyam.

[9.65.18^c, suṣvānó devāvītaye : 9.13.2^c, suṣvānām devāvītaye.]

9.65.19^c: 9.61.21^c, sídañ chyenó ná yónim á.

9.65.20^{abc}, apsá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave ;
9.34.2^{abc}, sutá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati
viṣṇave ; 9.33.3^{abc}, sutá indrāya vāyāve vāruṇāya marúdbhyaḥ,
sómā arṣanti viṣṇave ; 5.51.7^a, sutá indrāya vāyāve.

Cf. also 9.84.1^b.

9.65.20^b: 8.41.1^b ; 9.33.3^b ; 34.2^b ; 61.12^b, vāruṇāya marúdbhyaḥ.

9.65.21^{bc}: 9.33.6^{bc} ; 40.3^{bc}, asmábhyañ soma viçvátah, á pavasva sahasrīṇam
(9.33.6^c, sahasrīṇah).

9.65.21^c: 9.40.3^c ; 62.12^a ; 63.1^a, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva
sahasrīṇah.

9.65.22^{ab}: 8.93.6^{ab}, yé sómāsaḥ parāvāti yé arvāvāti sunviré.

9.65.24^a, té no vṛṣṭīm divás pári: 2.6.5^a, sá no vṛṣṭīm divás pári.

9.65.24^{bc}: 9.13.5^{bc}, pávantām á suvīryam, suvāná devāsa índavaḥ.

9.65.25^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

pāvate haryató hárir ḡṛṇānó jamádagninā,

3.62.18^a

hinvānó gór ádhi tvací.

9.106.13^a (Agni Cakṣuṣa ; to Soma Pavamāna)

pāvate haryató hárir áti hvārānsi ráñhya,

abhyārṣan stotírbhyo vīrávad yáçaḥ.

The cadence, gór ádhi tvací, in 9.65.25^c occurs also at 1.28.9 ; 9.79.4 ; 101.11.

9.65.25^b: 9.62.24^c, ḡṛṇānó jamádagninā ; 3.62.18^a ; 8.101.8^d, ḡṛṇāná jamád-
agninā ; 7.96.3^c, ḡṛṇāná jamadagnivát.

9.65.26^c: 9.24.1^c, ḡṛṇāná apsú mṛñjata.

9.65.28^c—30^c, pántam á puruspíḥam.

9.66.1^b: 9.23.1^c ; 62.25^c ; 63.25^c, abhí viçvāni kávyā.

9.66.1^c: 1.75.4^c, sákḥā sákhibhya ídyah.

9.66.4^b: 9.42.5^b, abhí viçvāni vāryā.

9.66.7^c, dádḥāno ákṣiti ḡrávaḥ : 1.40.4^b ; 8.103.5^b, sá dhatte ákṣiti ḡrávaḥ.

9.66.10^c: 9.10.1^b, árvanto ná ḡravasyávaḥ.

9.66.11^a (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)

áchā kóçañ madhuçéutam ásrgrañ váre avyáye,

ávāvaçanta dhítāyaḥ.]

9.19.4^a

9.107.12^d (Sapta Ṛsayah ; to Pavamāna Soma)

prá soma devávitaye sindhur ná pipye árnasā,

añçóḥ páyasā madiró ná jágrvir áchā kóçañ madhuçéutam.

Cf. the pādas, abhí kóçañ madhuçéutam, under 9.23.4, and pári kóçañ, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^c, pávante váre avyáye.

9.66.11^c: 9.19.4^a, ávāvaçanta dhítāyaḥ.

9.66.12^c: 9.68.17^c, ágmān ṛtāsyā yónim á.

[9.66.13^a, prá ṇa indo mahé rāṇe: 9.44.1^a, prá ṇa indo mahé táne.]

9.66.13^{bc}: 9.2.4^{bc}, ápo arṣanti sindhavaḥ, yád góbhīr vāsaiṣyāse.

9.66.14^a: 9.61.29^a, ásyā te sakhyé vayám.

9.66.14^c: 9.31.6^c, indo sakhitvām uçmasi.

9.66.18^c, vṛṇimáhe sakhyáya: 4.41.7^d, vṛṇimáhe sakhyáya priyáya.

9.66.22^b, abhy arṣati suṣtutím: 9.62.3^b, abhy arṣanti suṣtutím; 9.85.7^c, páva-
mānā abhy arṣanti suṣtutím.

9.66.23^a: 9.37.3^a, sá marmṛjanā āyúbhiḥ.

9.66.24^c (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)

pavamāna ṛtāñ bṛhāc chukrāñ jyótir ajījanat,

kṛṣṇā támāñsi jáñghanat.

10.89.2^d (Rebha Vāiçvāmītra ; to Indra)

sá sūryaḥ páry urū várāñsy éndro vavṛtyād ráthyeva cakrá,

átisthantam apasyāñ ná sárgaṁ kṛṣṇā támāñsi tvīṣyā jaghāna.

Cf. Hillebrandt, Ved. Myth. i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhat stotré suvīryam.

9.66.28^c: 9.27.6^c, punānā índur índram á.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántaṁ çúsmam uttamám.

9.67.4^a: 9.34.1^b, índur hinvánó arṣati.

9.67.4^b (Kaṣyapa; to Pavamāna Soma)

[indur hinvāno arṣati] tiró vārāṇy avyāyā,
hárir vájam acikradat.

9.34.1^b

9.107.10^b (Sapta Ṛṣayaḥ; to Pavamāna Soma)

á soma suvāno ádribhis tiró vārāṇy avyāyā,
jáno ná puri camvòr viçad dháriḥ sádo váneṣu dadhiṣe.

Cf. 9.62.8^b, tiró rómāṇy avyāyā; and 9.103.2^a, pári vārāṇy avyāyā.

9.67.7^a: 9.24.1^b; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b: 1.135.6^e; 9.62.1^b, tirāḥ pavítram āçávaḥ.

9.67.9^a: 9.65.1^a, hinvānti sūram úsrayaḥ.

9.67.9^b: 9.50.3^c, pávamānaṁ madhuçútam.

9.67.10^c–12^c, á bhakṣat kanyāsu naḥ.

9.67.13^b: 9.1.1^b; 29.4^b; 30.3^c; 100.5^b, pávasva soma dhárayā.

9.67.14^a: 9.17.14^a, á kalāçeṣu dhāvati.

9.67.16^b, índrāya mādhumattamaḥ : 9.12.1^c, índrāya mādhumattamāḥ; 9.63.19^c,
índrāya mādhumattamam.

9.67.17^a: 9.46.1^a, ásrgran devávitaye.

9.67.17^b: 8.3.15^d, vājayānto ráthā iva.

9.67.19^b: 9.20.7^b, pavítram soma gachasi.

9.67.19^c: 9.20.7^c; 62.30^c; 66.27^c, dádhat stotré suvírīyam.

9.67.28^b: 1.91.17^b, sóma víçvebhír añçúbhiḥ.

9.67.29^c (Pavitra Āṅgīrasa, or Vasiṣṭha, or both; to Pavamāna Soma)

úpa priyāṁ pānīpnatāṁ yúvānam āhutivṛdham,
áganma bíbhtrato námaḥ.

10.60.1^c (Baudha, or others; to Asamāti [Indra])

á jánaṁ tveṣásamdr̥çaṁ māhīnānām upastutam,
áganma bíbhtrato námaḥ.

9.67.31^{ab}, yāḥ pávamānīr adhyéty řṣibhiḥ sám̐bhṛtaṁ rásam : 9.67.32^{ab}, páva-
mānīr yó adhyéty, &c.

[9.68.7^d, nṛbhír yató vájam á darṣi sātāye : 5.39.3^d, á vájam darṣi sātāye.]

9.68.8^b (Vatsapri Bhālandana ; to Pavamāna Soma)

pariprayāntaṃ vayyaṃ suśamsādaṃ sōmaṃ maṇiṣā abhy ānūṣata stūbhah,
yó dhārāyā mādhumān ūrmiṇā divā iyarti vācaṃ rayiṣā́l āmartyah.

9.86.17^c (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Pavamāna Soma)

prā vo dhiyo mandrayūvo vipanyūvaḥ panasyūvaḥ saṃvāsaneṣv akramuḥ,
sōmaṃ maṇiṣā abhy ānūṣata stūbho 'bhī dhenāvaḥ pāyasem açiçrayuḥ.

Cf. Hillebrandt, Ved. Myth. i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana ; to Pavamāna Soma)

ayāṃ divā iyarti viçvam ā rájaḥ sōmaḥ punānāḥ kalāçeṣu sīdati,
adbhīr gōbhīr mṛjyate ādribhiḥ sutāḥ punānā indur vārivo vidat priyām.

9.86.9^d (Akrṣṭāḥ, alias Māṣā Ṛṣigaṇāḥ ; to Pavamāna Soma)

ḍivó na sínu stanāyann acikradad, dyāuḥ ca yāsyā pṛthiví ca dhārmabhiḥ,
1.58.2^d

indrasya sakhyāṃ pavate vivēvidat sōmaḥ punānāḥ kalāçeṣu sīdati.

9.96.23^d (Pratardana Dāivodāsi ; to Pavamāna Soma)

apaghnānn eṣi pavamāna çātrūn priyāṇi ná jāró abhīgita induh,
sīdan vāneṣu çakunó ná pátvā sōmaḥ punānāḥ kalāçeṣu sáttā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana ; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāno vāyo dādhaç citrātamaṃ pavasva,
adveṣé dyāvāpṛthiví huvema dévā dhattā rayīm asmé suvīram.

9.97.36^a (Parāçara Çaktya ; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāna ā pavasva pūyāmānaḥ svasti,
indram ā viça brhatā ráveṇa vardháyā vācaṃ janāyā púramdhim.

10.45.12^{cd} (Vatsapri Bhālandana ; to Agni)

ástavy agnir narām suçévo vāiçvānarā ṛṣibhiḥ sōmagopāḥ,
adveṣé dyāvāpṛthiví huvema dévā dhattā rayīm asmé suvīram.

The repeated distich (cf. 10.91.15^c) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, Prol., p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, Ved. Myth. i. 334.

9.69.8^a (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)

ā naḥ pavasva vāsumad dhīraṇyavad açvāvad gómad yāvamat suvīryam,
yūyām hí soma pitáro máma sthāna divó mūrdhānaḥ prāsthita vayaskṛtaḥ.
8.93.3^b

9.86.38^c (Atrayaḥ ; to Pavamāna Soma)

tvām nṛcākṣā asī soma viçvātaḥ pávamāna vṛṣabha tá ví dhāvasi,
sá naḥ pavasva vāsumad dhīraṇyavad vayām syāma bhūvaneṣu jivāse.

Cf. the catenary sequel in 9.86.39^a, govīt pavasva vasuvid dhīraṇyavīt.

9.69.8^b, açvāvad gómad yāvamat suvīryam : 8.93.3^b, açvāvad gómad yāvamat.

9.69.10^d: 1.31.8^d; 10.67.12^d, devāir dyāvapṛthivī prāvataṁ naḥ.

[9.70.3^b, ādābhyāso janūṣī ubhé ānu: 2.2.4^d, pāthó ná pāyūm jānasī ubhé ānu.]

[9.70.4^a, sá mrjyámāno daçābhiḥ sukármabhiḥ: 9.99.7^a, sá mrjyate sukármabhiḥ.]

[9.70.5^a, sá marmṛjaná indriyāya dhāyase: 9.86.3^d, sómaḥ punāná indriyāya dhāyase.]

9.70.8^c: 9.108.16^c, jūṣṭo mitrāya vārunāya vāyāve. Added in proof.

9.70.9^b (Reṇu Vaiçvāmītra; to Pavamāna Soma)

pāvasva soma devāvītaye vṛṣéndrasya hārdi somadhānam á viça,
purá no bādhād duritāti pāraya kṣetravid dhī diça āhā viprechaté.

9.108.16^a (Çakti Vāsiṣṭha; to Pavamāna Soma)

indrasya hārdi somadhānam á viça [samudrām iva sīndhavaḥ,]
jūṣṭo mitrāya vārunāya vāyāve, [divó viṣṭambhá uttamāḥ.]

c: 9.70.8^c; d: 9.86.35^d

Cf. indrasya hārdy āviçān, under 9.60.3^c.

9.70.10^a (Reṇu Vaiçvāmītra; to Pavamāna Soma)

hitó ná sáptir abhí vājam arṣéndrasyendo jāthāram á pavasva,
nāvā ná sīndhum āti paṛsi vidvāñ chūro ná yūdhyann āva no nidā spaḥ.

9.86.3^a (Akrṣṭāḥ, alias Māṣa Rṣiganāḥ; to Pavamāna Soma)

átyo ná hiyānó abhí vājam arṣa svarvīt kóçam divó ádrimātaram,
[vṛṣā pavitre ádhi sáno avyāye,] [sómaḥ punāná indriyāya dhāyase.]

c: 9.86.3^c; d: cf. 9.70.5^a

Cf. 9.87.1, 6; 96.8.—Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveṣām rūpām kṛṇute vārṇo asya: 1.95.8^a, tveṣām rūpām kṛṇuta
úttaram yāt.

9.72.4^d (Harimanta Āṅgīrasa; to Pavamāna Soma)

nīdhūto ádriṣūto barhiṣi priyāḥ pátir gāvāṁ pradīva indur ṛtvīyāḥ,
púramdhivān mánuṣo yajūnasādhanaḥ gúcīr dhiyá pavate sóma indra te.

9.86.13^d (Sikataḥ, alias Nivāvarī Rṣiganāḥ; to Pavamāna Soma)

ayām matávāñ chakunó yáthā hitó 'vye sasāra pāvamāna ūrmīnā,
táva krátvā ródasi antará kave gúcīr dhiyá pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, añçūm duhanti stanáyantam ákṣitam: 1.64.6^d, utsām duhanti, &c.]

9.72.7^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

nābhā pṛthivyá dharúno mahó divó 'pām ūrmāu sīndhuṣv antár ukṣitāḥ,
indrasya vājro vṛṣabhó vibhúvasuḥ sómo hṛdé pavate cāru matsaráḥ.

9.86.8^d (Akrṣṭāḥ, alias Māṣa Rṣiganāḥ; to Pavamāna Soma)

rāja samudrām nadyò ví gāhate 'pām ūrmīm sacate sīndhuṣu çritāḥ,
ádhy asthāt sūnu pāvamāno avyāyam nābhā pṛthivyá dharúno mahó
divāḥ.

9.86.21^d (The same)

ayám punáná usáso ví rocayad ayám síndhubhyo abhavad u lokakṛt,
ayám triḥ sapta duduhāná ācīraṁ sómo hr̥dé pavate cāru matsaráḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

sá tú pavasva pári párthivaṁ rája stotrē cikṣann adhūnvaté ca sukrato,
mā no nīr bhāg vásunaḥ sādanaspr̥ṣṭo rayīm piśāṅgaṁ bahulám vasīmahi.

9.107.24^a (Sapta Ṛṣayaḥ; to Pavamāna Soma)

sá tú pavasva pári párthivaṁ rájo divyá ca soma dhārmabhiḥ,
tvám viprāso matibhir vicakṣaṇa ṣubhrám hinvanti dhṛtibhiḥ.

9.107.21^c (The same)

mr̥jyāmānaḥ suhastya samudrē vācam invasi,
rayīm piśāṅgaṁ bahulám purusp̥ṛṣṭhaṁ pāvamānābhy arṣasi.

For 9.107.21^d cf. 9.85.7^c, 8^a.

9.73.4^b (Pavitra Āṅgīrasa; to Pavamāna Soma)

sahāsradhārē 'va té sām asvaran divó náke mādhujiḥvā asaṣcātaḥ,
āsyā spr̥ṣṭo ná ní miṣanti bhūrṇayaḥ padé-padé pācīnaḥ santi sétavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó náke mādhujiḥvā asaṣcāto vená duhanty ukṣāṇaṁ giriṣṭhām,
apsú drapsām vav̥ṛdhanām samudrá á sindhor ūrmá mādhumantam
pavitra á.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated páda, Oldenberg, *ZDMG.* lxii. 473.

9.74.1^b, svār yád vājy aruṣāḥ sisāsati: 9.7.4^c, svār vājī sisāsati.

9.74.5^d: 1.92.13^c, yéna tokám ca tánayaṁ ca dhāmahe.

9.74.9^b, ávyo vāram ví pavamāna dhāvati: 9.16.8^c, ávyo vāram ví dhāvasi;
9.28.1^c; 106.10^b; ávyo vāram ví dhāvati.

9.74.9^d (Kakṣīvat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma pap̥ṛcānāsyā te rāsó 'vyo vāram ví pavamāna dhāvati,
sa mr̥jyāmānaḥ kavibhir madintama svādasvéndrāya pavamāna pītāye.

9.97.44^c (Parācara Čaktya; to Pavamāna Soma)

mādhvaḥ súdam pavasva vásva útsam vīrām ca na á pavasvā bhāgaṁ ca,
svādasvéndrāya pāvamāna indo rayīm ca na á pavasvā samudrāt.

9.75.2^{cd}, dādhati putráḥ pitrór ap̥ṛeyam náma tṛtíyam ádhi rocané divāḥ;

1.155.3^{cd}, dādhati putró 'varam páram pītūr náma tṛtíyam ádhi
rocané divāḥ.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ádribhiḥ sutó matíbhiḥ cānohitāḥ prarocāyan ródasī mātārā cúciḥ,
rómāny ávyā samāyā ví dhāvati mādhor dhārā pínvamānā divé-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

└ ūrdhvó gandharvó ádhi náke asthād┐ víçvā rūpá praticákṣāno asya,

10.123.7^a

└ bhānūḥ çukréṇa çociṣā vy ádyāut┐ prārūrucad ródasī mātārā cúciḥ.

10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartá diváh pavate kṛtvyo rásó dákṣo devánām anumádyo nṛbhiḥ,
háriḥ srjānó átyo ná sátvabhir víthā pájānsi kṛñute nadíṣv á.

9.77.5^a (The same)

cákrir diváh pavate kṛtvyo rásó mahán ádabdhó várupo hurúg yaté,
ásavi mitró vṛjāneṣv yajñíyo 'tyo ná yúthé vṛṣayúḥ kánikradat.

Cf. 9.84.5^c, dhanamjayáh pavate kṛtvyo rásah.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yúthá pári kóçam arṣasy apám upásthe vṛṣabháh kánikradat,
sá índrāya pavase matsaríntamo yáthā jésāma samithé tvótayah.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

máryo ná çubhrás tanvām mṛjānó 'tyo ná sṛtvā sanāye dhānānām,
vṛṣeva yúthá pári kóçam árṣan kánikradac camvòr á viveça.

9.97.32^c (Parāçara Çaktya ; to Pavamāna Soma)

kánikradad ānu pānthām ṛtāsya çukró ví bhāsy amṛtasya dhāma,
sá índrāya pavase matsarāvān hinvānó vācam matíbhiḥ kavínām.

In the repeated pāda 9.76.5^c; 9.97.32^c the latter version with matsarāvān for matsarínta-mah is metrically inferior, a modulated triṣṭubh line for an original jagatī. I do not believe that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2, chapter 2, class A 3.

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

eṣá prá kóçe mādhumān acikradad índrasya vājro vápuṣo vápuṣtarah,
abhím ṛtāsya sudúghā ghr̥taçúto vāçrá arṣanti páyaseva dhenávaḥ.

10.75.4^b (Sindhuksit Prāiyamedha ; Nadistutiḥ)

abhí tvā sindho çíçum ín ná mātáro vāçrá arṣanti páyaseva dhenávaḥ,
rájeva yúdhvā nayasi tvām ít síçau yád āsām ágram pravátām ínakṣasi.

For the repeated pāda cf. 1.32.2^c.

[9.78.1^a, prá rájā vācam janáyann asiṣyadat : 9.86.33^d ; 106.12^c, punānó vācam janáyann asiṣyadat (9.86.33^d, upāvasuḥ).]

[9.78.1^d, çuddhó devánām úpa yāti niṣkṛtām : 9.86.7^b, sómo devánām, &c.]

Cf. 9.86.32^d, pátir jánīnām úpa, &c.

9.78.5^d, urvīm gāvvyūtim ābhayaṁ ca nas kṛdhi: 7.77.4^b, urvīm gāvvyūtim ābhayaṁ kṛdhi naḥ.

[7.79.1^d, aryó naçanta sūniçanta no dhíyah: 10.133.3^b, aryó naçanta no dhíyah.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastino mādhumantam ādribhir duhānty apsū vṛṣabhām dāça kṣīpaḥ,
indram soma mādāyan dāivyaṁ jānam sīndhor ivormiḥ pavamāno arṣasi.

9.84.3^d (Prajāpati Vācya; to Pavamāna Soma)

ā yó gūbhiḥ sṛjyāta oṣadhīṣy ā devānām sumnā iṣāyann upāvasuḥ,

ā vidyūta pavate dhūrāyā sūtā indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1^d, çyenó ná yónim ghṛtāvantaṁ āsadam: 9.62.4^c, çyenó ná yónim āsadat.

9.83.5^{cd} (Pavitra Āngirasa; to Pavamāna Soma)

havir haviṣmo máhi sādma dāivyaṁ nābho vásānaḥ pári yāsy adhvarām,
rājā pavitraratho vājam āruhaḥ sahāsrabhṛṣṭir jayasi çrávo brhāt.

9.86.40^{cd} (Atrayaḥ; to Pavamāna Soma)

ūn mādhma ūrmīr vanānā atīṣṭhipad apó vásāno mahiṣó vi gāhate,

rājā pavitraratho vājam āruhat sahāsrabhṛṣṭir jayati çrávo brhāt.

[9.84.1^b, apsū indrāya vāruṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, induḥ siṣakty uśasaṁ ná sūryaḥ: 1.56.4^d, indram siṣakty uśasaṁ, &c.]

9.84.3^d, indram sómo mādāyan dāivyaṁ jānam: 9.80.5^c, indram soma mādāyan dāivyaṁ jānam.

[9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5^a, cákrir) divāḥ pavate, &c.]

[9.85.5^b, vy āvyāyaṁ samāyā vāram arṣasi: 9.97.56^d, vi vāram āvyam samāyāti yāti.]

9.85.7^c, pavamānā abhy arṣanti suṣṭutīm: 9.62.3^b, abhy arṣanti suṣṭutīm;
9.66.22^b, abhy arṣati suṣṭutīm.

[9.85.9^b, ārurucad vi divó rocanā kavīḥ: 6.7.7^b, vāiçvānaró vi divó, &c.]

[9.85.9^c, rājā pavitram áty eti rōruvat: 9.86.7^d, vṛṣā pavitram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujiḥvā asaçcātaḥ.

[9.85.10^b, venā duhanty ukṣāṇam girīṣṭhām: 9.95.4^b, aṇḍūm duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparnām upapaptivānsam giro venānām akrpanta pūrvīḥ,
çīçum rihanti matāyaḥ pānipnatam hiranyāyaḥ çakunām kṣāmaṇi sthām.

9.86.31^d (Atrayah ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyaḥ vṛṣā vāneṣv āva cakradad dhāriḥ,
sām dhītāyo vāvaçānā anūṣata çīçum rihanti matāyaḥ pānipnatam.

Cf. 9.86.46^c, ançum rihanti matāyaḥ pānipnatam.—For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11^c the change of pānipnatam to panipnatām, but fails to note that the pāda with pānipnatam occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvō gandharvō ādhi nāke asthād viçvā rūpā praticākṣāno asya,
bhānūḥ çukreṇa çociṣā vy ādyāut ṽprārūrucad ródasī mātārā çúciḥ.] 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt pratyāñ citrā bíbhrad asyāyudhāni,
ṽvāsāno átkam surabhīm drçē kām svār ná nāma janata priyāni.] 6.29.3^{cd}

10.123.8^c (The same)

drapsāḥ samudrām abhí yāj jigāti páçyan gídhrasya cákṣasā vídharman,
bhānūḥ çukreṇa çociṣā cakānās trītye cakre rájasi priyāni.

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, Prol., 253 ; cf. under 9.68.10.

9.85.12^d, prārūrucad ródasī mātārā çúciḥ : 9.75.4^b, prarocāyan ródasī, &c.

9.86.3^a, átyo ná hiyānō abhí vājam arṣa : 9.70.10^a, hitō ná sāptir abhí vājam arṣa.

9.86.3^c (Akrṣṭāḥ, alias Māṣā Rṣigaṇāḥ ; to Pavamāna Soma)

ṽtyo ná hiyānō abhí vājam arṣa ṽ svarvīt kóçam divō ádrimātaram, 9.70.10^a
vṛṣā pavitre ādhi sāno avyāye ṽ sómaḥ punānā indriyāya dhāyase.] cf. 9.70.5^a

9.97.40^c (Parāçara Çaktya ; to Pavamāna Soma)

ákrān samudrāḥ prathamé vídharmañ janāyan prajā bhúvanasya rájá,
vṛṣā pavitre ādhi sāno ávye bṛhāt sómo vāvṛdhe suvānā índuh.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3^d, sómaḥ punānā indriyāya dhāyase : 9.70.5^a, sá marmṛjānā indriyāya dhāyase.]

[9.86.7^b, sómo devānām úpa yāti niṣkr̥tām : 9.78.1^d, çuddhō devānām, &c.]

Cf. 9.86.32^d, pátir jānīnām úpa, &c.

[9.86.7^d, vṛṣā pavítram áty eti roruvat : 9.85.9^c, rájá pavítram, &c.]

9.86.8^d : 9.72.7^d, nābhā pr̥thivyā dharūno mahó divāḥ.

9.86.9^a : 1.58.2^d, divó ná sānu stanāyann acikradat.

9.86.9^d: 9.68.9^b, sómaḥ punānāḥ kalāṇṇeṣu sīdati; 9.96.23^d, sómaḥ punānāḥ kalāṇṇeṣu sātā.

9.86.13^d: 9.72.4^d, çúcir dhiyā pavate sóma indra te.

9.86.17^c: 9.68.8^b, sómaḥ manīṣā abhy anūṣata stūbhāḥ.

9.86.19^d, indrasya hārdy āviṣān manīṣibhiḥ: 9.60.3^c, indrasya hārdy āviṣān.

9.86.21^d: 9.72.7^d, sómo hrdé pavate cūru matsarāḥ.

9.86.26^c, gāḥ kṛṇvānó nirṇijam haryatāḥ kavīḥ: 9.14.5^c; 107.26^d, gāḥ kṛṇvānó ná nirṇijam.

9.86.29^c (Prṇayāḥ, alias Ajā Rṣigaṇāḥ; to Pavamāna Soma)
tvām samudrō asi viçvavit kave tāvemūḥ pāñca pradiço vidharmanī,
tvām dyām ca prthivīm cāti jabhriṣe tāva jyōtīṣi pavamāna sūryāḥ.

9.100.9^{ab} (Rebhasūnū Kāçyapāu; to Pavamāna Soma)
tvām dyām ca mahivrata prthivīm cāti jabhriṣe,
prāti drāpim amuñcathāḥ pavamāna mahitvanā.

There can be no doubt that the single triṣṭubh pāda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pādas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, tūbhyemā viçvā bhūvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.1^{re}, çīçum rihanti matāyāḥ pānipnatam; 9.86.46^c, añçūm, &c.

9.86.33^d (Atrayaḥ; to Pavamāna Soma)
rāja sīndhunām pavate pātir divā rtāsyā yāti pathībhiḥ kánikradat,
sahásradhārah pári śicyate hāriḥ punānó vācam janāyann upāvasuḥ.

9.106.12^c (Agni Cākṣuṣa; to Pavamāna Soma)
ásarji kalāṇṇā abhi l milhé saptir ná vājayūḥ, 9.106.12^b
punānó vācam janāyann asiṣyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated pāda cf. also 9.78.1^a, prā rāja vācam janāyann asiṣyadat.

9.86.35^b, çyenó ná vānsu kalāṇṇeṣu sīdasi: 9.38.4^b, çyenó ná vikṣu sīdati; 9.57.3^c, çyenó ná vānsu sīdati.

9.86.35^d (Atrayaḥ; to Pavamāna Soma)
iṣam ūrjam pavamānābhy arṣasi l çyenó ná vānsu kalāṇṇeṣu sīdasi, 9.38.4^b
indrāya mādva mādya mādah suto divó viṣṭambhá upamó vicakṣaṇāḥ.

9.108.16^d (Çakti Vāsiṣṭha; to Pavamāna Soma)
l indrasya hārdi somadhānam ā viça, l samudrām iva sīndhavah, 9.38.4^b
a: 9.70.9^b; b: 8.6.35^b
l jūṣṭo mitráya várūṇāya vāyāve, divó viṣṭambhá uttamāḥ. 9.70.8^c

Cf. Hillebrandt, *Ved. Myth.* i. 316.

9.86.38^c: 9.69.8^a, sá (9.69.8^a, á) naḥ pavasva vásumad dhīraṇyavat.

9.86.40^{cd}: 9.83.5^{cd}, rájā pavitraratho vájam áruhat (9.83.5, áruhaḥ) sahāsra-bhr̥ṣṭir jayati (9.83.5, jayasi) ṇrávo bṛhát.

9.86.44^a, vipaṇcīte pávamānāya gāyata: 9.65.7^b, pávamānāya gāyata.

[9.86.46^c, añṇúm rihanti matáyaḥ pánipnatam: 9.85.11^c; 86.31^d, ṇṇúm rihanti, &c.]

9.87.9^c, pūrvīr īṣo bṛhatīr jīradāno: 6.1.12^c, pūrvīr īṣo bṛhatīr āréaghāḥ.

9.88.1^a: 7.29.1^a, ayám sóma indra túbhyaṁ sunve.

9.88.8 = 1.91.3.

9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, suvīryasya pátayaḥ syāma.

[9.90.8^d, āśālhaḥ sāhvān pītanāsu çátrūn: 6.19.8^c; 8.60.12^a, yéna váṁsāma pītanāsu çátrūn (8.60.12^a, çárdhataḥ).]

9.90.5^c (Vasiṣṭha Maitrāvāruṇi; to Pavamāna Soma)

mátsi soma váruṇaṁ mátsi mitráṁ mátsīndram indo pavamāna viṣṇum,

mátsi çárdho mārutaṁ mátsi devān mátsi mahám índram indo mādāya.

9.97.42^c (Parāçara Çaktya; to Pavamāna Soma)

mátsi vāyúm iṣṭāye rádhase ca mátsi mitrávárūṇā pūyāmānaḥ,

mátsi çárdho mārutaṁ mátsi devān mátsi dyāvāpṛthiví deva soma.

For 9.97.42^c cf. 9.97.49^b, abhi mitrávárūṇā pūyāmānaḥ.

[9.91.1^c, dáça svāsāro ádhi sáno ávye: 9.92.4^c, dáça svadhābhir ádhi sáno ávye.]

[9.92.4^b, víçve devás tráya ekādaçāsah: 8.57(Vāl. 9).2^d, yuvám devás, &c.]

[9.92.4^c, dáça svadhābhir ádhi sáno ávye: see next prec. item but one.]

[9.92.6^a, pári sádmeva paçumānti hótā: 9.97.1^d, mitéva sádma paçumānti hótā.]

9.95.2^b: 2.42.1^b, iyarti vācam aritéva návam. Omitted by mistake under 2.42.1^b.

[9.95.4^b, añṇúm duhanty ukṣānaṁ giriṣṭhām: 9.85.10^b, vénā duhanty, &c.]

9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, suvīryasya pátayaḥ syāma.

9.96.3^{ab} (Pratardana Dāivodāsi; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psárasa indrapānaḥ,

kṛṇvānn apó varṣāyan dyám utémām urór á no varivasyā punānáḥ.

9.97.27^{ab} (Mr̥ṇika Vasiṣṭha; to Soma Pavamāna)

evā deva devátāte pavasva mahé soma psárase devapānaḥ,

mahác cid dhí ṣmási hitāḥ samaryé kṛdhí suṣṭhāné ródāsi punānáḥ.

Cf. Pischel, Ved. Stud. iii. 197.

9.96.5^b: 8.36.4^a, janitā divo janitā prthivyāh.

9.96.6^d, 17^d, sómaḥ pavītram āty eti rébhan.

9.96.9^c (Pratardana Dāivodāsi; to Pavamāna Soma)
pāri priyāḥ kalāṣe devāvāta indrāya sómo ráṇyo mādāya,
sahásradhārah ṣatāvāja indur vāji ná sáptih sámanā jigāti.

9.110.10^c (Tryarūṇa and Trasadasyu; to Soma Pavamāna)
sómaḥ punāno avyāye vāre ṣiṣur ná krīṣan pávamāno akṣāḥ,
sahásradhārah ṣatāvāja induh.

[9.96.16^c, abhi vājam sáptir iva ṣravasyā: 1.61.5^a, asmā id u sáptim iva ṣravasyā.]

9.96.17^a (Pratardana Dāivodāsi; to Pavamāna Soma)
ṣiṣum jajñānām haryatām mṛjanti cumbhānti váhniṁ marúto gaṇéna,
kavir gīrbhiḥ kávyenā kavīḥ sán [sómaḥ pavītram āty ety rébhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇyā Āiṣvarayaḥ; to Pavamāna Soma)
ṣiṣum jajñānām hāriṁ mṛjanti pavitre sómaṁ devébhya indum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. i. 352; Geldner, RV. Kommentar, p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20^c, vīṣeva yūthā pári kócam ārṣan: 9.76.5^a, vīṣeva yūthā pári kócam arṣasi.

9.96.23^d, sómaḥ punānāḥ kalāṣeṣu sáttā: 9.68.9^b; 86.9^d, sómaḥ punānāḥ kalāṣeṣu sīdati.

[9.97.1^d, mitéva sádma paṣumānti hótā: 9.92.6^a, pári sádmeva paṣumānti hótā.]

[9.97.5^a, indur devānām úpa sakhyām āyán: 4.33.2^c, ād id devānām úpa sakhyām āyan.]

[9.97.5^b, sahásradhārah pavate mādāya: 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur indrasya sakhyām juṣānāḥ: 8.48.2^c, índav indrasya, &c.

9.97.18^d, 19^b, ádhi (19 pári) ṣṇunā dhanva sūno ávye.

[9.97.24^c, dvitā bhuvad rayipāti rayimām: 1.60.4^d; 72.1^c, agnir bhuvad, &c.]

9.97.27^{ab}, evā deva devátate pavasva mahé soma psárase devapánāḥ: 9.96.3^{ab},
sá no deva devátate pavasva mahé soma psárasa indrapánāḥ.

[9.97.30^c, pitúr ná putráḥ krátubhir yatānāḥ: 1.68.9, 10^a pitúr ná putráḥ krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān : 9.76.5^c, sá indrāya pavase matsarin-
tamah.

9.97.36^a : 9.68.10^a, evā nah soma pariṣicyāmanah.

9.97.39^c : 1.62.2^c, yēnā nah pūrve pitārah padaññāh.

9.97.40^c, vīṣā pavitre ādhi sāno ávyē : 9.86.3^c, vīṣā pavitre ādhi sāno avyāye.

[9.97.42^b, 49^b, mātasi (9.97.49^b, abhi) mitrávárūṇā pūyāmanah.

9.97.42^c : 9.90.5^c, mātasi çārdho mārutañ .mātasi devān.

9.97.44^c, svādasvindrāya pávamāna indo : 9.74.9^d, svādasvindrāya pavamāna
pitāye.

[9.97.46^d, kāmo ná yó devayatām ásarji : 1.190.2^b, sárgo ná, &c.]

9.97.48^d : 1.73.2^a, devó ná yāh savitā satyāmanmā.

[9.97.49^d, abhíndram vīṣaṇaṁ vājrabāhum : 7.23.6^a, evéd indram, &c.]

[9.97.56^b, sómo viçvasya bhúvanasya rájá : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ;
5.85.3^c, téna viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.]

[9.97.56^d, ví váram ávyam samáyāti yāti : 9.85.5^b, vy ávyāyaṁ samáyā váram
arṣasi.]

9.98.1^c : 9.64.25^c, indo sahásrabharṇasam.

9.98.4^b : 1.84.7^b, vásu mártāya dāçúṣe.

See under 1.45.8^d for other similar pādas.

9.98.6^c : 1.18.6^b ; 9.100.1^b, priyām indrasya kāmiam.

9.98.10^a : 9.11.8^a ; 108.15^a, indrāya sómañ pātave.

9.99.6^a, sá punāno madintamah : 9.50.5^a, sá pavasva madintama.

9.99.6^b : 9.20.6^c, sómaç camūṣu śidati.

[9.99.7^a, sá mrjyate sukārmabhiḥ ; 9.70.4^a, sá mrjyāmāno daçábhiḥ sukārmabhiḥ.]

9.99.7^b : 9.3.9^b ; 103.6^b, devó devébhyaḥ sutāh.

9.99.7^d : 9.7.2^b, mahír apó ví gāhate.

9.99.8^b : 9.24.3^c, nībhīr yató ví nīyase.

9.99.8^{cd} : 9.63.2^{bc}, indrāya matsarintamah (or, °maç) camūṣv ā ní śidasi.

9.100.1^b : 1.18.6^b ; 9.98.6^a, priyām indrasya kāmiam.

9.100.2^a: 9.40.6^a; 57.4^c; 64.26^c, punānā indav ā bhara.

9.100.2^b: 9.4.7^b; 40.6^b, sōma dvibārhasaṁ rayim.

9.100.2^d, 8^d, viçvāni dāçūṣo gr̥hé.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^c; 67.13^b, pávasva soma dhārāyā.

9.100.5^c: 9.1.1^c, indrāya pátave sutāh.

9.100.5^d (Rebhasūnū Kāçyapāu; to Pavamāna Soma)

krátve dāksāya naḥ kave ṽpávasva soma dhārāyā,

9.1.1^b

ṽindrāya pátave sūtó, mitráya várūnāya ca.

9.1.1^c

10.85.17^b (Sūrya Savitri; to Devāh)

sūryāyāi devébhyo mitráya várūnāya ca,

yé bhūtāsyā prāçetasa idāṁ tébhyo 'karaṁ námaḥ.

9.100.6^a, pávasva vājasūtamah: 9.43.6^a; 107.23^a, pávasva vājasūtaye; 9.13.3^a; 42.3^b, pávante vājasūtaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamah. Added in proof.

[9.100.7^c, vatsāṁ jātāṁ ná dhenávaḥ: 6.45.28^c, vatsāṁ gāvo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.9^b, pávamāna vídharmaṇi.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi çrávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támānsi jighnase.

9.100.9^{ab}, tvāṁ dyāṁ ca mahivrata pr̥thivīm cāti jabhriṣe: 9.86.29^c, tvāṁ dyāṁ ca pr̥thivīm cāti jabhriṣe.

[9.101.6^a, sahásradhārah pavate: 9.97.5^b, sahásradhārah pavate mādāya.]

9.101.7^a, ayāṁ pūṣā rayir bhāgaḥ: 8.31.11^a, áitu pūṣā rayir bhāgaḥ.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sōmah punāno arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa indavaḥ.

9.101.9^c: 7.15.2^a, yāḥ pāñca carṣaṇír abhí; 5.86.2^c, yā pāñca carṣaṇír abhí.

9.101.10^b (Andhigu Çyāvāçvi; to Pavamāna Soma)

sómāḥ pavanta indavo 'smábhyaṁ gātuvittamāḥ,

mitráḥ suvāná arepásah svādhyāḥ svarvídah.

9.106.6^a (Caksus Mānava; to Pavamāna Soma)

asmábhyaṁ gātuvittamo ṽdevébhyo mádhumattamah,

9.100.6^d

sahásraṁ yāhi pathíbhiḥ kánikradat.

9.101.12^a: 9.22.3^a, eté putá vipaçcitah.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sómāso dādhyaçirah.

9.101.15^b, ví yás tastámbha ródasī : 7.86.1^b, ví yás tastámbha ródasī cid urvī.

9.101.16^a (Prajāpati ; to Pavamāna Soma)

ávyo várebhiḥ pavate sómo gávye ádhi tvací,

ḥkánikradad vṛṣā hárīḥ, indrasyaḥy eti niṣkṛtām.

cf. 9.2.6^a

9.108.5^b (Ūru Āngirasa ; to Pavamāna Soma)

eṣā syá dhārāyā sūtó 'vyo várebhiḥ pavate madíntamaḥ,

krīlann ūrmir apām iva.

The metre favours 9.108.5^d ; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vṛṣā hárīḥ : 9.2.6^a, ácikradad vṛṣā hárīḥ.]

9.102.5^b : 1.19.3^b, víçve deváso adrúhaḥ.

9.102.7^b : 1.142.7^c ; 5.5.6^b ; 10.59.8^b, yahvī ṛtásya mātárā ; 9.33.5^b, yahvī
ṛtásya mātáraḥ.

[9.103.2^a, pári várāny avyáya : 9.67.4^b ; 107.10^b, tiró várāny, &c.]

9.103.2^b (Dvita Āptya ; to Pavamāna Soma)

ḥpári várāny avyáya, góbhīr añjānó arṣati,

cf. 9.103.2^a

trī śadhásthā punānáḥ kṛṇute hárīḥ.

9.107.22^d (Sapta Ṛṣayaḥ ; to Pavamāna Soma)

mṛjānó váre pávamāno avyáye ḥvṛṣāva cakrado vāne,

cf. 9.7.3^b

devānām soma pavamāna niṣkṛtām góbhīr añjānó arṣasi.

[9.103.3^a, pári kóçaṁ madhuçútam : see under 9.23.4.]

9.103.6^b : 9.3.9^b ; 97.9^b, devó devébhyaḥ sūtáḥ.

9.103.6^c, vyānaçīḥ pávamāno ví dhāvati : 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a : 1.22.8^a, sákhāya á ní śidata.

9.104.2^a (Parvata Kāṇva, or others ; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ srjātā gayasádhanam,

devāvyām mádam abhí dvīçavasam.

9.105.2^a (Parvata and Nārada ; to Pavamāna Soma)

sám vatsá iva mātṛbhir indur hinvánó ajyate,

devāvīr mádo matibhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme ; see p. 13. Cf. 8.72.14^b, sám vatsáso ná mātṛbhiḥ, and see under 6.45.28^c.

[9.104.3^c, yáthā mitráya várūṇāya çámtamaḥ : 1.136.4^a, ayám mitráya, &c.]

9.104.6^b, rakṣásam kām cid atrīṇam : 9.105.6^b, ádevam kām, &c.]

See the note under 9.104.2.

9.105.2—] *Part 1: Repeated Passages belonging to Book IX* [460

9.105.2^a, sám vatsá iva mātṛbhiḥ: 9.104.2^a, sám ī vatsám ná mātṛbhiḥ.

9.106.2^b: 9.6.7^b, indrāya pavate sutāḥ; 9.62.14^c; 107.17^a, indrāya pavate mādāḥ.

9.106.3^a: 9.10.1^a, asyed indro mādeshv ū.

9.106.4^b: 8.91.3^d, indrāyendo pári srava; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántam çuṣmam ā bhara svarvídā: 9.29.6^c, dyumántam çuṣmam
ā bhara.

9.106.5^b: 9.65.13^b, pávasva viçvādarçataḥ.

9.106.6^a, asmābhyam gātuvittamāḥ: 9.101.10^b, asmābhyam gātuvittamāḥ.

9.106.6^b: 9.100.6^d, devébhyo mādhumattamāḥ.

9.106.7^b: 9.65.14^b, indo dhárābhir ójasā.

9.106.10^b: 9.28.1^c, ávyo váram vi dhāvati; 9.16.8^c, ávyo váram vi dhāvati;
9.74.9^b, ávyo váram vi pavamāna dhāvati.

[9.106.10^c, ágre vācāḥ pávamānaḥ kánikradat: 9.3.7^c, pávamānaḥ kánikradat;
9.13.8^b, pávamāna kánikradat.]

9.106.11^b: 9.6.5^c; 45.5^b, vāne krīṇantam átyavim.

9.106.12^b (Agni Cākṣuṣa; to Pavamāna Soma)

ásarji kalāçān abhi mīlḥé sáptir ná vājayúḥ,

punānó vācam janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Ṛṣayah; to the same)

sá māmṛje tiró āṇvāni meṣyó mīlḥé sáptir ná vājayúḥ,

anumádyah pávamāno manīṣibhiḥ sómo víprebhir fkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence āṇvāni meṣyāḥ in 9.107.11^a
also in 9.86.47^a.

9.106.12^c, punānó vācam janáyann asiṣyadat: 9.86.33^d, punānó vācam janáyann
úpāvasuḥ.

9.106.13^a: 9.65.25^a, pávate haryató háriḥ.

[9.107.1^d, suṣáva sómam ádribhiḥ: 4.45.5^d, sómam suṣáva mādhumantam
ádribhiḥ.]

9.107.4^a: 9.63.28^a, punānāḥ soma dhárāyā.

9.107.4^d: 8.61.6^b, útso deva hiranyáyah.

9.107.6^b: 9.7.6^a; 52.2^b, ávyo váre pári priyāḥ; 9.50.3^a, ávyo váre pári priyām.

9.107.7^d: 8.89.7^b; 10.156.4^b, ā sūryam rohaya divi; 1.7.3^b, ā sūryam rohayad divi.

9.107.10^b: 9.67.4^b, tiró várāṇy avyāyā.

9.107.11^b: 9.106.12^b, mīlḥé sāptir ná vājayūḥ.

9.107.12^d: 9.66.11^a, áchā kóṇam madhuçútam.

9.107.14^{ab}: 9.23.4^{ab}, abhí sómāsa āyávaḥ pávante mádyaṁ mádam.

9.107.14^c, samudrásyádhi viṣṭápi manīṣīṇaḥ : 8.97.5^b ; 9.12.6^b, samudrásyádhi viṣṭápi ; 8.34.13^b, samudrásyádhi viṣṭápaḥ.

9.107.14^d: 9.21.1^c, matsarāsaḥ svarvídaḥ.

9.107.15^b (Sapta Ṛṣayaḥ ; to Pavamāna Soma)

tárat samudráṁ pávamāna ūrmiṇā rájā devá ṛtām bṛhát,

árṣan mitráśya váruṇasya dhármaṇā prá hinvánā ṛtām bṛhát.

9.108.8^d (Ūrdhvasadman Āṅgīrasa ; to the same)

sahásradhāraṁ vṛṣabhám payovṛdham priyám devāya jánmane,

ṛténa yá ṛtájato vivāvṛdhé rájā devá ṛtām bṛhát.

9.107.17^a: 9.62.14^c, índrāya pavate mádaḥ ; 9.6.7^b ; 106.2^b, índrāya pavate sutáḥ.

9.107.17^d: 9.63.17^a, tám i mrjanty āyávaḥ.

9.107.21^c, rayīm piçāṅgaṁ bahulám puruspṛham : 9.72.8^d, rayīm piçāṅgaṁ bahulám vasīmahi.

9.107.22^b, vṛṣáva cakrado váne : 9.7.3^b, vṛṣáva cakradad váne.

9.107.22^d, góbhir añjánó arṣasi : 9.103.2^b, góbhir añjánó arṣati.

9.107.23^a: 9.43.6^a, pávasva vājasātaye ; 9.13.3^a ; 42.3^b, pávante vājasātaye ; 9.100.6^a, pávasva vājasātamaḥ.

9.107.24^a: 9.72.8^a, sá tú pavasva pári pártḥivam rájah.

9.107.25^a: 9.63.25^a, pávamānā asṛkṣata.

9.107.26^b: 9.30.2^a, índur hiyānāḥ sotṛbhiḥ.

9.107.26^d: 9.14.5^c, gáḥ kṛṇvāno ná nirṇijam ; 9.86.26^c, gáḥ kṛṇvāno nirṇijam haryatáḥ kavīḥ.

9.108.1^a: 9.64.22^b ; 108.15^c, pávasva mádhumattamaḥ.

9.108.5^b, ávyo vārebhiḥ pavate madíntamaḥ : 9.101.16^a, ávyo vārebhiḥ pavate.

[9.108.6^d, varmíva dhr̥ṣṇav á ruja : 8.73.18^a, púram na dhr̥ṣṇav, &c.]

9.108.8—] *Part 1: Repeated Passages belonging to Book IX* [462

9.108.8^d: 9.107.15^b, rājā devā rtām brhāt.

9.108.15^a: 9.11.8^a; 98.10^a, indrāya soma pātave.

9.108.15^c: 9.64.22^b; 108.1^a, pāvasva mādhumattamaḥ.

9.108.16^a: 9.70.9^b, indrasya hārdi somadhūnam ā viça.

9.108.16^b: 8.6.35^b; 92.22^b, samudrām iva sindhavaḥ.

9.108.16^c: 9.70.8^c, jūṣṭo mitrāya varuṇāya vāyāve.

9.108.16^d, divo viṣṭambhā uttamāḥ: 9.86.35^d, divo viṣṭambhā upamó vicakṣaṇāḥ.

9.109.12^a, çicum jajñānām hāriṁ mrjanti: 9.96.17^a, çicum jajñānām haryatām mrjanti.

9.109.22^b, çriṇānn ugró riṇānn apāḥ: 8.32.2^c, vādhīd ugró riṇānn apāḥ.

9.110.9^b, imā ca viçvā bhūvanābhi majmānā: 2.17.4^a, ādhā yó viçvā bhūvanābhi majmānā.

9.110.10^c: 9.96.9^c, sahásradhūrah çatāvāja induh.

9.111.3^c, indraṁ jūitrāya harṣayan: 8.15.13^c, indraṁ jūitrāya harṣayā çacipátim.

9.112.1^a–4^a: 113.1^c–11^c; 114.1^c–4^c, indrāyendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^d–11^d, táttra mām amṛtaṁ kṛdhi.

9.114.4^d (Kaçyapa Mārica; to Soma Pavamāna)

yát te rājañ chṛtām havis téna somābhi rakṣa naḥ,

arātrivā mā nas tārtin mó ca naḥ kíṁ canāmamad [indrāyendo pári srava.]

§ 8.91.3^d

Pāda d is almost identical with the refrain, mó sū te kíṁ canāmamat, 10.59.8^c, 9^f, 10^c.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, vēṣi hotrām utā potrām jānānām : 1.76.4^c, vēṣi hotrām utā potrām yajatra.

10.2.2^d : 2.3.1^d, devó devān yajatv agnir ārhan.

10.2.4^a, yád vo vayām pramināma vratāni : 8.48.9^c, yát te vayām pramināma vratāni.

10.4.2^d, antār mahāñç carasi rocanéna : 3.55.9^b, antār mahāñç carati rocanéna.

10.4.7^d (Trita Āptya ; to Agni)

bráhma ca te jātavedo námaç ceyām ca gīḥ sádām id vārdhanī bhūt,
rákṣā ño agne tánayāni tokā rákṣotā nas tanvò áprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhāvā ño agne 'vitótā gopā bhāvā vayaskīd utā ño vayodhāḥ,
rásvā ca naḥ sumaho havyádātīm trāsvotā nas tanvò áprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samānām nīlām víṣaṇo vāsānāḥ sām jagmire mahiṣā árvatrbhīḥ,
ṛtāsya padām kaváyo ní pānti gúhā námāni dadhire párāni.

10.177.2^b (Pataṅga Prajāpatya ; Māyābhedaḥ)

pataṅgó vácaṁ mánasā bibharti tām gandharvó 'vadaḍ gārbhe antāḥ,
tām dyótamānām svaryām manīṣām ṛtāsya padé kaváyo ní pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76 ; iii. 224, 233 ; for 10.177.2, Bergaigne i. 285, 291 ; iii. 67, 224, 242 ; Hillebrandt, Ved. Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyó jajñānó hávyo babhūtha : 8.96.21^b, sadyó jajñānó hávyo babhūva.

[10.6.7^c, tām te devāso ánu kētam āyan : 4.26.2^d, máma devāso, &c.]

10.7.2^c : 1.163.7^c, yadā te máрто ánu bhógam ānaḥ.

[10.7.5^d, vikṣú hótāraṁ ny āsādayanta : 3.9.9^d = 10.52.6^d, ád id dhótāraṁ, &c.]

10.7.7^d, trāsvotā nas tanvò áprayuchan : 10.4.7^d, rákṣotā nas, &c.

10.8.1^b : 6.73.1^d, á ródasi vṛṣabhó roravīti.

10.8.1^d, apām upāsthe mahiṣo vavardha: 10.45.3^d, apām upāsthe mahiṣā avardhan. Added in proof.

10.9.5^a, īcānā vāryāṇām: 1.5.2^b; 24.3^b, īcānān vāryāṇām; 8.71.13^b, īce yō vāryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c; 10.57.4^c, jyōk ca sūryam dṛṣṭe.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vāivasvata; to Yamī)

nā te sākḥā sakhyāni vaṣṭy etāt sālakṣmā yād viṣurūpā bhāvāti,

[mahās putrāso āsurasya vīrāḥ] divo dhartāra urviyā pāri khyan. ~~cf.~~ cf. 3.53.7^b

10.12.6^b (Havirdhāna Āṅgi; to Agni)

durmāntv ātrāmītasya nāma sālakṣmā yād viṣurūpā bhāvāti,

yamāsyā yō manāvate sumāntv āgne tām ṛṣva pāhy āprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Prol.*, p. 232.

[10.10.2^c, mahās putrāso āsurasya vīrāḥ: 3.53.7^b; 10.67.2^b, divās putrāso āsurasya vīrāḥ.]

10.10.5^b: 3.55.19^a, devās tvāṣṭā savitā viṣvārūpāḥ.

[10.10.5^c, nākir asya prā minanti vratāni: 1.69.7^a, nākiṣ ṭa etā vratā minanti.]

[10.10.6^b, kā m dadarṣa kā ihā prā vocat: 3.54.5^a; 10.129.6^a, kō addhā veda kā ihā prā vocat.]

10.10.6^c, bṛhān mitrāsya vāruṇasya dhūma: 2.27.7^c, bṛhān mitrāsya vāruṇasya çarma.

Cf. under 1.152.4^d.

10.10.13^d, 14^b, pāri ṣvajāte libujeva vrkṣām.

10.11.5^b, hōtrābhir agne mānuṣaḥ svadhvarāḥ: 2.2.8^c, hōtrābhir agnir mānuṣaḥ svadhvarāḥ.

10.11.8^b, devī devēṣu yajatā yajatra: 4.56.2^a, devī devēbhir yajatē yājatrāiḥ; 7.75.7^b, devī devēbhir yajatā yājatrāiḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

ṛudhī no agne sādane sadhāsthe yuṣṣvā rātham amṛtasya dravitrūm,
ā no vaha rōdasī devāputre mākīr devānām āpa bhūr ihā syāḥ.

10.12.6^b: 10.10.2^b, sālakṣmā yād viśurūpā bhāv āti.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmīn yajñe barhiṣy ā niśādyā.

10.14.6^{cd}, tēsām vayām sumatāu yajñīyānām āpi bhadre sāumanasē syāma :
3.1.21^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.131.7^{cd}, tāsyā vayām sumatāu
yajñīyasyāpi bhadre sāumanasē syāma.

10.14.14^b: 1.15.9^b, juhōta prā ca tiṣṭhata.

[10.14.14^d, dirghām āyuh prā jīvase: 10.18.6^d, dirghām āyuh karati jīvase vaḥ.]
Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, āthā naḥ çām yōr arapō dadhāta: 10.37.11^d, tād asme çām yōr arapō
dadhātana.]

10.15.5^c: 6.49.1^c, tā ā gamantu tā ihā çruvantu.

10.15.6^d: 7.57.4^d, yād va āgaḥ puruṣātā kārāma.

10.15.10^b, indreṇa devāiḥ sarātham dādhanāḥ: 3.4.11^b = 7.2.11^b, indreṇa devāiḥ
sarātham turebbhiḥ; 5.11.2^c, indreṇa devāiḥ sarātham sā barhiṣi.

10.15.14^b, mādhye divāḥ svadhāyā mādāyante: 1.108.12^b, mādhye divāḥ
svadhāyā mādāyethe.

[10.16.8^d, tāsmin devā amṛtā mādāyantām: 3.4.11^d = 7.2.11^d, svāhā devā, &c.]

10.17.8^c, āsādyāsmīn barhiṣi mādāyasva: 6.52.13^d, āsādyāsmīn barhiṣi mādāya-
dhvam; 6.68.11^d, āsādyāsmīn barhiṣi mādāyethām.

10.17.9^d, rāyās pōṣam yājamāneṣu dhehi: 8.59(Vāl.11).7^b, rāyās pōṣam yāja-
māneṣu dhattam; 10.122.8^c, rāyās pōṣam yājamāneṣu dhārāya.

[10.17.11^c: 3.33.3^d, samānām yōnim ānu saṁcārantam (3.33.3^d, saṁcārantī);
1.146.3^d, samānām vatsām abhi saṁcārantī.]

[10.18.6^d, dirghām āyuh karati jīvase vaḥ: 10.14.14^d, dirghām āyuh prā jīvase.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadrām no āpi vātaya mānaḥ.

10.25.1^{ab} (The same; to Soma)

bhadrām no āpi vātaya [māno dākṣam utā krātum,] cf. 9.4.3^a
ādhā te sakhyē āndhaso vī vo māde [rāṇan gāvo nā yāvase vīvakṣase.]

5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introductory prayer at the head of the collection of Vimada hymns. See Oldenberg, Prol., pp. 161, 231, 237, 511.—For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)

evā te agne vimadō manīśām ūrjo napād amṛtebhiḥ sajōśāḥ,
gira ā vakṣat sumatīr iyānā īṣam ūrjaṁ suksītīm viçvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)

evā mahō asura vakṣāthāya vamrakāḥ paḍbhīr ūpa sarpaḍ indram,
sā iyānāḥ karati svastīm asmā īṣam ūrjaṁ suksītīm viçvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hōtāraṁ tvā vṛṇīmahe.

10.21.1^d, çīrām pāvakaçociṣam vivakṣase: 3.9.8^b; 8.43.31^b; 102.11^a, çīrām
pāvakaçociṣam.

10.21.3^d, viçvā ādhi çriyo dhīse vivakṣase: 2.8.5^c, viçvā ādhi çriyo dadhe;
10.127.1^c, viçvā ādhi çriyo 'dhita.

[10.21.6^a, tvām yajñēsv īlate: 8.11.1^c, tvām yajñēsv īdyah.]

[10.21.6^b, āgne prayaty ādhvaré: 5.28.6^b; 8.71.12^b, agnīm prayaty, &c.]

10.21.7^a: 3.10.2^a, tvām yajñēsv ṛtvijam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne çukrēṇa çociṣā.

10.22.2^d: 1.25.15^b, yāçaç cakrē āsāmy ā.

[10.22.8^d, vādhar dāsāsya dambhaya: 8.40.6^c, ojo dāsāsya dambhaya.]

10.22.15^a: 2.11.11^a, pibā-pibéd indra çūra sómam.

10.22.15^c (Vimada Āindra, or others; to Indra)

pibā-pibéd indra çūra sómam, mū riṣaṇyo vasavāna vásuḥ sán, 65 2.11.11^a
utā trāyasva grṇatō maghōno mahāç ca rāyō revātas kṛdhi naḥ.

10.148.4^d (Pṛthu Vāinya; to Indra)

imā brāhmendra tūbhyam çānsi dā nṛbhyo nṛṇām çūra çāvah,
tēbhīr bhava sākṛatur yeṣu cākān utā trāyasva grṇatā utā stīn.

10.23.2^b, indro maghāir maghāvā vṛtrahā bhuvat: 8.46.13^b, purasthātā ma-
ghāvā, &c.]

[10.23.4^d, ūd id dhūnoti vāto yāthā vānam: 5.78.8^a, yāthā vāto yāthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyā çivāni.

[10.24.1^a, indra sómam imām pibā: 8.17.1^b, indra sómam pibā imām.]

Cf. under 1.84.4.

10.24.1^c, asmé rayīm ní dhārāya ví vo mādē: 1.30.22^c, asmé rayīm ní dhārāya.

10.27.14—] *Part 1: Repeated Passages belonging to Book X* [468

10.27.14^{cd}: 3.55.13^{ab}, anyāsyā vatsām rihatī mimāya kāya bhuvā nī dadhe
dhenūr ūdhaḥ.

[10.27.21^c, ṣrāva id enā parō anyād asti: 10.31.8^a, nāitāvad enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra; to Vasukra)

evā hi mām tavāsam vardhāyanti divāc cin me bṛhatā uttarā dhūh,
purū sahāsrā nī ṇīṇāmi sākām aṣatrūm hi mā jānīta jajāna.

10.48.4^c (Indra Vāikunṭha; to Indra Vāikunṭha)

ahām etām gavyāyam ācavyam paçum puriṣiṇam sāyakenā hiranyāyam,
purū sahāsrā nī ṇīṇāmi dāçūṣe yān mā sōmāsa ukthīno āmandiṣuḥ.]
4.42.6^c

10.28.7^c, vādīm vṛtrām vājreṇa mandasānāḥ: 4.17.3^c, vādīd vṛtrām, &c.

10.29.8^a, vy ānaḥ indrah pītanāḥ svōjāḥ: 7.20.3^c, vy āsa indrah, &c.

[10.30.1^c, mahīm mitrāsyā vāruṇasya dhāsīm: 4.55.7^c, nahī mitrāsyā, &c.]

10.30.4^b, yām viprāsa īlate adhvarēṣu: 1.58.7^b, yām vāghāto vṛṇāte adhvarēṣu.

10.30.13^d, indrāya sōmam sūṣutam bhārantī: 3.36.7^b, . . . bhārantāḥ.

10.30.15^c, ādhvaryavaḥ sunutōndrāya sōmam: 2.14.1^a, ādhvaryavo bhāratōndrāya
sōmam.

10.31.2^b, ṛtāsyā pathā nāmasā vivāset; 1.128.2^b, ṛtāsyā pathā nāmasā haviṣmatā;
10.70.2^c, ṛtāsyā pathā nāmasā miyēdhaḥ.

10.31.7^{ab} (Kavaṣa Āilūṣa; to Viçve Devāḥ)

kīm svid vānam kā u sā vṛkṣā āsa yāto dyāvāpṛthivī niṣṭatakṣūḥ,
santasthānē ajāre itāūti āhāni pūrvīr uśāso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)

kīm svid vānam kā u sā vṛkṣā āsa yāto dyāvāpṛthivī niṣṭatakṣūḥ,
mānīṣiṇo mānasā pṛchātēd u tād yād adhyātiṣṭhad bhūvanāni dhārāyan.

For 10.81.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB.
2. 8. 9. 6.

[10.31.8^a, nāitāvad enā parō anyād asti: 10.27.21^c, ṣrāva id enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prā me devānām vratapā uvāca, indro vidvān ānu hi tvā
cacākṣa tēnāhām agne ānuṇiṣṭa āgām.

10.33.2^{ab}: 1.105.8^{ab}, sām mā tapanty abhītaḥ sapātñīr iva pārçavaḥ.

10.33.3^{ab}: 1.105.8^{cd}, mūṣo nā ṇīṇā vy ādanti mādhyā stotāram te çatakrato.

[10.33.4^b, rājānaṃ trāsadasyavam : 8.19.32^c, samrājāṃ trāsadasyavam.]

10.34.8^b (Kavasa Āilūṣa, or Akṣa Māujavat ; Akṣakṛṣipraçansā ca, Akṣakitava-nindā ca)

tripañcāçāḥ kṛīḷati vrāta eṣāṃ devā iva savitā satyādharmā,
ugrāśya cin manyāve nā namante rājā cid ebhyo nāma it kṛṇoti.

10.139.3^c (Viçvāvasu Devagandharva ; to Sūrya)

ṛāyō budhnāḥ saṃgāmano vāsūnām, viçvā rūpābhī caṣṭe çacibhiḥ,

1.96.6^a

devā iva savitā satyādharméndro nā tasthāu samaré dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence; see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divāsprthivyor āva ā vṛṇīmahe : 2.26.2^d, brāhmaṇas pāter āva, &c.]

10.35.3^d–12^d, svasty agnīm samidhānām imahe.

10.35.6^c, āyukṣātām aṇvīnā tūtujiṃ rātham : 1.157.1^c, āyukṣātām aṇvīnā yātave rātham.

[10.35.10^c, indraṃ mitrāṃ vāruṇaṃ sātāye bhāgam : 10.63.9^c, agnīm mitrāṃ, &c.]

10.35.11^a : 106.2^a, tā adityā ā gatā sarvātātaye.

[10.35.12^c, pāçve tokāya tanyāya jīvāse : 3.53.18^c, bālāṃ tokāya, &c.]

10.35.13^a, viçve adyā maruto viçva ūtī : 5.43.10^d, viçve ganta maruto, &c.

[10.35.13^c, viçve no devā āvasā gamantu : 1.107.2^a, ūpa no devā, &c. ; 1.89.7^d, viçve no devā āvasā gamann ihā.]

10.35.14^a (Luça Dhanāka ; to Viçve Devāḥ)

yām devāsō 'vatha vājasātāu yām trāyadhve yām pipṛthāty ānhāḥ,
yō vo gopīthē nā bhayāśya veda té syāma devāvītaye turāsaḥ.

10.63.14^a (Gaya Plāta ; to Viçve Devāḥ)

yām devāsō 'vatha vājasātāu yām çūrasātā maruto hité dhāne,
prātaryāvāṇaṃ rātham indra sānasīm ariṣyantam ā ruhemā svastāye.

Cf. 6.66.8^b, māruto yām āvatha vājasātāu.

[10.36.1^b, dyāvākṣāmā vāruṇo mitrō aryamā : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, adityān dyāvāprthivī apāḥ svāḥ.

10.36.2^d–12^d, tād devānām āvo adyā vṛṇīmahe.

[10.37.4^a, yēna sūrya jyōtiṣā bādhase tāmaḥ : 10.127.2^c, jyōtiṣā bādhate tāmaḥ.]

[10.37.7^d, jyóg jiváh práti paçyema sūrya : 10.158.5^b, práti paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṁ dhehi citrám : 2.23.15^d, tát asmāsu dráviṇaṁ, &c.]

[10.37.11^d, tát asmé çám yór arapó dadhātana : 10.15.4^d, áthā naḥ çám yór arapó dadhāta.]

[10.38.2^b, góarṇasaṁ rayim indra çraváyyam : 9.63.23^c, rayim soma çraváyyam.]

[10.38.4^d, arvāñcam indram ávase karāmahe : 8.22.3^c, arvācñá sv ávase, &c.]

10.39.4^d, viçvét tá vām sávaneṣu pravácyā : 1.51.13^d; 8.100.6^a, viçvét tá te sávaneṣu pravácyā.

10.39.7^b, ny ūhathuḥ purumitrāsya yóṣaṇām : 1.117.20^d, . . . yóṣām.

10.39.10^a, yuvám çvetám pedáve 'çvináčvam : 1.118.9^a, yuvám çvetám pedáva indrajūtam.

10.39.11^c : 8.22.1^c, yām açvinā suhavā rudravartani.

[10.39.13^d, yuvám çacibhir grasitām amuñcatam : 1.112.8^c, yábhir vārtikāṁ grasitām amuñcatam.]

[10.39.14^b, átaḥsāma bhīgavo ná rátham : 4.16.20^b, bráhmākarma bhīgavo ná rátham.]

10.40.13^a : 8.87.2^c, tá mandasūnā mánuṣo duronā á.

10.41.2^c, viço yéna gāchatho yájvarir narā : 7.69.2^c, viço yéna gachatho deva-yāntih.

[10.42.2^c, kóçaṁ ná pūrṇám vásunā nyiṣṭam : 4.20.6^d, udnéva kóçaṁ vásunā nyiṣṭam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmám : 1.124.12^c, amá saté vahasi bhūri vāmám.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa ; to Indra)
góbhiḥ çareṁāmātiṁ durévāṁ yávena kṣúdham puruhūta viçvām,
vayám rájabhiḥ prathamā dhánāny asmákēna vṛjánēnā jayema.

Cf. Geldner, *Ved. Stud.* i. 150; Ludwig, *Kritik*, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa ; to Indra)
bṛhaspátir naḥ pári pātu paçcád utóttarasmād ádharād aghāyóḥ,
indrah purástād utá madhyató naḥ sákhā sákhībhyo várivaḥ kṛnotu.

[10.43.8^b, jánanaṁ dhénā avacákaçad víṣā : 8.32.22^c, dhénā indravacákaçat.]

10.43.10, 11 : see 10.42.10, 11.

10.44.10, 11 : see 10.42.10, 11.

[10.45.2^b, vidmā te dhāma vibhṛtā purutrā: 10.80.4^d, agnér dhāmāni vibhṛtā, &c.]

10.45.2^d (Vatsapri Bhālandana; to Agni)

vidmā te agne tredhā trayāṇi [vidmā te dhāma vibhṛtā purutrā,] ~~cf.~~ cf. 10.45.2^b
vidmā te nāma paramām gūhā yād vidmā tām ūtsam yāta ājagānthā.

10.84.5^d (Manyu Tāpasa; to Manyu)

viṣeṣakṛd indra ivānavabravò 'smākaṁ manyo adhipā bhavēhā,

priyām te nāma sahure gr̥ṇīmasi vidmā tām ūtsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3^d, apām upāsthe mahiṣā avardhan: 10.8.1^d, apām upāsthe mahiṣo vavardha.

10.45.6^b: 4.18.5^d, ā ródasi apr̥nā jáyamānaḥ: 3.6.2^a; 7.13.2^b, ā ródasi apr̥nā jáyamānaḥ.

10.45.7^b: 7.4.4^b, mārteṣv agnir amīto ní dhāyi.

10.45.9^c, prā tām naya pratarām vāsyō ácha: 6.47.7^b, prā no naya, &c.; 8.71.6^c,
prā tām naya vāsyō ácha.

10.45.10^c: 5.37.5^c, priyāḥ sūrye priyō agnā bhavāti.

10.45.11^d: 4.1.15^d; 16.6^d, vrajāṁ gómantam uṇijo ví vavruḥ.

10.45.12^{cd}: 9.68.10^{cd}, adveṣe dyāvāpr̥thiví huvema dévā dhattā rayīm asmé
suvīram.

10.46.2^a: 2.4.2^a, imām vidhānto apām sadhāsthe.

10.46.4^a, mandrām hótāram uṇijo námobhiḥ: 7.10.5^a, mandrām hótāram uṇijo
yāviṣṭham.

[10.46.10^a, yām tvā devā dadhiré havvavāham: 7.11.4^d; 10.52.3^d, áthā devā
dadhire, &c.]

10.47.1^d—8^d, asmābhyaṁ citrām vīṣaṇam rayīm dāḥ.

10.47.4^b: 6.19.8^b, dhanaspṛtam çūçuvāṁsam sudākṣam.

10.48.4^c, purú sahasrā ní çīçāmi dāçūṣe: 10.28.6^c, purú sahasrā ní çīçāmi sākām.

10.48.4^d, yān mā sómāso ukthíno ámandiṣuḥ: 4.42.6^c, yān mā sómāso mamādan
yād ukthā.

[10.49.1^c, ahām bhuvam yájamānasya coditā: 1.58.8^c, çākī bhava yájamā-
nasya, &c.]

[10.50.7^a, ye te vipra brahmakṛtaḥ suté sácā: 7.32.2^a, imé hí te brahmakṛtaḥ, &c.]

[10.50.7^d, máde sutāsya somyāsyāndhasaḥ: 10.94.8^c, tá ū sutāsya, &c.]

[10.52.2^a, ahām hótā ny āsīdam yājñīyān : 5.1.5^d, 6^a : 6.1.2^a, 6^b, all closely similar pādas ; see under 5.1.5^d.]

10.52.3^d : 7.11.4^d, āthā devā dadhire havyavāham ; 10.46.10^a, yām tvā devā dadhire havyavāham.

10.52.5^d, āthemā viçvāḥ pṛtanā jayāti : 8.96.7^d, āthemā viçvāḥ pṛtanā jayasi.

10.52.6 = 3.9.9.

10.53.1^c : 3.19.1^c, sā no yakṣad devātātā yājñīyān.

10.53.2^b, abhi prāyaṁsi sūdhītāni hi khyāt : 6.15.15^a, abhi prāyaṁsi sūdhītāni hi khyāḥ.

10.53.5^b : 7.35.14^d, gójātā utā yé yajñīyāsaḥ.

10.53.5^{cd} : 7.104.23^{cd}, pṛthivī naḥ pāṛthivāt pātv ānhaso 'ntārikṣam divyāt pātv asmān.

[10.53.10^d, yēna devāso amṛtatvām ānaçuḥ : 10.63.4^b, brhād devāso amṛtatvām ānaçuḥ.]

10.54.3^a, kā u nū te mahimānaḥ samasya : 6.27.3^a, nahi nū te mahimānaḥ samasya.

[10.54.6^a, yó ādadhāj jyōtiṣi jyōtir antāḥ : 6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ.]

[10.55.4^d, mahān mahatyā asuratvām ékam : 3.55.1^d–23^d, mahād devānām asuratvām ékam.]

[10.56.5^c, tanūṣu viçvā bhúvanā ní yemire : see under 8.3.6^c.]

10.56.7^b : 1.189.2^b, svastibhir āti durgāni viçvā.

10.57.3^c : 8.41.2^b, pitṛñām ca mánmabhiḥ.

10.57.4^c : 1.23.1^c = 10.9.7^c, jyók ca sūryam dṛçé.

10.58.1^{bed}–12^{bed}, máno jagāma dūrakām, tát ta ā vartayamasihā kṣáyāya jivāse.

[10.59.1^a, prá tāry āyuh pratarām návīyah : 4.12.6^d = 10.126.8^d, prá tāry agne pratarām na āyuh.]

10.59.1^d–4^d, parātarām sú níṛrtir jihītām.

10.59.4^b : 6.52.5^b, páçyema nū sūryam uccárantam ; 4.25.4^b, jyók paçyāt sūryam, &c. ; 7.104.24^d, má te dṛçan sūryam, &c. ; 10.59.6^c, jyók paçyema sūryam, &c.

[10.59.5^b, jivātave sú prá tirā na āyuh : 8.18.22^c, prá sú na āyur jivāse tīretana.]

10.59.6^c : see prec. but one.

10.59.6^d, ánumate mṛlāyā naḥ svastí : 8.48.8^a, sóma rājan mṛlāyā naḥ svastí.

10.59.8^b: 1.142.7^c; 5.5.6^b; 9.102.7^b, yahvī rtāsyā mātārā; 9.33.5^b, yahvīr
rtāsyā mātārāḥ.

10.59.8^{cde}, 9^{def}, 10^{cde}, bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó śu
te kīm canāmamat.

Cf. mó ca naḥ kīm canāmamat, 9.114.4^d.

10.60.1^c: 9.67.29^c, āganma bībhṛato nāmāḥ.

10.60.8^{cde}, 9^{cde}, evā dādharma te māno jīvātave nā mṛtyāvé 'tho ariṣṭātātaye;
10.60.10^{cd}, the same, minus the first pāda.

10.61.10^a, 11^a, makṣū kanāyāḥ sakhyām nāvagvāḥ (11^a, nāvīyāḥ).

10.61.11^{cd}: 1.121.5^{cd}, çuci yāt te rékṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.22^c: 1.54.11^c, rākṣā ca no maghónaḥ pāhī sūrīn.

10.62.1^d–4^d, prāti grbhṇīta mānavām sumedhasaḥ.

10.62.3^b, āprathayan pṛthivīm mātaram vi: 6.72.2^d, āprathetām pṛthivīm, &c.

10.62.7^b, vrajām gómantam açvīnam: 10.25.5^d, vrajām gómantam açvīnam
vīvakṣase.

10.62.7^d: 8.65.12^c. çrávo devéṣv akrata.

10.62.8^d: 6.45.32^c, sadyó dānyā mánhate.

[10.62.9^d, ví sīndhur iva paprathe: 8.3.4^b, samudrá iva paprathe.]

[10.63.4^b, bṛhád devāso amṛtatvām ānaçuḥ: 10.53.10^d, yēna devāso amṛtatvām
ānaçuḥ.]

10.63.8^b, víçvasya sthātúr jágataç ca mántavaḥ: 6.50.7^d, víçvasya sthātúr jágato
jánitriḥ; 7.60.2^c, víçvasya sthātúr jágataç ca gopāḥ.

[10.63.9^c, agnīm mitráṁ várūṇām sātāye bhágam: 10.35.10^c, indram mitráṁ, &c.]

10.63.13^a, áriṣṭaḥ sá mártō víçva edhate: 1.41.2^c; 8.27.16^c, áriṣṭaḥ sárva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, prá prajābhīr jāyate dhármaṇas pári.

10.63.14^a: 10.35.14^a, yām devāsó 'vatha víjasātau.

10.63.17 = 10.64.17 (Gaya Plāta; to Víçve Devāḥ)
evā platéh sūnúr avīvr̥dhad vo víçva ādityā adite manīṣī,
içānāso náro ámartyenástāvi jáno divyó gáyena.

10.63.17^b = 10.64.17^b, víçva ādityā adite manīṣī: 6.51.5^c, víçva ādityā adite
sajōṣāḥ.

10.64.4^d (Gaya Plāta; to Viṣve Devāḥ)

kathā kavīś tuvirāvān kāyā girā bhāspātir vāvṛdhate suvrktibhiḥ,
ajā ēkapāt suhāvebhīr fkvabhir āhiḥ ṇṇotu budhnyō hāvīmāni.

10.92.12^b (Çaryāta Mānava; to Viṣve Devāḥ)

utā syā na uṇjām urviyā kavīr āhiḥ ṇṇotu budhnyō hāvīmāni,
sūryāmāsā vicārantā divikṣitā dhiyā ṇamīnahūṣi asyā bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228; for both stanzas Hillebrandt, Ved. Myth., ii. pp. 338 ff.

10.64.7^a, prā vo vāyūm rathayūjam pūramdhim: 5.41.6^a, prā vo vāyūm rathayūjam kṛṇudhvam.

10.64.10^b, tvāṣṭā devēbhīr jānibhiḥ pitā vācaḥ: 6.50.13^c, tvāṣṭā devēbhīr jānibhiḥ sajōṣāḥ.

10.64.11^a: 1.144.7^b, rapvāḥ sāndrṣṭāu pitumān iva kṣāyah.

10.64.15^c (Gaya Plāta; to Viṣve Devāḥ)

vi śā hōtrā viṇvam aṇoti vāryam bhāspātir arāmatih pāniyasi,
grāvā yātra madhuṣūd ucyāte brhād āvivaṇanta matibhir manīṣiṇaḥ.

10.100.8^c (Duvasyu Vādana; to Viṣve Devāḥ)

āpāmivān savitā sāviṣan nyāg vāriya id āpa sedhantv ādrayaḥ,
grāvā yātra madhuṣūd ucyāte brhād ā sarvātātim āditim vṛṇīmahe.

Cf. 5.25.8^b, grāvevocyate brhāt.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viṇva ādityā adite manīṣi: 6.51.5^c, viṇva ādityā adite sajōṣāḥ.

[10.65.1^a, agnir indro vāruṇo mitrō aryamā: see under 1.36.4^a.]

[10.65.1^c, ādityā viṣṇur marūtaḥ svār brhāt: 10.66.4^b, indravīṣṇu marūtaḥ, &c.]

10.65.7^a, divākṣaso agnījihvā ṛtāvīdhaḥ: 1.44.14^b; 7.66.10^b, agnījihvā ṛtāvīdhaḥ.

10.65.9^c (Vasukarna Vāsukra; to Viṣve Devāḥ)

parjanyāvātā vṛṣabhā purīṣiṇ, endravīyū vāruṇo mitrō aryamā, ~~cf.~~ 1.36.4^a
devān ādityān āditim havāmahe yē pūrthivāso divyāso apsū yē.

10.66.4^c (The same)

ādītir dyāvāpṛthivī ṛtām mahād, indravīṣṇu marūtaḥ svār brhāt,

~~cf.~~ 10.65.1^c

devān ādityān āvase havāmahe vāsūn rudrān savitāraṇ sudānsasam.

10.65.14^b: 7.35.15^b, mānor yājatra amṛta ṛtajñāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

devān vāsiṣṭho amṛtān vavande yé viṣvā bhūvanābhi pratasthūḥ,

[té no rāsantām urugāyām adyā] [yūyām pāta svastibhiḥ sādā naḥ.]

cd: 7.35.15^{cd} ; d: refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9^c with 10.66.4^c.

10.65.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta
svastibhiḥ sādā naḥ.

10.66.3^b : 1.107.2^d ; 4.54.6^d, adityāir no āditiḥ ǵarma yaṁsat (10.66.3^b, yachatu).

[10.66.4^b, indrāviṣṇū marūtaḥ svār brhāt: 10.65.1^c, adityā viṣṇur marūtaḥ, &c.]

10.66.4^c, devān adityān āvase havāmahe: 10.65.9^c, devān adityān āditim
havāmahe.

10.66.9^b, āpa ōsadhīr vanināni yajñīyā: 7.34.25^b = 7.56.25^b, āpa ōsadhīr vanino
juṣanta.

[10.66.12^c, ādityā rūdrā vāsavaḥ sūdānavaḥ (imā brāhma): 3.8.8^a, ādityā rūdrā
vāsavaḥ sunithāḥ ; 7.35.14^a, ādityā rūdrā vāsavo juṣanta (idān
brāhma).]

10.66.13^a, dāivyā hōtārā prathamā purōhita: 2.3.7^a, dāivyā hōtārā prathamā
vidūṣṭārā ; 3.4.7^a = 3.7.8^a, dāivyā hōtārā prathamā ny ṛñje; 10.110.7^a,
dāivyā hōtārā prathamā suvācā.

10.66.13^b, ṛtāsya pānthām ānv emi sādhyā: 1.124.3^c ; 5.80.4^c, ṛtāsya pānthām
ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta
svastibhiḥ sādā naḥ.

10.67.2^b: 3.53.7^b, divās putrāso āsurasya virāḥ.

10.67.12^a (Ayāsyā Āṅgīrasa ; to Bṛhaspati)

īndro mahnā mahatō arṇavāsya ví mūrdhānam abhinad arbudāsya,

[āhann āhim āriṇāt saptā sīndhūn] [devāir dyāvāpṛthivī prāvataṁ naḥ.]

c: 4.38.1^c ; d: 1.31.8^d

10.111.4^a (Astrādaṁṣṭra Vairūpa ; to Indra)

īndro mahnā mahatō arṇavāsya vratāminād āṅgirobhir grṇanāḥ,

purūṇi cin ní tatānā rājāṁsi dādhāra yó dharuṇaṁ satyātāta.

10.67.12^c: 4.28.1^c, āhann āhim āriṇāt saptā sīndhūn.

10.67.12^d: 1.31.8^d ; 9.69.10^d, devāir dyāvāpṛthivī prāvataṁ naḥ.

[10.68.1^c, giribhrajó nórmaýo mádantaḥ : 6.44.20^b, ghṛtapruṣo nórmaýo, &c.]

10.68.11^d : 1.62.3^c, bṛhaspátir bhinád ádriṁ vídád gāḥ.

10.69.7^b, sahásrastariḥ ṣatánitha fībhvā : 1.100.12^b, sahásracetaḥ ṣatánitha fībhvā.

10.70.2^c, ṛtásya pathā námasā miyédhaḥ : 1.128.2^b, ṛtásya pathā námasā haviṣ-
mata ; 10.31.2^b, ṛtásya pathā námasā vivāset.

[10.70.3^{ab}, ṣaṣvattamám ṛlate dūtyāya haviṣmanto manuṣyāso agnīm : 7.11.2^{ab},
tvām ṛlate ajirām dūtyāya haviṣmantaḥ sādām in mānuṣāsaḥ.]

10.70.11^d : 3.4.11^d = 7.2.11^d, svāhā devā amṛtā mādayantām.

10.71.3^c (Bṛhaspati Āngirasa ; to Jñāna)

yajñéna vācāḥ padavíyam āyan tām ānv avindann īṣiṣu praviṣṭām.

tām ābhṛtyā vy ādadhuḥ purutrā [tām saptā rebhā abhi sám navante.]

cf. 1.164.3^c

10.125.3^c (Vāc Āmbhriṇī ; Ātmastuti)

ahām rīṣṭī saṁgāmani vāsūnām cikitūṣi prathamā yajñīyānām,

tām mā devā vy ādadhuḥ purutrā bhūristhātṛāṁ bhūry aveṣāyantīm.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tām saptā rebhā abhi sám navante : 1.164.3^c, saptā svāsūro abhi sám
navante.]

10.71.4^d : 1.124.7^c ; 4.3.2^b ; 10.91.13^d, jāyeva pūtya ūṇatī suvāsāḥ.

10.72.2^d, 3^b, āsataḥ sād ajāyata.

10.74.5^b : 7.6.4^d, ānānataṁ damāyantāṁ pṛtanyūn.

[10.74.5^c, ṛbhukṣāṇāṁ maghāvānāṁ suvṛktīm : 10.104.7^b, sutéranāṁ maghā-
vānāṁ, &c.]

10.75.4^b : 9.77.1^d, vācṛā arṣanti pūyaseva dhenāvaḥ.

[10.75.9^c, mahān hy āsya mahimā panasyāte : 8.101.11^c, mahās te sató mahimā
panasyate.]

10.76.1^c, ubhé yāthā no āhani sacābhuvā : 4.55.3^c, ubhé yāthā no āhani nipāta.

[10.76.4^a, āpa hata rakṣāso bhaṅgurāvataḥ : 7.104.7^b, hatām druho rakṣāso, &c.]

10.77.8^d, ārc cid dvēṣaḥ sanutār yuyota : 6.47.13^d = 10.131.7^d, ārc cid dvēṣaḥ
sanutār yuyotu ; 7.58.6^c, ārc cid dvēṣo vṛṣaṇo yuyota.

10.77.8^a : 7.39.4^a, té hi yajñēsu yajñīyāsa ūmāḥ.

10.78.8^c, ádhi stotrásya sakhyásya gāta : 5.55.9^c, ádhi stotrásya sakhyásya gātana.

10.79.2^d, uttānāhastā nāmasādhi vikṣu : 3.14.5^b, uttānāhastā nāmasopasādyā ; 6.16.46^d, uttānāhasto nāmasā vivāset.

10.80.2^b, agnir mahī ródasi ā viveça : 3.61.7^b, vṛṣā mahī ródasi ā viveça.

[10.80.4^d, agnér dhāmāni vibhṛtā purutrā : 10.45.2^b, vidmā te dhāma vibhṛtā, &c.]

10.80.7^d : 3.1.22^d, āgne māhi drāviṇam ā yajasva.

10.81.4^{ab} : 10.31.7^{ab}, kíṃ svid vānam ká u sá vṛkṣá āsa yāto dyāvapṛthiví niṣṭatakṣúh.

[10.82.1^d, ād id dyāvapṛthiví aprathetām : 10.149.2^d, āto dyāvapṛthiví, &c.]

10.82.5^a (Viçvakarman Bhāuvana ; to Viçvakarman)

paró divá pará enā pṛthivyá paró devēbhir āsurāir yád āsti,

kām svid gárbham prathamām dadhra āpo yātra devāḥ samāpaçyanta viçe.

10.125.8^c (Vāc Āmbhriṇī ; Ātmastuti)

ahám evá vāta iva prá vāmy ārabhamāṇā bhūvanāni viçvā,

paró divá pará enā pṛthivyāitāvati mahiná sám babhūva.

10.82.6^d : 7.101.4^a, yāsmín viçvāni bhūvanāni tasthūh.

10.83.2^b, manyūr hótā váruṇo jātāvedāḥ : 3.5.4^b, mitró hótā, &c.

[10.83.6^c, mányo vajrinn abhí mām ā vavṛtsva : 4.31.4^a, abhí na ā vavṛtsva.]

10.83.7^b : 8.100.2^d, ádhā vṛtrāṇi jaṅghanāva bhūri.

10.84.5^d, vidmā tám útsam yāta ābabhūtha : 10.45.2^d, . . . yāta ājagāntha.

10.85.17^b : 9.100.5^d, mitráya váruṇāya ca.

[10.85.18^c, viçvāny anyó bhūvanābhicāste : 1.108.1^b ; 7.61.1^c, abhí viçvāni bhūvanāni caṣṭe ; also 2.35.2^d ; 2.40.5^a, viçvāny aryó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]

[10.85.24^a, prá tvā muñcāmi váruṇasya páçāt : 6.74.4^c, prá no muñcataṃ váruṇasya páçāt.]

10.85.39^d, jīvāti çarādaḥ çatām : 7.66.16^c, jívema çarādaḥ çatām.

10.85.42^b, viçvam āyur vy āçnutam : 1.93.3^d, viçvam āyur vy āçnavat ; 8.31.8^b, viçvam āyur vy āçnutah.

10.85.43^d, 44^d : 7.54.1^d, çām no bhava dvipāde çām cátuṣpade : 6.74.1^d, çām no bhūtaṃ dvipāde, &c. ; 10.165.1^d, çām no astu dvipāde, &c.]

10.86.1^c–23^c, viçvasmād indra úttarah.

[10.86.5^d, ná sugám duṣkṛte bhuvam : 7.104.7^c, indrāsomā duṣkṛte má sugám bhūt.]

[10.86.15^c, manthās ta indra ṣām hṛde : 8.82.3^c, bhuvāt ta indra, &c.]

10.86.16^b.17^d, antarī sakthyā kápt.

10.86.16^d.17^b, niṣedūṣo vijñimbhate.

10.87.1^d : 1.98.2^d, sá no divā sá riṣāḥ pātu náktam.

10.87.4^c.13^d, tábhīr (13^d, táyā) vidhya hṛdaye yātudhānān.

10.87.21^a, paçcāt purastād adharād údaktāt : 7.104.19^c, prúktād ápáktād adharād údaktāt.

[10.87.23^c, ágne tigména ṣociṣā : agnis tigména, &c. ; see under 1.12.12.]

10.88.2^b : 4.3.11^d, áviḥ svār abhavaj jāté agnāu.

[10.88.16^d, áprayuchan tarāṇīr bhrájamānaḥ : 7.63.4^b, dūrearthas tarāṇīr, &c.]

10.89.2^d, kṛṣṇā támāṁsi tvīṣyā jaghāna : 9.66.24^c, kṛṣṇā támāṁsi jáñghanat.

10.89.8^c, prá yé mitráśya váruṇasya dhāma : 4.5.4^c, prá yé minānti váruṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, prthivya āpīg amuyā ṣáyante : 1.32.5^d, áhiḥ ṣayata upaprk prthivyāḥ.]

[10.89.15^a, çatrūyānto abhí yé nas tatasré : 4.50.2^b, bṛhaspate abhí, &c.]

10.89.15^c (Repu Vaiçvāmītra ; to Indra)

[çatrūyānto abhí yé nas tatasré] máhi vrádhanta ogaṇāsa indra, ~~cf.~~ cf. 10.89.1^a andhénāmītrās támasā sacantām sujyotiṣo aktāvas tán abhí syuh.

10.103.12^d (Apratiratha Āindra ; to Apvā)

amīṣām cittām pratilobhāyanti gṛhāṇāṅgāny apve párehi,
abhí préhi nīr daha hr̥tsú çókāir andhénāmītrās támasā sacantām.

10.89.17^b, vidyāma sumatínām návánām : 1.4.3^b, vidyāma sumatínām.

10.89.17^{cd} : 6.25.9^{cd}, vidyāma vāstor ávasā gr̥hānto viçvāmītrā (6.25.9^d, bhara-dvājā) utá ta indra nūnām.

Pāda c also in 1.177.5^c, q.v.

10.89.18 : see under 3.30.22.

10.90.8^a, 9^a, tásmād yajñāt sarvahūtaḥ.

10.90.16 = 1.164.50.

[10.91.4^d, arepāsaḥ sūryasyeva raçmāyaḥ : 5.55.3^c, virokīṇaḥ sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d : 1.124.7^c; 4.3.2^c; 10.71.4^d, jāyēva pātya uçatī suvāsāḥ.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kīlālapé sōmaprṣṭhāya vedhāse : 8.43.11^b, sōmaprṣṭhāya vedhāse.

[10.92.6^c, tébhiç caṣṭe vāruṇo mitró aryamā : see under 1.36.4^a.]

10.92.7^b : 4.41.6^b, sūro dīçike vīṣaṇaḥ ca pāuṇsye.

10.92.12^b : 10.64.4^d, áhiḥ çṛṇotu budhnyò hávīmani.

[10.93.1^a, máhi dyāvāprthivi bhūtam urvī : 6.68.4^d, dyāuḥ ca prthivi bhūtam urvī.]

Cf. under 6.68.4^a.

[10.93.4^a, té ghā rájāno amṛtasya mandráḥ : 1.122.11^b, çrótā rájāno amṛtasya mandráḥ.]

10.93.4^b : 1.79.3^c, aryamā mitró vāruṇaḥ párijmā : 8.27.17^c, aryamā mitró vāruṇaḥ sárātayaḥ.

10.93.6^c, mahāḥ sá rāyá éṣate : 1.149.1^a, mahāḥ sá rāyá éṣate pátir dán.

10.93.11^c, sádā pāhy abhiṣṭaye : 1.129.9^c, sádā pāhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭvī grāvāṇaḥ sukr̥taḥ sukr̥tyāyā : 3.60.3^d, viṣṭvī çām̐bhiḥ sukr̥taḥ sukr̥tyāyā.

[10.94.8^c, tá ū sutāsya somyáśāndhasaḥ : 10.50.7^d, máde sutāsya, &c.]

10.96.2^d, indrāya çūṣām hárivantam arcata : 1.9.10^c, indrāya çūṣām arcati ; 10.133.1^b, indrāya çūṣām arcata.

[10.96.13^d, satrá vīṣaṇ jathára á vīṣasva : 1.104.9^c, uruvyácā jathára, &c.]

10.97.4^d, 8^d, átmānaṁ táva pūruṣa.

10.97.18^a, 19^b, yá óṣadhīḥ sōmarājñīḥ.

10.97.19^d, 21^d, asyái sām̐ datta víryam.

10.99.12^d : 10.20.10^d, iṣam ūrjam suks̥tīm̐ viçvam̐ ábhāḥ.

10.100.1^d–11^d, á sarvátātīm̐ áditīm̐ vṛṇīmahe.

10.100.8^c : 10.64.15^c, grāvā yátra madhuṣúḍ ucyáte brhát.

[10.100.9^b, viçvā dvēṣāṁsi sanutār yuyota : 2.29.2^b, yūyām dvēṣāṁsi, &c.]

10.101.1^c : 3.20.5^a, dadhikrām agnim uṣāsām ca devīm.

10.101.9^{c1} : 4.41.5^{c1}, sū no duhryad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ ; 10.133.7^d, sahāsradhārā payasā mahī gāuḥ.

10.103.4^d, asmākam edhy avitā rāthānām : 7.32.11^c, asmākam bodhy avitā rāthānām.

10.103.12^d : 10.89.15^c andhēnāmitrās tāmasā sacantām.

10.104.6^a, ūpa brāhmāṇi harivo haribhyām : 1.3.6^b, ūpa brāhmāṇi harivaḥ.

10.104.6^d, dāçvān asy adhvarāsyā praketaḥ : 7.11.1^a, mahān asy. &c.

[10.104.7^b, sutēraṇām maghāvānām suvṛktim : 10.74.5^c, ṛbhukṣāṇām maghāvānām, &c.]

10.104.11 : see under 3.30.22.

10.108.7^b, gōbhīr āçvebhīr vāsubhīr nyiṣṭaḥ : 7.90.6^b, gōbhīr āçvebhīr vāsubhīr hīraṇyāṇiḥ.

10.110.4^c : 1.124.5^c, vy ū prathate vitarām vāriyaḥ.

10.110.7^a, dāivyā hotārā prathamā suvācā : 2.3.7^a, dāivyā hotārā prathamā vidūṣṭarā ; 3.4.7^a = 3.7.8^a, dāivyā hotārā prathamā ny ṛñje ; 10.66.13^a, dāivyā hotārā prathamā purohitā.

10.110.11^b, agnir devānām abhavat purogāḥ : 3.2.8^d, agnir devānām abhavat purohitāḥ ; 10.150.4^a, agnir devō devānām abhavat purohitāḥ.

10.111.4^a : 10.67.12^a, indro mahnā mahatō arṇavāsya.

10.111.5^b, viçvā veda sāvanā hānti çuṣṇam : 3.31.8^b, viçvā veda jānimā hānti çuṣṇam.

10.111.9^a : 4.17.1^d, sṛjāḥ sindhūn āhinā jagrasānām.

[10.112.1^c, hārṣasva hāntavo çūra çātrūn : 6.44.17^a, enā mandāno jahi çūra çātrūn.]

[10.112.8^{a1}, prā ta indra pūrvyāṇi prā nūnām vīryā vocam prathamā kṛtāni : see under 5.31.6.]

10.114.2^d : 3.54.5^d, pāreṣu yā gūhyeṣu vratēṣu.

10.115.2^b, sām yō vānā yuvāte bhāsmanā datā : 7.4.2^c, sām yō vānā yuvāte çūcidan.

10.115.5^b: 6.15.3^b, aryāḥ párasyaántarasya táruṣaḥ.

10.115.8^{cd}: 1.53.11^{cd}, tvām stoṣāma tváyā suvírā drághriya áyuh pratarām
dádhanāḥ.

10.116.5^b: 4.4.5^c, áva sthirá tanuhi yātujñām.

10.116.7^c, túbhyaṁ sutó maghavan túbhyaṁ pakvāḥ: 2.36.5^c, túbhyaṁ sutó
maghavan túbhyaṁ ábhṛtaḥ.

10.118.3^b: 1.79.5^b, agnir ilényo girá.

10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyavāhana; 10.119.13^b, devébhyo
havyavāhanaḥ.

10.118.7^c, gopá ṛtasya dīdihi: 3.10.2^c, gopá ṛtasya dīdihi své dáme.

10.118.9^c: 5.14.2^c, yájiṣṭhaṁ mánuse jáne.

10.119.1^c–13^c, kuvit sómasyāpām iti.

10.119.2^b, 3^a, ún mā pitá ayaṁsata.

10.119.13^b, devébhyo havyavāhanaḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo
havyavāhana.

10.120.8^d: 3.31.21^d dúraç ca víçvā avṛṇod ápa svāḥ.

[10.120.9^d, hinvānti ca çávasā vardháyanti ca: 5.11.5^d, á pṛṇanti çávasā, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol.,
p. 316, note.]

10.121.1^d–9^d, kásmāi devāya havīṣā vidhema.

10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayām syāma pátayo rayīnām.

10.122.3^d, yás ta ánaṭ samidhā tám juṣasva: 6.1.9^b, yás ta ánaṭ samidhā
havyádātīm.

10.122.4^a: 5.11.4^a, yajñāsya ketúm prathamám puróhitam.

10.122.7^b, dūtām kṛṇvānā ayajanta mánuṣāḥ: 5.3.8^b, dūtām kṛṇvānā ayajanta
havyāiḥ.

10.122.8^c, rāyás pōṣaṁ yájamāneṣu dhārāya: 8.59(Vāl.11).7^b, rāyás pōṣaṁ
yájamāneṣu dhattam; 10.17.9^d, rāyás pōṣaṁ yájamāneṣu dhehi.

10.123.7^a: 9.85.12^a, ūrdhvó gandharvó ádhi náke asthāt.

10.123.7^{cd}, vásāno átkam surabhīm dṛçé kām svār ṇá náma janata priyāṇi:
6.29.3^{cd}, vásāno átkam surabhīm dṛçé kām svār ṇa nṛtav isiró
babbhūtha.

10.123.8^c, bhānūḥ ṣukreṇa ṣocīṣā cakānāḥ : 9.85.12^c, bhānūḥ ṣukreṇa ṣocīṣā vy
adyāut.

10.125.3^c, tām mā devā vy ādadhuḥ purutrā : 10.71.3^c, tām ābhītyā vy ādadhuḥ
purutrā.

10.125.6^b (Vāc Āmbhr̥ṇī ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,
ahām jānāya samādaṁ kṛṇomy ahām dyāvapṛthivī ā viveṣa.

10.182.3^b (Tapurmūrdhan Bārhaspatya ; to Bṛhaspati)

tāpurmūrdhā tapatu rakṣāso yē brahmadviṣaḥ ṣārave hāntavā u,

ḥkṣipād ācāstīm āpa durmatīm hann āthā karad yājamānāya ṣām yōh.]
refrain, 10.182.1^{cd}—3^{cd}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . . ṣārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c : 10.82.5^a, parō divā parā enā pṛthivyā.

10.126.1^a, nā tām ānho nā dūrītām : 2.23.5^a, nā tām ānho na dūrītām kūtaṣ
canā ; 8.19.6^c, nā tām ānho devākṛtām kūtaṣ canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^b—7^b, vāruṇo mītrō aryamā ; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mītrō aryamā, ṣārma yachantu saprātha (ādityāso yād īmahe
īti dviṣaḥ) : 8.18.3^{bc}, vāruṇo mītrō aryamā, ṣārma yachantu saprātho
yād īmahe.

10.126.8 = 4.12.6.

10.127.1^c, viṣvā ādhi ṣriyo 'dhita : 2.8.5^c, viṣvā ādhi ṣriyo dadhe ; 10.21.3^d, viṣvā
ādhi ṣriyo dhīse vīvakṣase.

[10.127.2^c, jyōtiṣā bādhatē tāmaḥ : 10.37.4^a, yēna sūrya jyōtiṣā bādhasē tāmaḥ.]

[10.127.8^a, ūpa te gā ivākaram . . . stōmam : 1.114.9^a, ūpa te stōmān paṣupū
ivākaram.]

[10.128.8^d, indra mā no rīriṣo mā parā dāḥ : 1.104.8^a, mā no vadhīr indra mā
parā dāḥ.]

10.129.6^a : 3.54.5^a, kō addhā veda kā ihā prā vocat.

10.131.3^{cd} : 4.17.16^{ab}, gavyānta indraṁ sakhyāya viprā aṣvāyānto vīṣṇaṁ
vājāyantaḥ.

10.131.6 = 6.47.12.

10.131.6^b = 6.47.12^b, sumṛīkó bhavatu viçvavedāḥ: 4.1.20^d, sumṛīkó bhavatu jātavedāḥ.

10.131.6^d = 6.47.12^d: 4.51.10^d; 9.89.7^d; 95.5^d, suvīryasya pātayaḥ syāma.

10.131.7 = 6.47.13.

10.131.7^{ab} = 6.47.13^{ab}: 3.1.21^{cd}; 59.4^{cd}, tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma: 10.14.6^{cd}, tēsām vayām sumatāu yajñīyā-nām āpi bhadre sāumanasē syāma.

10.131.7^d = 6.47.13^d, ārac cid dvēṣaḥ sanutār yuyota: 7.58.6^c, ārac cid dvēṣo vṛṣaṇo yuyota; 10.77.6^d, ārac cid dvēṣaḥ sanutār yuyota.

10.133.1^b, indrāya çūṣām arcata: 1.9.10^c, indrāya çūṣām arcati; 10.96.2, indrāya çūṣām hārivantam arcata.

10.133.1^{fg}–3^{fg}, 4^{ef}–6^{ef}, nābhantām anyakēṣām jyākā ādhi dhānvasu.

10.133.2^c, açatrūr indra jajñise: 1.102.8^d, açatrūr indra janūṣā sanād asi; 8.21.13^b, ānāpir indra janūṣā sanād asi.

10.133.2^d, viçvaṁ puṣyasi vāryam: 1.89.9^b; 5.6.6^b, viçvaṁ puṣyanti vāryam.

[10.133.3^b, aryó naçanta no dhīyaḥ: 9.79.1^d, aryó naçanta sániṣanta no dhīyaḥ.]

10.133.4^c (Sudās Paijavana; to Indra)

yó na indrābhito jáno vṛkayūr ādideçati,

adhaspadām tám im kṛdhi vibādhó asi sāhír [nābhantām anyakēṣām jyākā ādhi dhānvasu.] ~~ff~~ refrain, 10.133.1^{fg} ff.

10.134.2^c (Mādhātā Yāuvanāçva; to Indra)

áva sma durhaṇāyató mártasya tanuhi sthirám,

adhaspadām tám im kṛdhi [yó asmān ādideçati] [deví jánitry ajījanad bhadrá jánitry ajījanat.] ~~ff~~ d: 9.52.4^c; ef: refrain, 10.134.1^{ef}–6^{ef}

10.133.6^a: 3.41.7^a; 7.31.4^a, vayām indra tvāyávaḥ.

10.133.6^b, sakhitvām ā rabhāmahe: 9.61.4^c; 65.9^c, sakhitvām ā vṛṇimahe.

10.133.7^d, sahásradhārā páyasā mahí gāuḥ: see under 10.101.9^{cd}.

10.134.1^d: 3.10.1^b, samrājām carṣaṇīmām.

10.134.1^{ef}–6^{ef}, deví jánitry ajījanad bhadrá jánitry ajījanat.

10.134.2^c: 10.133.4^c, adhaspadām tám im kṛdhi.

10.134.2^d: 9.52.4^c, yó asmān ādideçati.

10.134.3—] *Part 1: Repeated Passages belonging to Book X* [484

10.134.3^d: 8.61.5^b, indra víçvābhīr ūtibhiḥ; 8.12.5^c, indra víçvābhīr ūtibhir
vavākṣitha; 8.32.12^c, indro víçvābhīr ūtibhiḥ.

See also under 8.37.1.

10.134.4^d: 1.30.8^b, sahasrītibhir ūtibhiḥ.

10.136.4^a, antārikṣeṇa patati: 1.25.7^b, antārikṣeṇa pātataṁ; 8.7.35^b, antārikṣeṇa
pātataḥ.

10.139.2^b: 1.73.8^d, āpaprivān ródasi antārikṣam.

10.139.3^a: 1.96.6^a, rāyó budhnāḥ saṁgāmano vāsūnām.

10.139.3^c: 10.34.8^b, devā iva savitā satyādharmā.

10.139.5^c: 5.85.8^b, yád vā ghā satyām utā yān nā vidmā.

[10.140.2^d, pṛṇākṣi ródasi ubhé: 8.64.4^c, óbhé pṛṇāsi ródasi.]

10.140.3^b: 8.60.4^d, māndasva dhṛtibhir hitāḥ.

10.140.6^b: 3.2.5^a, agnīm sumnāya dadhire puró jānāḥ.

10.140.6^c, ṣrūtkaṛṇaṁ saprāthastamaṁ tvā girā: 1.45.7^c, ṣrūtkaṛṇaṁ saprātha-
stamam.

10.141.3^b: 8.11.6^c, agnīm gīrbhir havāmahe.

10.141.4^a: 1.14.3^a, indravāyū bhāspātīm.

10.141.6^b, brāhma yajñāṁ ca vardhaya: 1.10.4^d, indra yajñāṁ ca vardhaya.

[10.142.4^c, yadā te vāto anuvāti çociḥ: 1.148.4^c; 7.3.2^c, ād asya vāto ānu vāti
çociḥ; 4.7.10^b, yád asya vāto anuvāti çociḥ.]

10.142.5^d, nyāññ ūttānām anvēṣi bhūmim: 10.27.13^d, nyāññ ūttānām ānv eti
bhūmim.

10.147.4^d, makṣū sā vājam bharate dhānā nṛbhiḥ: 1.64.13^c, ūrvadbhir vājam,
&c.; 2.26.3^c, sū putrāir vājam, &c.

10.148.2^b: 2.11.4^d, dāsir víçāḥ sūryeṇa sahyāḥ.

10.148.2^c: 2.11.5^a; 3.39.6^c, guhā hitāni gūhyaṁ gūḥnam apsi.

10.148.4^d, utā trāyasva gr̥natā utā stīn: 10.22.15^c, utā trāyasva gr̥nató maghónaḥ.

[10.149.2^d, áto dyāvāpṛthiví aprathetam: 10.82.1^d, ād id dyāvāpṛthiví, &c.]

10.150.1^b: 3.9.6^b; 10.118.5^b, devébhyo havyavāhana; 10.119.13^b, devébhyo
havyavāhanaḥ.

10.150.2^{ab}: 1.91.10^{ab}, imām yajñām idām váco jujuṣāṇā upāgahi; 1.26.10^b,
imām yajñām idām vácaḥ.

10.150.4^a, agnir devó devānām abhavat puróhitaḥ: 3.2.8, agnir devānām
abhavat puróhitaḥ; 10.110.11^b, agnir devānām abhavat purogāḥ.

10.152.3^a, ví rákṣo ví mṛdho jahi: 8.61.13^d, ví dvīṣo ví mṛdho jahi.

[10.152.5^d, váriyo yavayā vadhām: 1.5.10^c, ícāno yavayā vadhām.]

[10.153.2^c, tvām vṛṣan vṛṣéd asi: 8.33.10^a, satyām itthā vṛṣéd asi; 9.64.2^c,
satyām vṛṣan vṛṣéd asi.]

10.153.3^b, vy antárikṣam atiraḥ: 8.14.7^a, vy antárikṣam atirat.

10.153.4^c: 8.76.9^c, vājraṁ ṇīcāna ójasā.

10.153.5^a: 8.98.2^a, tvām indrābhibhūr asi.

10.154.4^a, yé cit pūrva ṛtasāpaḥ: 1.179.2^a, yé cid dhī pūrva ṛtasāpa āsan.

[10.156.3^b, pṛthúm gómantam açvínam: 8.6.9^b; 9.62.12^b; 63.12^b, rayīm
gómantam açvínam.]

10.156.4^b: 8.89.7^b; 9.107.7^d, á súryam rohayo divi; 1.7.3^b, á súryam rohayad
divi.

10.157.5^b: 1.168.9^d, ád ít svadhām iṣirām páry apaçyan.

10.158.5^a: 1.82.3^a, susamdíçam tvā vayám.

[10.158.5^b, prāti paçyema sūrya: 10.37.7^d, jyóg jivāḥ prāti paçyema sūrya.]

10.159.4 (Çaer Paulomī; Atmastuti) =

10.174.4 (Abhivarta Āṅgīrasa; Rājñāḥ stutiḥ)

yénéndro havīṣā kṛtv y ábhavad dyumny úttamāḥ.

idām tát akri devā asapatnā (10.174.4, asapatnāḥ) kilābhuvam.

Cf. Oldenberg, Prol., p. 244.

[10.160.1^{cd}, indra má tvā yájamānāso anyé ní rīraman túbhyam imé sutāsaḥ:
see under 2.18.3.]

[10.160.5^a, açvāyanto gavyānto vājāyantah: all words of this pāda are con-
tained in 4.17.16^{ab} = 10.131.3^{cd}.]

10.162.1^{cd}, ámivā yás te gárbham durṇāmā yónim açāye: 10.162.2^{ab}, yás te
gárbham ámivā durṇāmā yónim açāye.

10.162.3^d-6^d, tám itó nāçayāmasi.

10.163.5^{cd}, 6^{cd}, yākṣmaṇī sārvasmād ātmānas tām idāṁ vi vṛhāmi te.

10.164.4^b, abhidrohāṁ cārāmasi: 7.89.5^b, abhidrohāṁ manuṣyāḥ cārāmasi.

10.164.5^{ab}: 8.47.18^{ab}, ājāiṣmādyāsanāma cābhūmānāgaso vayām.

10.165.1^d, çām no astu dvipāde çām cātusṣpade: 6.74.1^d, çām no bhūtaṁ divipāde, &c.; 7.54.1^d; 10.85.43^d, 44^d, çām no bhava dvipāde, &c.

[10.168.2^d, asyā viçvasya bhūvanasya rūjā: 3.46.2^c; 6.36.4^d, eko viçvasya, &c.; 5.83.3^c, tēna viçvasya, &c.; 9.97.56^b, sōmo viçvasya, &c.]

10.169.2^d, tābhyaḥ parjanya māhi çārma yacha: 5.83.1^d, sā naḥ parjanya māhi çārma yacha.

10.170.4^{ab}: 8.89.3^{ab}, vibhrūjaṁ jyōtiṣā svār āgacho rocanāṁ divāḥ.

[10.171.3^a, tvām tyām indra mārtyam: 5.35.5^a, tvām tām indra mārtyam.]

Cf. 1.131.4^d.

10.173.3^b, 6^a, dhruvāṁ dhruvōṇa haviṣā.

10.174.4 = 10.159.4 (except asapatnāḥ in 10.174.4 for asapatnā in 10.159.4).

10.175.1^b, 4^b, devāḥ suvatu dhārmanā.

10.175.2^b: 8.18.10^b, āpa sedhata durmatim.

10.175.4^c: 5.26.5^a; 8.14.3^b; 17.10^c, yājamānāya sunvatē.

[10.177.1^c, samudrē antāḥ kavāyo vi cakṣate: 1.159.4^d, samudrē antāḥ kavāyaḥ sudṛtāyaḥ.]

10.177.2^d, ṛtāsyā padē kavāyo nī pānti: 10.5.2^c, ṛtāsyā padāṁ kavāyo nī pānti.

10.177.3 = 1.164.31.

[10.178.2^c, ūrvī nā pṛthvī bāhule gabhīre: 4.23.10^c, ṛtāya pṛthvī bahule gabhīre.]

10.178.3^{abc}, sadyāḥ cid yāḥ çavasā pañca kṛtīḥ sūrya iva jyōtiṣāpās tatāna, sahasrasāḥ çatasā asya rūñhiḥ: 4.38.10^{abc}, ā dadhikrīḥ çavasā pañca kṛtīḥ sūrya iva jyōtiṣāpās tatāna, sahasrasāḥ çatasā vājy ārvā.

10.180.2^a: 1.154.2^b, mrgó ná bhīmāḥ kucaró giriṣṭhāḥ.

10.181.1^c—3^c, dhātūr dyūtānat savitūḥ ca viṣṇoḥ.

10.182.1^{cd}—3^{cd}, kṣipād āçastim āpa durmatim hann āthā karad yājamānāya çām yóḥ.

10.182.3^b, brahmadviṣaḥ çārave hāntavā u: 10.125.6^b, brahmadviṣe çārave hāntavā u.

10.183.1^c, ihā prajāṁ ihā rayīm rārāṇaḥ: 4.36.9^a, ihā prajāṁ ihā rayīm rārāṇaḥ.

[10.187.1^b, vṛṣabhāya kṣitīnām: 7.98.1^b, juhótana vṛṣabhāya kṣitīnām.]

10.187.1^c—5^c, sá naḥ parṣad áti dvīṣaḥ.

[10.187.3^b, vīṣā çukréṇa çociṣā: agniḥ çukréṇa, &c.; see under 1.12.12.]

10.187.4^{ab}: 3.62.9^{ab}, yó víçvābhi vipáçyati bhúvanā sám ca páçyati.

10.187.5^a, yó asyá pāré rájasaḥ: 10.27.7^d, yó asyá páre rájaso vivéṣa.

[10.188.1^b, áçvaṁ hinota vājīnam: 9.62.18^c, hāriṁ hinota vājīnam.]

10.188.1^c: 1.13.7^c; 8.65.6^c, idāṁ no barhír āsāde.

[10.191.1^b, ágne víçvāny aryá á: 9.61.11^a, enā víçvāny aryá á.]

[10.191.1^d, sá no vásūny á bhara: 8.93.29^a, sá no víçvāny á bhara.]